Sarah E. Jenkins
Mount Pleasant
Jefferson County
Ohio.

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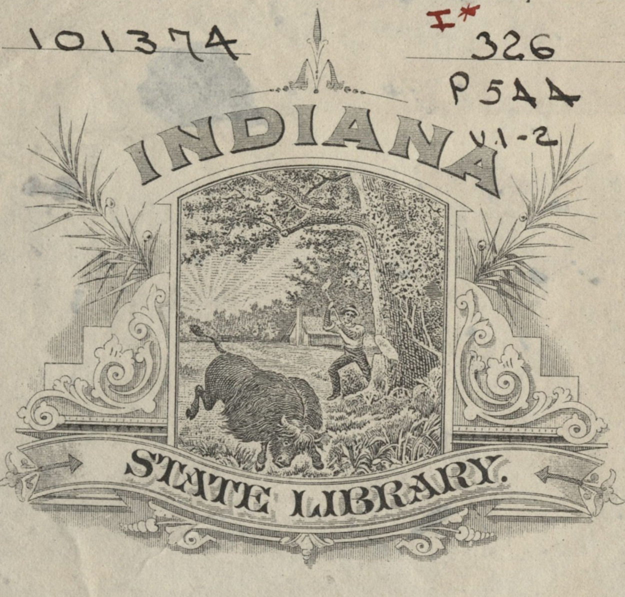
Accession Number. 101374
Class Number. I* 326 P544 V.1-2



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PHILANTHROPIST.

> I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. EIGHTH MONTH 29th 1817. NO. I.

BRILLIANT SPEECH.

To a friend we are indebted (says the New York Commercial Advertiser) for a pamphlet containing the following interesting and eloquent speech. It was delivered, on the 5th of December last, at the Anniversary Meeting of the Bible Society at Newcastle, (Eng.) by Thomas Knott, a native of Ireland, a member of the Society of Friends, and not nineteen years of age.—The publisher of the speech remarks, that "the audience unequivocally testified their astonishment at the brilliancy of language, novelty of matter, and comprehensive powers of so young a man."

Unaccustomed as I am to speak in a public assembly, it is, worthy Chairman, with embarrassed feelings upon this important occasion that I obtrude myself on your attention. When I find myself in the presence of this numerous and respectable meeting, and see around me so many superior to myself in age, wisdom and acquirement, I am ready to shrink from this public expression of my sentiments, and silently with yours to unite my secret aspirations; but under the influence of that feeling which the proceedings of the evening have excited, I address you, and let the cause which I plead be the apology for its humble advocate. It has, my assembled friends, (for all who are friends to the Bible must be friends to each other,) fallen to our lot to live in an age unprecedented in the annals of the world—an age pregnant with events which no human calculation could unfold, whether we recur to the political phenomena which have appeared in our own hemisphere; those remarkable revolutions which subverted kingdoms and shaked empires to their centre—or to the more widely extended and prosperous efforts of modern philanthropy, which has commanded the approbation of an approving world. But, if we cannot recount the numerous offspring of our christian charity, or number the many valuable institutions which do honour to human nature, and exalt the British character, we shall find that one, the most noble in its object, extensive in its operation, beneficial in its tendency, and successful in its efforts, to be the British and Foreign Bible Society; which, whether we watched in its infancy, followed in the rapidity of its progress, or view its extent and grandeur, declares the pointed finger of that superintending Providence, whose resistless agency no circumstances can controul, and who gave it birth at the most unexpected and unlikely period. It was not when peace had hushed the tumults of the camp, and opened every port to receive the friendly messenger. No! it was when Europe was in arms, and the toscin sounded but to summon embattled nations to the sanguinary contest—it was when our national existence was in danger, and the venerable fabric of our religion was assailed by the deadly shafts of infidelity—it was then that, in the capital of the British empire, this institution was founded, which summoned all Christendom to rally round one standard—the Bible! the receptacle of our common faith, no matter under what name we may have been born!—no matter what may be the sentiments of our adoption! Every one who believed in the immortality of the soul, in the necessity of divine revelation, was called upon to unite, protect, and exalt the ark of the new covenant. This grand union did in effect soften that asperity of feeling which so frequently arises from a difference in sentiment, and brought into action those sympathies of our nature which Creed and Party have had the never failing tendency to extinguish. This institution, so healing in its principles, flourished under the auspices of princes, under the patronage of the senate, the pulpit, and the judgement seat; it roused the dormant energies of every class of the community, from the royal inhabitant of the palace to the inmate of the humble cottage; it took root in the British soil, and made the inhabitable world the sphere of its exertions; it knew no geographical boundaries, its limits were the circumference of the globe. The simplicity of the design was compatible with its importance—to circulate the sacred volume without any exposition, leaving every man to put his own construction upon the text, and to exercise the rights of an unshackled judgement. There was, indeed, a time when sober enquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe appeared to develope those great principles of reformation, which have, through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom.

After him, Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world; in his presence superstition trembled; at his touch the fog of ignorance vanished as the mist before the morning ray. Oh! were they present (but I trust their spirit breathes in this assembly) they would combine with yours, their efforts for the universal circulation of the Bible—that Book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history and the beauty of its language, the purity of its precepts, the dignified simplicity of its doctrine, but, above all its claim to a divine origin—may be characterised as the matchless volume of morality and religion. Yet there are to be found some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the Christian voyager his landmark, and guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its viscissitudes, through all the varied changes of our being they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows; would destroy her confidence in those promises which are as consolitary as the oil and wine of the good Samaritan, as universal as the vivifying sun beam on creation. But of the practical consequences of their baneful principles, we have in a neighbouring notion a melancholy example: there the sacred name of liberty was stamped upon anarchy and confusion, there every social bond was broken, and the savage yell of murder drowned the piercing cry of innocence. Let the guillotine, stained with life's crimson current, let it bear witness, let the royal assassin, with his hands imbrued in the blood of his unfortunate monarch, let that bear testimony; though even in this life he was visited with retributive justice; and let not the words of the unhappy Louis be forgotten; "to retain my Bible I would resign my crown.—But will they, (wandering themselves in the mazes of scepticism,) still tell you that you are leading mankind into errour and delusion? To these disciples of a false prophet I would reply, we will not quit the terra-firma of experience and observation, if the doctrines which the Bible contains are not true, their dissemination will enable a greater number to detect their fallacy and condemn their import.

But let us take another view, and see the efficacy of those principles which the Bible inculcates, and which promote order and happiness—which are suited to every station in life, and every state of being in this probationary state of existence. When the unrelenting justice of her country brought lady Jane Grey to the scaffold—when youth was no apology, and she had to atone with her life for an act which, though illegal, originated in filial affection—in that trying hour, when she had to exchange the royal mantle for a shroud, and the palace for a sepulchre, it was the benign spirit of christianity which enabled her to look with tranquil eye upon her passport to eternity, and even to bless the hand that ushered her within the portals of the invisible world; while she taught an impressive lesson, and gave an indubitable evidence of the efficacy of her religious principles to those she left behind, to weep over the untimely tomb of virtue, beauty and in-

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nocence. The magnanimous lord Strafford, who fell a victim to the violence of the times, when he was led to the public execution, followed by his helpless smiling children, it was the benign spirit of christianity which inspired him with resignation to meet his hapless fate, and endued him with a fortitude unknown to the stoicism of the Greek, the stern virtue of the Roman, or the obduracy and blind devotion of a Druid Priesthood. The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principle on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who loll upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolations; in the humbler walks of life, it is a companion to the poor and destitude. Have you not seen the tear trickle down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the profligate, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which unbridled and let loose in society, lay waste the path of life, under the regulating influence of christian principles, give vigour to our efforts and vitality to our moral being. If these principles be taught in the Bible, the circulation of the Bible to be the sole object of this catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

[*To be continued.*]

DR. BEATTIE AND HIS SON.

The following interesting anecdote is related by Dr. Beattie, speaking of his son:—He says—he had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being, because I thought he could not yet understand such information and because I had learned from my own experience, that to be made to repeat words not understood, is extremely detrimental to the faculties of a young mind. In the corner of a little garden without informing any person of the circumstance, I wrote in mould, with my fingers, the initial letters of his name, and sowing garden cresses in the furrows covered up the seed, and smoothed the ground. Ten days after, he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes said I carelessly, on coming to the place, I see it is, but there is nothing in it worth notice—it is mere chance; and I went away.—He followed me, and taking hold of my coat, said with some earnestness, it could not be mere chance, for that something must have contrived it, so as to produce it.

I pretend not to give his words, nor my own, for I have forgotten both; but I give the substance of what passed between us, in such language as we both understood. So you think, I said, that what appears so regular as the letters of your name, cannot be by chance? Yes, said he, with firmness, I think so. Look at yourself, your legs and feet, and other limbs: are they not regular in their appearance, and useful to you? He said they were. Came they then hither, said I, by chance?—No, he answered, that cannot be; something must have made me. And what is that something? I asked. He said he did not know. (I took particular notice he did not say, as Rousseau fancies a child in like circumstances, would say: That his parents made him.) I had now gained the point I aimed at, and saw that his reason taught him, (though he could not so express it)that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the *Great Being*, who made him and all the world; concerning whose adorable name I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either that or the circumstances that introduced it.

The world talks much of fortune, riches and greatness, while wisdom says, "lower your desires to things simple." Lay aside unnecessary expense, and learn to be satisfied in a plain, simple, temperate way of living: the real comforts of life are far from being lessoned thereby. Remember but little is wanted for the necessaries of life, but much for those of opinion and imagination.

JAMES MOTT.

[*From the Star in the West.*]

The writer of these sheets, m years ago, was one of the correspo ing members of a society in Scotla for promoting the gospel among the Indians. To further the great work, they educated two young men, of very serious and religious dispositions, and who were desirous of undertaking the mission for this purpose. When they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the northwest of the Ohio, informing that we had, by the goodness of the Great Spirit, been favored with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of men, both in this life and that which is to come. That thus enjoying so much happiness ourselves, we could not but think of our red brethren in the wilderness, and wish to communicate the the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel, who would teach them these great things, and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns. The chiefs of the nation were called together, who answered them, that they would take it into consideration, and in the mean time they might instruct their women, but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously, with an answer to us. This answer made great acknowledgments for the favor we had done them. They rejoiced exceedingly at our happiness in thus being favored by the Great Spirit, and felt very grateful that we had condescended to remember our red brethren in the wilderness. But they could not help reco[illegible]ing that we had a people among us, who because they differed from us in colour, we had made slaves of, and made them suffer great hardships and lead miserable lives. Now they could not see any reason, if a people being black, entitle us thus to deal with them, why a red colour should not equally justify the same treatment. They therefore had determined to wait, to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means, should be entitled to our first attention that therefore, they had sent back the two missionaries, with many thanks, promising that when they saw black people among us restored to freedom and happiness, they would gladly receive our missionaries. This is what in any other case, would be called close reasoning, and is too mortifying a fact to make further observations upon."

'I am astonished (said an intelligent Turk) that the Americans should send a fleet to compel the surrender of Slaves in our possession; when, in their own country, they keep thousands of Africans in bondage. They had better clean their hands, before they lift them towards heaven.'

A sure method of raising Indian corn on poor ground, as experienced by a gentleman of the State of New York.

Disolve salt petre in water so as to make it very strong. Soak your seed corn therein until it becomes swelled; then plant it in the usual way. It will produce three times the crop and will be ripe three weeks sooner, than the same sort of corn planted without soaking, on ground of the same quality, and in the same quantity.

MOUNT PLEASANT,—OHIO.

PHILANTHROPIST.

SIXTH-DAY, EIGHTH MONTH 29th.

TO THE PUBLIC.

In the proposals for the publication of this paper, but little was said of the plan it was in contemplation to pursue. The first number is now before the public, and may be taken as a fair specimen of the Editor's views and intentions. It has been, and will continue to be, a primary object, to present a weekly sheet, free from the rancour of party spirit, containing such religious, moral, agricultural and manufacturing information, as may tend to the great aim of giving "ardour to virtue and confidence to truth."

That all will be pleased, the Editor is not sanguine enough to believe, nor indeed is it to be wished, until the character of things shall so far change, that "the lion may lie down with the lamb,"
"And boys in flow'ry bands the tiger lead."

⁂ The Editor will feel himself obliged by any friends furnishing him with such communications as are compatible with the objects of the *Philanthropist.*

MOUNT PLEASANT.

This town was laid out about twelve years since, on an ascent of ground with a gentle declivity on either side. It was probably selected for the salubrity of the situation, which rising above the contagious vapours that render low countries unhealthy, still reaches not so great a prominence as to render it a mark for the severe blasts of winter.

For some years after its first settlement but few improvements took place, and finely situated lots on the main street were sold for *twenty dollars.* A few log huts at length were erected, and persevering industry began to receive the rewards of labour: from this period a rapid advancement has been visible, and the place now contains (within the mile square) upwards of one hundred dwelling houses; while lots of ground which so lately were purchased for twenty dollars, cannot now be obtained under *one thousand.* Even amid the calamitous period of war, and the fluctuating state of a depreciated currency, Mount Pleasant continued to advance in improvement; and the valuable and inexhaustable mines of limestone and coal, which abound in its immediate vicinity, will continue to render it a desirable spot for the Agriculturist and Manufacturer.

On Short Creek, a small current of water contiguous to this place, was manufactured for the market during the past year 10,000 barrels of flour; and as the demand continues, and the numerous mill-seats in the neighbourhood become improved, we may fairly calculate on an immense increase of this important branch of commerce. In addition to this, great quantities of Bacon are yearly exchanged here for the produce of foreign countries and the atlantic states, furnishing a profitable barter to the storekeeper and the farmer.

Mount Pleasant contains at this period four places of public worship, one of them is 90 feet long by 62 broad. In this building Friends' Yearly Meeting is held.

In 1816 the stockholders of the Bank of Mount Pleasant were incorporated. They have erected a neat and commodious banking-house, at once an ornament and convenience to the town. Their notes are in very good repute throughout the Western country. Capital 500,000 dollars.

This neighbourhood abounds with immense quantities of excellent clay for the manufacture of bricks, and many of the buildings are erected from the strata which was lately buried beneath the spots where they now stand.

RILEY'S NARRATIVE.

From this very interesting work, extracts will from time to time appear in the *Philanthropist.* The narrative presents to the reader a picture of suffering and endurance, perhaps unparalleled in history. The ensuing slight sketch of the life of Captain Riley, may perhaps afford amusement to such as have not perused the work.

Captain James Riley was born in Middletown, in the state of Connecticut, on the 27th of October, 1777. He is the fourth child of Asher and Rebecca Riley, and was placed out from home when only eight years of age, and continued working for his living among the neighbouring farmers until he was fourteen. He characterizes those with whom he lived, as men "who having received but a very scanty education themselves, conceited, neverthelesss, that they were overstocked with learning, as is generally the case with the most ignorant, and in this, their fancied wisdom, concluded that much less than they themselves possessed would answer his purpose, as he was but a poor boy!" It appears from the captain's narrative, that not content with working him to the utmost, during the interval of school-hours, they at length confined him altogether to labour. His parents remonstrated, but received for answer, that he was a forward boy, could repeat whole chapters from the Bible, knew the catechism and creed, could sing psalms, "though indeed he could not write, for he had no *turn* for it!" Thus his education was neglected by his employers, but his parents gave him the best chart for the chequered and tempestuous sea of life, it was this: *govern your passions; be honest, industrious and prudent; and feel for and relieve the distresses of others.*

In the fifteenth year of his age he entered upon a sea-faring life, and having passed through every grade from cabin boy to chief mate, in his twentieth year he received the command of a vessel; since which time he has been (to use his own language) "making voyages in all climates usually visited by American ships; traversing almost every sea, and travelling by land through many of the principal states and empires of the world."

In August, 1815, the brig Commerce under captain Riley's command, and of which he was supercargo, was wrecked on the western coast of Africa, the whole of the crew were taken prisoners, whose sufferings and adventures form the principal part of the volume.

The following is captain Riley's account of the wreck.

"We had just got the men stationed at the braces for hauling off, as the man at the helm cried "ten o'clock." Our try-sail boom was on the starboard side, *but ready for jibing*; the helm was put to port, dreaming of no danger near. I had been on deck all the evening myself: the vessel was running at the rate of nine or ten knots with a very strong breeze, and high sea, when the main boom was jibed over, and I at that instant heard a roaring; the yards were braced up—all hands were called. I imagined at first it was a squall, and was near ordering the sails to be lowered down; but I then discovered breakers foaming at a most dreadful rate under our lee. Hope for a moment flattered me that we could fetch off still, as there were no breakers in view ahead: the anchors were made ready; but these hopes vanished in an instant, as the vessel was carried by a current and a sea directly towards the breakers, and she struck! We let go the best bower anchor; all sails were taken in as fast as possible; surge after surge came thundering on, and drove her in spite of anchors, partly with her head on shore. She struck with such violence as to start every man from the deck. Knowing there was no possibility of saving her, and that she must very soon bilge and fill with water, I ordered all the provisions we could get at to be brought on deck, in hopes of saving some, and as much water to be drawn from the large casks as possible. We started several quarter casks of wine, and filled them with water. Every man worked as if his life depended upon his present exertions;—all were obedient to every order I gave, and seemed perfectly calm;—The vessel was stout and high, as she was only in ballast trim;—The sea combed over her stern and swept her decks; but we managed to get the small boat in on deck, to sling her and keep her from staving. We cut away the bulwark on the larboard side so as to prevent the boats from staving when we should get them out; cleared away the long-boat and hung her in tackles the vessel continuing to strike very heavy, and filling fast. We however had secured five or six barrels of water, and as many of wine,—three barrels of bread, and three or four of salted provisions. I had as yet been so busily employed, that no pains had been taken to ascertain what distance we were from the land, nor had any of us yet seen it; in the meantime all the clothing, chests, trunks &c. were got up, and the books, charts, and sea instruments, were stowed in them, in the hope of their being useful to us in future.

The vessel being now nearly full of water, the surf making a fair breach over her, and fearing she would go to pieces, I prepared a rope, and put it in the small boat, having got a glimpse of the shore, at no great distance, and taking Porter with me, we were lowered down on the larboard or lee side of the vessel, where she broke the violence of the sea, and made it comparatively smooth; we shoved off, but on clearing away from the bow of the vessel, the boat was overwhelmed with a surf, and we were plunged into the foaming surges: we were driven along by the current, aided by what seamen call the under-two, (or recoil of the sea) to the distance of three hundred yards to the westward, covered nearly all the time by the billows, which, following each other in quick succession, scarcely gave us time to catch a breath before we were again literally swallowed by them, till at length we were thown together with our boat, upon a sandy beach. After taking breath a little, and ridding our stomachs of the salt water that had forced its way into them, my first care was to turn the water out of the boat, and haul her up out of the reach of the surf. We found the rope that was made fast to her still remaining; this we carried up along the beach, directly to leeward of the wreck, where we fastened it to sticks about the thickness of handspikes, that had drifted on the shore from the vessel, and which we drove into the sand by the help of other pieces of wood. Before leaving the vessel, I had directed that all the chests, trunks, and every thing that would float, should be hove overboard: this all hands were busied in doing. The vessel lay about one hundred fathoms from the beach, at high tide. In order to save the crew a hawser was made fast to the rope we had on shore, one end of which we hauled to us, and made it fast to a number of sticks we had driven into the sand for the purpose. It was then tautened on board the wreck, and made fast. This being done, the long-boat (in order to save the provisions already in her) was lowered down, and two hands steadied her by roaps fastened to the rings in her stem and stern posts over the hawser, so as to slide, keeping her bow to the surf. In this manner they reached the beach, carried on the top of a heavy wave. The boat was stove by the violence of the shock against the beach; but by great exertions we saved the three barrels of bread in her before they were much damaged; and two barrels of salted provision were also saved. We were now, four of us, on shore, and busied in picking up the clothing and other things which drifted from the vessel, and carrying them up out of the surf. It was by this time daylight, and high water; the vessel careened deep off shore, and I made signs to have the masts cut away, in the hope of easing her, that she might not go to pieces. They were accordingly cut away, and fell on her starboard side, making a better lee for a boat alongside the wreck, as they projected considerably beyond her bows. The masts and rigging being gone, the sea breaking very high over the wreck, and nothing left to hold on by, the mates and six men still on board, though secured, as well as they could be, on the larboard fore-channels, were yet in imminent danger of being washed off every surge. The long-boat was stove and it being impossible for the small one to live, my great object was now to save the lives of the crew by means of the hawser. I therefore made signs to them to come, one by one, on the hawser, which had been stretched taut for that purpose. John Hogan ventured first, and having pulled off his jacket, took to the hawser, and made for the shore. When he had got clear of the immediate lee of the wreck, every surf buried him, combing many feet above his head; but he still held fast by the rope with a deathlike grasp, and as soon as the surf was passed, proceeded on towards the shore until another surf, more powerful than the former, unclenched his hands, and threw him within our reach; when we laid hold of him, and dragged him to the beach; we then rolled him on the sand, until he discharged the salt water from his stomach, and revived. I kept in the water up to my chin, steadying myself by the hawser, while the surf passed over me, to catch the others as they approached, and thus, with the assistance of those already on shore, was enabled to save all the rest from a watery grave.

[For the Philanthropist.]

[The following lines were written by a young woman, a minister of the Society of Friends, who has since fell a victim herself to Consumption.]

It has been observed that those young persons who fall victims to a consumption of the lungs, generally possess bright talents and pleasing manners, arising from a delicacy of feeling, that may be owing in part to a natural conformation of the system, through whose "nice ton'd tubes" the refined feelings of sensibility flow without obstruction. —The following reflections were excited by seeing a sufferer of this description.

How oft the gathering minister of Heaven,
Leads its pale victims thro' the vale of death,
Where no fond hope of life is felt, nor pleasant voice
Is heard; sighs oft escape the painful breast,
And tears unsought for fill the heavy eye.
'Tis here the pride and stubborn will of man
Becomes subdued; and here he learns his poor
Dependant state: his bleeding, fainting soul,
Groans for a Saviour's hand to heal its wounds,
And bounds in faith beyond the grasp of sin.
Yet scarce he feels repose—a meteor-flame
Lights in his veins a transient glow of health,
And intercepts the angelic harmony;
He lapses into life, and owns the ties
That bind poor nature to a world of care.
His manners soften'd, and his sense refin'd,
He longs for friendships that he never knew;
Not the fallacious "charm that lulls to sleep,"
Or prompts to confidence in fallen man,
But the communion of man redeem'd,
To aid his spirit in its unknown flight.
The gay companions of his healthful hours,
Fraught with false views of life, pass with the gale
T[illegible] wafts to wealth, to honour, or to lore,
And leave to pine, unconscious of his love,
Him who erewhile was zest of all their mirth.
But the soft sister band forsake him not;
They gladly soothe each poignant deep regret
Which mem'ry brings to his awaken'd thought;
His mind attentive to their care, forgets
Its woes: and sorrow oft resigns its sway
To the poetic numbers of the muse,
Which they select to cheer his pensive hours.
Their tender sympathy imparts relief'
And if their souls have known redeeming love,
With holy zeal they point his views to Heaven,
And teach his heart Religion's sacred law.
Patient submission smooths the thorny way,
While Faith and Hope support his sinking soul,
And lead him safely to the port of rest,
Redeem'd and pure, prepar'd to meet his God.
Why then should we repine, when pain by slow
But sure degrees, unlocks the prison door,
And sets the captive free, from anguish free,
United to the source of every good,
Where sighs no more are heard, and tears are wip'd
From every eye. By the dark veil of self
No more obscur'd, the rays of love unmix'd
Continual shine—and living waters flow,
Whose source Eternal, fills all space with joy!

A Portraiture of Domestic Slavery in the United States; with reflections on the practicability of Restoring the moral rights of the Slave, without impairing the legal privileges of the possessor; and a project of a Colonial asylum for free persons of colour: including memoirs of facts on the interior traffic in Slaves, and on Kidnapping.—Illustrated with Engravings.—By JESSE TORREY, JUNR.

A few copies of this production are for sale at the office of the *Philanthropist.* Many anecdotes are interspersed throughout the work, calculated to awaken the sensibilities, and rouse the dormant faculties of those, who free themselves from an active participation in the guilt of Slavery, look with unconcern at the situation of this much injured people. The time, it is fondly believed, is fast approaching, when the United States shall no longer be stained with this foul polution, but will with verity be enabled to exclaim in the language of the Declaration of Independence, that "all men are born equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, *liberty* and the pursuit of happiness."

The following is extracted from the mass of wickedness contained in the Portraiture.

"As two persons were returning from the *horse races*, a few miles north of the city of Washington, eight or ten years ago, they met on the road, a free man of colour, who resided in the vicinity. They seized him, and bound him with ropes. His protestations that he was free, and his entreaties that they would accompany him to the house, (but about half a mile distant,) where his wife resided and where he could satisfy them of his freedom, were in vain. Having fastened him by a rope, to the tail or some part of one of their horses, they were seen, by a citizen, who met them on the road, dragging him in this manner, and beating him to make him keep pace with the horses. He cautioned them, and begged of them not to kill the black man:—*but one of* the ruffians plucking a stake from the fence, and threatening with horrid oaths to knock him down, he found it necessary to retire for his own safety. A few miles farther along, on the following morning, this poor African was found by the side of the road, dreadfully bruised, and his eyes bloodshotten,—dead! This distressing catastrophe strongly exemplifies the defect of the laws of the state in which it occurred, concerning free Africans, which authorise their seizure, without any specific judicial authority if found without certificates of freedom, by the most vicious and abandoned members of the community These two ill-starred wretches, just sallying forth from a notorious school of intemperance, were undoubtedly intoxicated, and of course, in a state of insanity at the time they committed this outrage;—and had probably been reared in the *wilderness* of ignorance and vice. I was assured, that one of them had long been accustomed, in company with his *own father*, to the business of apprehending runaway slaves, and such free Africans as they could catch without certificates."

[For the Philanthropist.]

YELLOW FEVER.

AN ACCOUNT OF THE FEVER OF 1798 IN PHILADELPHIA.

The almighty dispenser of judgments and of mercies, having been pleased again to visit the inhabitants of this city with a malignant contagious fever, very similar to that which was experienced in the autumn of 1793 and also last year, it surely cannot be wrong to record the same, because it becomes such dependent beings as we are to notice both his blessings and chastisements, which if rightly received do each tend to our furtherance in the way to that city, "not one of whose inhabitants can say I am sick"—agreeably to the Psalmist, "thy rod and thy staff they comfort me."

There were instances of the fever early in the seventh month, but little alarm appeared till the latter end of that, and the beginning of the eighth month, when fatallity increasing, joined to the painful recollection of 1793, and last year, spread a general dismay among the people, many of whom left the city, so that by the latter end of the 9th month when the disorder was at its height, more than three fourths of them were moved into the country; after which it slowly decreased till the latter end of the 10th month, when there were so few sick that the inhabitants returned in great numbers, and by the middle of the 11th month, they had generally got to their habitations.

Though in this sore visitation many who applied to physicians appeared to receive relief, yet it was so often unavailing that it was clear man could do but little at stopping this dreadful calamity;—nevertheless the care of the government in providing a board of health—most of the members of which attended diligently to their duties, the labours of the overseers of the poor, and of a committee of benevolent citizens tended greatly to alleviate the general distress—which by these means, was not any ways comparable to what was experienced in 1793—very few instances I believe occured of the sick and the dying being deserted by their friends and relatives as in that distressing period. But even charity itself will not impel me to ascribe this favorable change wholly to an increase of humanity—part of it must be allowed to have arisen from the frequent return of this disease having disarmed it of part of its terrors.

Most of the places of worship of other societies were shut up during the height of the sickness, but the few Friends who remained in the city were favoured to keep up their meetings; and by their account, they frequently had in them the heart solacing experience that mercy covered the judgement seat,"—being made "joyful in the house of prayer." And here it may with thankfulness be recorded that though mere than 3600 of the inhabitants of the city, and suburbs died in this awful visitation, a very small proportion were members of our society.

A number of friends collected at the usual time of holding our annual meeting, but the representation of the body was so feeble, the state of the city so afflicting, nearly 100 persons dying daily, and the important consideration of preserving unity requiring that so small a body should not come to general conclusions, induced the meeting to adjourn until the 10th of the 12th month following. And I have the painful task to mention, that several of our very valuable country Friends, men and women, who were present, whom no danger could deter from performing what appeared to them to be their religious duties, imbibed the contagion, and after they reached their habitations, deceased—their loss is, and for some time will be sensibly felt by the Church—but let us not sorrow as men without hope, for we have reason to embrace the cheering belief that they "have fallen asleep in the Lord." There were also a few other country friends who came in on that occasion, who were seized with the disorder, but recoverd.

However right it may be for the legislator and the physician to enquire minutely into the origin of this heavy scourge, and the natural means whereby it is propogated, it will better become me and others in my situation to endeavour "to bear the rod" and him who hath appointed it, enquiring with the prophet, "is there not with us even with us sins against the lord our god," which if with his assistance are departed from, then may we in times of affliction and sore distress, with a reasonable hope, look to the almighty preserver of men for protection and support. To whom, for his gracious intervention in saying to the destroying angel, it is enough, stay now thy hand, joined to his many other mercies, be that praise rendered which is forever his due.

B.

Idlenes and poverty are companions.

THE HARVEST.

As far as our information reaches, the crops of wheat have been this year abundant. The fears entertained in Maryland and Virginia of the devastations of the Hessian fly, have subsided. From one part of the country only have we heard complaints. It is stated that in a part of Virginia the harvests have been materially injured from the frequent and severe rains lately experienced.

The Indian corn, for which apprehensions were entertained, promises well. Indeed, from the information received from all quarters, we have abundant cause to be grateful to the giver of all good, who has been graciously pleased to fill our cups with plenty.

[For the Philanthropist.]

FRANCIS COPE, the author o the following lines, while bathing with his brother last summer on th sea shore, was carried by a retur wave beyond his depth; being unable owing to an injury he had sustaine on the knee, to war with the billows he waved his hand to his brother as farewell signal, and instantly disappeared.

A short but interesting account o this amiable youth, soon after appeared in the Port Folio, from the pen o Charles Miner, Esq. the popular author of "Cogitations of Uncle John," and essays from the "Desk of Poo Robert the Scribe." "Misfortune are sometimes said (says this Biographer) to cast their shadows befor them," and it appears that Franci was impressed with a belief that hi duration here would be but short—under this impression he wrote a fe days before his decease the followin lines.

'Thy will be done.'

When adverse winds right keenly blow;
When stern afflictions grasp we know;
Her torch when Persecution whirls;
When Envy lifts her snaky curls;
  Thrice happy he whose soul resign'd,
    Unmov'd can see the torrent run;
  Can say, his eye to heaven inclin'd,
    'THY WILL BE DONE.'

O life, thy roses thorns unfold;
O death, thy grasp is fearful cold,
With riches come unnumber'd cares,
With poverty ten thousand snares,
  Then where can happiness be found?
    Nor in the cot, nor purple throne,
  Herein doth happiness abound,
    'THY WILL BE DONE.'

When blasting winds blow cold and bleak,
With longing eye and sunken cheek,
When haggard famine stalks around,
When war triumphant stains the ground;
When the sad mother beats her breast,
To see her babe's last sigh is drawn;
O what can soothe her soul to rest?
'THY WILL BE DONE."

'Tis this can still the adverse gale,
'Tis this can bid wan famine hail,
'Tis this can soften war's alarms,
'Tis this oppressions rage disarms,
This plucks the thistle from our road;
When life's deluding joys are gone,
'Tis this will raise the soul to God,
'THY WILL BE DONE.'

Howard the Philanthropist.

The eulogium pronounced on this benevolent character by the most eloquent man of any age, cannot be too often quoted. "I cannot, says *Burke*, name this gentleman (Howard) without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of horror and pain; to take the guage and dimensions of misery, depression and contempt; to remember the forgotten, to attend the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is orignal, and it is full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity. Already the benefit of his labours is felt more or less in every country, and I hope he will anticipate his final reward by seeing all its effects fully realized in his own. He will receive, not by retail but in gross, the reward of those who visit the prisoner, and he has so forestalled and monopolized this branch of charity, that there will be I trust, little room to merit by such acts of benevolence hereafter."

During the time that I passed at a country school in Cecil county, in Maryland, I often went on a holiday with my school mates to see an eagle's nest upon the summit of a dead tree in the neighbourhood of the school, during the time of the incubation of the bird. The daughter of the farmer in whose field this tree stood and with whom I became acquainted, married and settled in this city about forty years ago. In our occasional interviews, we now and then spoke of the innocent haunts and rural pleasures of our youth, and among other things, of the eagle's nest in her father's field. A few years ago I was called upon to visit this woman in consultation with a young physician in the lowest state of a [illegible] fever. Upon entering the room I caught her eye and with a cheerful tone of voice, said only *the eagle's nest*. She seized my hand without being able to speak, and discovered strong emotions of pleasure in her countenance, probably from a sudden association of all her early domestic connections and enjoyments with the words I uttered. From that time she began to recover. She is now living, and seldom fails when we meet to salute me with the echo of *the eagle's nest.*

RUSH'S *Lectures.*

THE RESURRECTION.

[An extract from the Scotch Preacher.]

Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the son of god—still and silent the hours passed on....the guards stood by their post, the rays of the midnight moon gleamed on their helmets and on their spears.... the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspence to behold the event, and wondered at the depth of the ways of god. At length the morning-star arising in the east announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled from its centre, and the powers of heaven were shaken. an angel of god descended, the guard shrunk from the terror of his presence and fell prostrate on the ground; his countenance was like lightning, and his raiment was as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh from the tomb with dyed garments from the bed of death? he that is glorious in his appearance, walking in the greatness of his strength; it is thy prince O Zion; christian, it is your lord; he hath trodden the winepress alone; he hath stained his raiment with blood: but now as the first born from the womb of nature he meets the morning of his resurrection. He arises a conqueror from the grave, he returns with blessings from the world of spirits;—he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning-stars sang together, and all the sons of god shouted aloud for joy; the father of mercies looked down from his throne, in the heavens; with complacency he beholds his world restored; he saw his work that it was good. Then did the desart rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

TO THE PATRONS OF
The Philanthropist.

After the publication of this number an interrum of perhaps two weeks will occur before the publication of the second. This step has been rendered necessary, from the unexpected obstructions which have taken place in the return of the subscription papers. The interest of patrons will not suffer by this delay, as the year's subscription will end with the fifty-second number, and not twelve months from the date of this day's paper.

☞*Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

Foreign Intelligence

NEW YORK, AUGUST 7.

LATEST FROM ENGLAND.

The Tea-Plant, capt. Brown, arrived last evening. She sailed from Liverpool on Monday, the 22d of June, bringing Liverpool papers of Saturday the 21st, and London papers of the evening of the 19th of June. A sketch of their contents will be found below.

The papers we have received as well as private letters, state that the prospects for the coming harvest had brightened very much for the last three weeks, both in England and France—that in the south of France, the rye harvest had already begun and the crop was abundant.

Rye flour is admitted in England for home consumption.

LIVERPOOL, JUNE 17.—American flour dull—76 a 78.

[By the arrival of the brig Alexander, from Cork, we have received Cork papers to the 18th, American flour per bbl. 85*s.*]

From the New York Evening Post.

AUGUST 8.

In the ship Washington, arrived just as our paper was going to press, came passenger the Hon. John Quincy Adams, with his lady and family, Dr. Tillary, of this city, Maj Lab lady and family, George A Otis Esq. Daniel Pope Cooke, Esq. Messrs. Ferrand, Shields, Wm. L. Collins, & Ramanus. Just as Mr. Adams was on the eve of his departure from Cowes, which he left the 14th of June he received the following important Circular which it will be seen opens to all nations the importation of bread stuffs in Great Britain.

(COPY)

Treasury Chambers, June 11, 1817.

Gentlemen—I am commanded by the Lords commissioners of his majesty's treasury to signify to you their Lordship's authority to permit the importation of corn, grain, meal, flour, and rice, in any ship & from any country, until 14th of November 1817, inclusive, provided the importation of grain shall, during this period, continue legal, under the provisions of the art. 55 Geo. 3, cap. 26. And I am to desire you will immediately cause publick notice to be given hereof.

I am, gentlemen,
&c. &c.
P. R. LUSHINGTON
Commissioner of Customs.

REAL ESTATE.

No. 1.

I WILL sell very low, if application is made soon, a handsome two story brick dwelling with the part lot on which it stands, handsomely situated on the main street in this improving town.

No. 2.

I will also sell as above, the one half of an eligible building lot, with a good pump of water attached thereto, situate on the same street. This property would be an object to any gentleman wishing to build for his profit or convenience, the site being commanding and in a part of the town which is rapidly increasing in value.

No. 3.

I will also sell a quarter acre back lot, situate immediately in the rear of No. 2.

No. 4.

I will also sell (though not desirous) the house and part lot thereunto belonging, whereon I now reside, situate on the north-east corner of Concord and Union streets, and nearly opposite the market-house. This stand for a store is allowed by competent judges to be equal, if not superior, to any stand in this or any of the adjoining counties. The price of the last mentioned property will be *Three thousand dollars*, one-third in hand, and the balance in two equal annual payments with interest. The other property mentioned above will be sold at low prices, and on lengthy payments, and good and sufficient deeds of general warrantee made for the same—And should the three first mentioned lots not be sold at private sale before Wednesday the 10th of September, they will be offered at publick sale at 10 A. M. on the premises, to the highest bidder. Persons desirous of viewing any of the above property, can do so by calling on the subscriber at his residence in said town, or in his absence on Mr. David S. Evans, Innkeeper, who will show the same and make known the terms.

No. 5.

I will also sell for Smithfield, Canton, Granville, or any other approved unchartered paper, *Ten shares of stock* in the Farmers and Mechanick's Bank of Steubenville, the instalments of which are all paid up, or if more agreeable to the purchaser any suitable merchandize would be prefered for it, or any of the other property except No. 4.

THOMAS EMORY.

Mount-pleasant Aug. 29.

NOTICE.

ALL persons are cautioned against taking an assignment on a note of hand in favour of Robert Russel, for 40 dollars and 25 cents, bearing date the 28th inst. signed by the subscriber, as I am determined not to pay said note unless compelled by law.

aug. 29—3t JOSEPH MECAUGHEY.

An Estray.

WE the undersigned being called to appraise an estray horse taken up by John Stedman of Mount-pleasant township, Jefferson county, Ohio,—find him to be as follows: *viz.* A bright bay, fourteen hands high, supposed to be fifteen years old: both hind feet white, with a blaze in his face: a natural pacer, and valued at twenty-five dollars by

THOMAS EVANS,
SAMUEL ISRAEL,
Appraisers.

The State of Ohio, Jefferson county, ss.

I do certify the above to be a true transcript from my estray book. Given under my hand and seal, August 25th, 1817.

3t* J. WATSON, *J. P.*

Important Notice.

GREATFUL for past favours, the undersigned cheerfully embraces the first opportunity (ever offered in Mount-pleasant in the columns of a publick paper) of tendering his thanks to his numerous customers and friends, for the liberal encouragement heretofore received in his line of business, and respectfully solicits a continuance of their support. He has now on hand a general assortment of

Dry Goods
Groceries
Hardware
Queensware
Tinware
Pottersware
Coopersware
Drugs and patent medicine
Paints and Oil
Tobacco and Segars
Shoes and Slippers
Salt
Soal leather
Juniatta Bar-iron
Castings
Bar and Pig lead
Powder and shot
Cordage

Tar
Oats, Rye, Flour and Cheese
French Brandy
Pure Jamaica Spirits
Wine
Best double distilled Gin
Rye Whiskey
Cherry Bounce
Cherry Juice, fit for table use and a substitute for wine
Best Green Coffee
Loaf and Orleans Sugar
Shad
Mackarel
Spinning-wheels, and

Peacock's
Patent Ploughs.

Also on consignment, a complete assortment *SILVER PLATED WARE*, warranted to be made of wrought Iron, consisting of the newest and best patterns of Bridle-bitts and stirrup irons, buckles and slides, heads and cantwells, tough nails and ornaments, &c. at wholesale or retail, on a small advance. All of which articles he is determined to sell at moderate prices for cash, or any kind of approved country produce, rags not excepted. And as he is about to cross the mountains by the 15th of the ensuing month, he earnestly requests all those who stand endebted to him to call or send before that time all or part of their accounts at least to him; as money is the sinew of business he has no doubt but his customers will at once see the propriety of complying with so just a call.

aug 29 THOMAS EMORY.

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The
PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given rdour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. NINTH MONTH 19th 1817. NO. 2.

BRILLIANT SPEECH.

(Concluded.)

Now permit me, worthy Chairman, to take a glance at Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and I trust never to be broken, she has involved with yours, her interest her existence, and her happiness. I must lament the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution, inasmuch as it has tended to irritate the mind, or produce a servile habit to abase her native character, and demoralize the people. The circumstances that have evolved since the period of our connection it is unnecessary, it would be invidious, to detail; they are written in the heart-rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new æra obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizen brightens in my view!—Education, that potent genius, confers upon its objects the wisdom and experience of past ages, expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey. It may when I mention Ireland be in a peculiar sense termed the Esaias of the gospel. Education gains ground rapidly in that country; Lancaster has given impulse to the generous feeling of an Irish public; he needs no mausoleum to record his labors or transmit his name to posterity; he will leave behind many living monuments; he forms the character of the rising generation, and their virtues will embalm his memory. Schools multiply amongst us, and will, I trust at no distant period be open to the whole mass of our poplation. But, let the Bible accompany the march of intellect; for as the moon derives from the sun her light, and pours her silver ray upon creation, so does education derive its lustre from religion and become at once an ornament and a blessing. The British and Foreign Bible Society, which in the beautiful harmony of its system, can attend to the minute or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established, and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 23 branch Bible Societies became connected with the Irish Institution, and now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time between 20 and 30,000 copies of the Bible and Testament were distributed; and they were received and read with avidity.—Oh! methinks I see, at the close of the evening, under the spreading foliage, before his mud-wall cottage, the spectacled eye of the aged peasant intent on the sacred volume, his family around him, all deriving from it their ideas of good and evil. Even the catholic proffers his assistance;—(I hail it as a favorable omen of the future;) You will excuse me while I relate to you a most interesting circumstance. A respectable catholic priest in Ireland, who had admitted the Testament into his parish, one day thus addressed his flock;—"I hold in my hand the New Testament in the Irish language; I shall now read to you, in a language which you all understand, the gospel for the day, which you have just now heard in a language you did not understand," and he read a chapter according to Saint Matthew. They all listened with earnestness and attention. Be not disturbed,' said he, 'by any reports yon may hear relative to the difference between the protestant and catholic translations—there is just as much difference between them as in my saying 2 and 4 make six, and 4 and 2 make 6—a difference in the words makes no alteration in the sense. You will here those scriptures continually from our children, and hearing, may you find salvation.' If this union of catholic and protestant become general, it will be attended with incalculable benefit to that country; it will stifle that spirit of intolerance, which has, like the Sirocco of the desert, sometimes unseen, but always with fatal certainty, blasted the germ of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society is, that the female part of the community are marshailed in its ranks. Objections have indeed been made to their active co-operation, as if women were to be here the partners in our toils, and not candidates for eternity; but in defiance of prejudice, thirteen female Bible associations exist on the continent of America; two in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already proved an efficiant auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish those associations, yet, knowing the influence of the female character on society, we would wish to enlist them in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence; when you cherish with the milk of human kindness your rising offspring, and imbue their tender minds with the principles you derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainty to the future; you will tell them millions are still destitute of the blessing, but that there exists in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue and people, under heaven's canopy; and which when the prisoner is released from his captivity, gives him the Bible as his legacy, which tells him to unclasp his helmet and sheath his sword, to let it sleep forever in the scabbard; which, breathing peace, arrests the warrior in his career, when he goes forth, like a destroying angel, to immolate thousands at the gory shrine of a lawless and infuriate ambition; which by removing the cause, will release us from all the calamities of war—the greatest curse and moral evil, afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew, and the Gentile; the deluded follower of the false prophet will lay aside his Alcoran, and receive the Bible; the Israelite will reject the Talmud and own his Saviour; and the Gentile will flock to the ensign which has been 'set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' This society has travorsed Europe, making every capital the estuary of its love and successful labours. In Asia, the pious missionary—who goes, like Paul, hound in the spirit, not knowing what may befal him on his journey—who surrenders all his present enjoyments to endure perils, hunger and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—is become the active instruments of the British and Foreign Bible Society, and trims the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed under the vehicle that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited; and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto them the glory of Lebanon, the excellency of Sharon and of Carmel. Nor are the remote and extensive regions of the northern Asia beyond the reach of your genial influence; the Siberian exile, whether lost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has western Africa been visited by Europeans, but, alas! the flag under which they sailed was long the signal for rapine and desolation, though now the harbinger of peace and blessing. You have indeed signed the death-warrant of slavery, broken the chains of negro thraldom, and told the sons of Guinea to be free; it remains then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, to that kingdom whose light is God, and whose foundation is eternity. May 'He who can draw out the leviathan with a hook,' put his yoke upon the barbarian, and christianize through the instrumentality of this institution, that extensive continent, from its interior to its extreme shores.

But let us cross the Atlantic; there is a numerous family; more than 120 Bible Societies have started into existence in North America; the Indian wandering in his native wilds, is an object of their charity; the Esquimaux even now read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claim, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star that lights up the fabric of nature, as the sun and centre of another system! Could we see the Almighty Father with his fiat give impulse to all the planetary worlds that revolve around them, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish! Lost in wonder and astonishment, the mind sinks into its own vacuity. But, when we remember that the same Supreme Intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and give, through the Mediator of the new covenant, a more perfect dispensation; Oh! then, to muse his 'ineffable praise' we must call in the aid of 'expressive silence,' and while we receive the invaluable favour, let us give some evidence of our gratitude by the defusion of the blessing. Let then the British mariner and Christian, offering in one hand the documents of Heaven, with the other unfurl the swelling canvass to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look forward to that time when the temple of the Jaggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised unto an unknown God, will be in ruins, and one universel temple be erected, in which the people will be the living church,—the heart, the altar, and the incense, adoration and gratitude! To realize this rapturous prospect and prophecy, some may offer their time, some their talents, and others a pecuniary sacrifice; all may throw their mite into the treasury, looking for a reward in that 'undiscovered country,' where the light will yet burst upon your enraptured vision.

A young man has trespassed too long upon your attention; there may be those, but I trust there is no one present, who will call zeal, enthusiasm, or an expression of interest in the concerns of this noble institution, presumption. In such a cause, we must not be bashed by the strictures of the critic, the frown of the worldling, or the malignant smile of iguorance and envy: let me then petition you for the millions of human beings who are still sunk in the lowest depth of barbarism and degradation, for the wild Arab and the tawney Hottentot, for the savage-devouring cannibal, for the wretched inhabitant of Terra del Fuego, whether he traverse the mountain covered with burning lava or clothed in perpetual snow; for the Indian still wielding the murderous tomahawk, and the shivering native of Kamschatka. Oh! on such a theme, I forget my humble character, and would entreat you, by that love which is the characteristic of that gospel we promulgate, which flows universal to the whole human family, by every domestic duty and social obligation, by the shedding of that blood which was to seal and ratify the new covenant, to aid us in the accomplishment of this our one grand and unexceptionable object, till every mountain rise an altar, and every stream flow a libation; till every valley ring with Hosanna, and every mouth become vocal with one utterance! In our own favoured country, we will give stability to the throne and constitution, peace to the community, and to the state a vigorous and enlightened population;—we will do more than this, we will make the Bible the religion of the world!

Colonization Society

From the National Intelligencer.

Many enquiries having been made of the progress of the American Society for Colonizing the free people of coulour of the United States, I send you a brief sketch of their proceedings. The constitution & memorial to congress have been some time before the public. It is well known that from the short term of the last session of Congress, and the multiplicity and variety of important business before it, much was adjourned over to the next session. Although the committee to whom the memorial of the President and Board of Managers was refered, made a report therein, there was not time to mature and act upon an object so important and extensive during the session. It is obvious that no efficient measures could be taken either by the society or by government in accomplishing the great object in view, till full and accurate information could be procured from the coast of Africa. For, although from information already received, there is reason to believe that an eligible situation may be procured, it would not be prudent nor safe to act without the report of an agent, sent for the purpose. At a meeting of the Board of Managers after the rising of Congress, it was therefore though advisable to appoint an agent to visit the coast of Africa, to procure such information as will be necessary for the society for the public and for the goverment, not doubting but that the funds for the purpose would be cheerfuly contributed by the public. Samuel J. Mills was appointed by the Board, and if sufficient funds can be raised an associate will be appointed to accompany him. He will first visit England where it is expected he will be able to obtain much useful information preparatory to his visit to the coast of Africa. The society has reason to hope for the patronage of our government, and the aid of the minister who will probably be shortly sent to England, in procuring information there. The agent will go from England to Sierra Leone, from which place he will probably be enabled with convenience and safety to visit the coast. If a situation can be fonnd suitable for the colony, and which can be procured from the present proprietors, then arrangements will be made for purchasing a sufficient territory for the colony. The principal requisites indispensable necessary for the colony, appear to be, a good soil, healthy climate, easiness of access, and freedom from danger or disturbance from the neighbouring tribes. If such a spot can be procured, the Board are already satisfied of the willingness of a sufficient number to commence the colony; and if once commenced with these advantages, the obstacles will not be great to a rapid settlement from this country.

To aid in this object, auxiliary societies have been formed in Baltimore and Philadelphia It is hoped these auxilary societieswill extend to other parts of the country. The simple object at present, is to obtain inforation.—When that information is rocured, the Society and the public vill have an opportunity of judging vhether it be proper to proceed, and each individual will have an opportunity of deciding whether he will give t further support.

The following extract of a letter from that distinguished philanthropist Thomas Clarkson, gives great hopes of finding a suitable situation:—'Of the different parts however, to which I think neither the law of possession nor of claim, in consequence of any former purchases, attaches, I should vastly prefer the country called Sherbro, which by consulting the map you will find is at no very great distance from Sierra Leone. I should prefer it for the following reasons: 1st Because it is one of the most fertile soils in all Africa, and would therefore repay the labourer with the greatest interest for his trouble. 2d. It has the advantage of good water and rivers. 3d The natives are reputed to be of a kind and friendly dsposition, and not ferocious. 4th. They are broken into very small elective governments, so that no one tribe or nation woud be powerful enough to do any great injury if it were so disposed, to a colony upon a proper scale." After many other observations he concludes by recommending the sending an agent or agents to the coast of Africa and refers to an American Negro living in Sierra Leone, who is well acquainted with the Sherbro country and speaks the Sherbro language, and to Captain Paul Cuffe, who has visited Sierra Leone, for further information.

EPISTLE

From the Yearly Meeting of Friends in London, to the Yearly Meeting for the State of Ohto.

DEAR FRIENDS,

WE have received your acceptable Epistle of the 8th month last.—Your situation in a new and rising country, has at this time engaged our brotherly solicitude.—We have felt desirous that the perishiug things of time should only occupy their proper and subordinate place in your offections, and that your principle and most earnest endeavours should be after "durable riches and righteousness".—We have seen with sorrow the devastation which has been made in our religious society, by an inordinate desire to accumulate this world's good's—and even, the descendants of many, who in their day were bright examples of christian humility, having come into the possession of wealth have conformed to the spirit of the world, and degenerated from the faith and practice of their ancestors. May you, dear Friends, avoid this snare, and may such of you as shall acquire more than a competency, consider, that the widow, the fatherless, and he that hath no helper, have claims upon the surplus of which you are only stewards, and that you must give an account when your Lord cometh.

We have also been led to sympathize with the poor Natives of the country which you now inhabit, and are desirous that your residence upon their present borders, may prove a blessing to these childern of the wilderness. We are anxious, that you should cotinue to avail yourselves of every opportunity to promote civilization, and the useful arts of life among them and thus by degrees prepare their minds for the reception of the great truths of the christian Relgion:—your situation is peculiarly favourable for such benevolent exertions, and if they are undertaken with a single eye to the glory of the universal Parent, and the good of his creatures, we have a comfortable hope that they will be blessed.—Any information you may incline to send us on this interesting subject however minute will be very acceptable to us.

We notice with peculiar satisfaction your concern to provide a guarded education for the beloved youth—those dear objects of our tender solicitude—and at the same time, our highly responsible charge:—Upon them, in a considerable degree must rest the hopes of the succeeding generation, and their usefulness in society, as well as their own happiness, will be greatly influenced by the manner in which you may acquit yourselvs of this important trust: Much may be done in forming their tender minds to habits of virtue, if watchful care is exercised to encourage the growth of the seed of the kingdom," and to extirpate thro' holy aid what is of an opposite nature, and as the highest human attainments without the sanctifying power of religion are rather snares, than of any real use to the possessor, so we would earnestly and affectionatly direct your attenton in the first place to the cultivation of those dispositions and habits which have ever characterized the humble followers of a crucified Saviour.—We are at the same time however persuaded that the exercise of the intellectual faculties in the acquisition of useful knowledge, tend to open and expand the minds of youth, to give them more comprehensive views of the wisdom, beauty and order which distinguish the works of the great Creator, and that when accompanied with a due sense of Religion, may greatly extend the sphere of their usefulness, and render them blessings to society, to their country and the world.

In this our Yearly Meeting we have been made thankfully sensible of the gracious extension of our Heavenly Father's Love; under a measure of the influence of which, we have been enabled to conduct the weighty concerns of the Society in much harmony and brotherly concord.

We salute you in the love of Christ and remain your Friends.

Signed in and on behalf of the Yearly Meeting held in London by adjournments from the 22nd of the 5th month, to the 31st of the same inclusive. 1816.

William Dillworth Crewdson,
Clerk.

THE LOVELINESS OF REAL PIETY.

Fair as the herald rays of morn,
That tinge the eastern sky
Is infant reason's gradual dawn,
In each discerning eye.

But fairer still in Virtue's eyes,
Those prospects unconfin'd,
With which Religion's beams arise
Upon the youthful mind.

Sweet are the lark's aspiring lays,
The buoyant clouds anong;
But sweeter far the Saviour's praise,
In youth's devoted song.

All lovely is the queen of flowers;
But lovlier far than she,
The blooming youth's expanding powers;
Adorne'd with Piety.

Fair is the lily of the vale,
  The verdant hills beneath;
And sweet the cowslip of the dale,
  In Spring's returning wreath.

But fairer still, and sweeter far
  Than Zephyr's balmy breath,
The retrospects of virtue are,
  And beautiful in death.

Bright flaming upward through the skies
  The sun pursues his way;
But brighter far the just shall rise
  Upon the judgment-day

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, NINTH MONTH 19th.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.
Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.
PENNSYLVANIA.
Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.
NORTH-CAROLINA.
Greensboro—Jacob Hubbard.
DELAWARE.
Wilmington—E. Lewis.

☞ Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.

[*For the Philanthropist.*]

Account of CIRCLEVILLE.

[*From an esteemed friend the Editor of the Philanthropist has received the following extract from "Notes kept on a Journey through Ohio, in 1816,"—and to whom he will feel obliged by further communications.*]

The antient fortifications surrounding the town of Circleville, near the Sciota river, are perhaps among the greatest curiosities in the western country. These remarkable traces of antiquity, excite the attention of travellers, and strongly corroborate the idea, of this country, at some very remote age of the world, having been inhabited by a race of men well acquainted with the arts; and that the inhabitants of that day must have been very numerous, may reasonably be infered from the great quantity of labour it must have required to perform these stupendous works of art, that remain so visible after the depredations of many centuries, and perhaps thousands of years may have rolled away in wasting their original magnificence.

The town is environed by two embankments, said to be one mile in circumference, exactly circular and parallel with each other, having a ditch between them, and another on the outside of the outward bank, and from the summit of one bank to the top of the other is about four perches. The intermediate intrenchment may probably average from five to six feet deep, and about the width of a common mill-race, and the bank from six to eight feet high above the common level of the ground. On the top of these amazing masses of clay, large timber has been growing, and the appearance of large trees having been blown up by the roots and entirely gone to decay. I saw one stump of an oak, on the top of one of these banks, the growth of which exceeded 300 years. These banks appear to be composed of different materials or kinds of earth—the inward one of chocolate coloured clay, entirely different from the common soil of the adjacent ground, and has a strong resemblance of decayed tile and brick, which induces some to suppose that it may have been a solid wall mouldered down by the waste of ages to its present state.

The outward bank is composed of a gravelly soil, resembling the ground near it, and no doubt has been thrown out of the intrenchments on each side.

About the centre of this circular rampart stood a large mound, which is now levelled down nearly with the surface of the ground, and was said to have contained a great quantity of human bnoes. This mound was again encircled at a few paces distance by a gravel walk, evident traces of which yet remain. On the south-west side, and a few rods distant from the outward bank, is a very large mound or hill of a conical form; the top somewhat resembling a sugar-loaf, and said to contain the relics of the antient inhabitants. Time would not permit me sufficiently to examine the soil and situation of this hill, but it is supposed to be artificial; and from its proximity to the fortification, and easy access from the outward bank, it is not improbable but it may have been consecrated to some religious purposes, and possibly an altar whereon to offer sacrifices.

On the east of these circular banks, and approaching so near as to join, is another stupendous fortification of a quadrangular form, and said to contain ten acres of land. This is composed of a single bank of clay, without any intrenchment, and of a very different earth from the common soil of the ground, and has a striking appearance of having underwent the operation of fire. They are now using it to make brick. The circular banks were said originally to have been but one opening or gate-way, and that communicated with the square, which has seven others exclusive of the passage into the circle. These gate-ways were in regular form, one at each corner, and one at each side, exactly parallel to each other, and appears as if they might originally have been from 15 to 20 feet wide. Opposite to these again within the inclosure of the fort, and at about 40 or 50 feet distant from each gate-way, stands a mound, to appearance about 30 yards in circumference, and perhaps four feet in height, but is considerably reduced by plowing since the settlement of the town.

The banks of this fortification appear to be rather higher than the former; the difference in this respect, however, may be occasioned from the circular ones having intrenchments made more of their mouldering ruins.

When we consider the long waste of ages on these monuments of antiquity, and the great bodies of earth that yet remain so much elevated above the common surface of the ground—I think it not irrational to conclude, that they may have originally been solid walls, of sufficient height to be inaccessible from without—and the great regularity observed in the execution of the plan, seems strongly to indicate the use of methematical instruments among the antient inhabitants. It is also worthy of notice that these antient fortresses, so far as I have seen, are all calculated to check the approach of an enemy coming from the westward, but for what purpose, in what age, or by what nation of people, these astontshing works have been executed, which are found in many parts of this western country, must ever remain a subject of conjecture, as no traces of their history has been found, either among savage or civilized nation.

On account of the irregular return of our subscription papers, some inaccuracies may have taken place in the delivery of the first number,—information that may tend to prevent this in future, will be thankfully received.

The address to the public by a member of the North Carolina Manumission Society, next week.

As the aid of the subscribers to the Philanthropist will be necessary to enable the editor to carry his views into effect he trusts punctuality will be observed and payment made accordingly, to the agents in the respective neighbourhoods.

[For the Philanthropist.]

[The wife of Joseph Rhodes, Friends' Indian agent, having deceased in 8th month last, he with his daughter retired from Wapaghkonetta, on which occasion the following address was delivered.]

To our Friends and Brothers the Quakers.

The address of Black Hoof, head chief of the Shawnoese at Wapaghkonetta.

You will receive this letter by our friend Rhodes who is going back to you. We are truely sorry for the loss he has met with, but it was the will of the Great Spirit and it cannot be helped. Her who is gone the whole nation is sorry for—We feel the weight of the loss. She was so charitable and good that she was like a mother to our people—We will pray to God that he will protect our Friend Rhodes and his daughter, and conduct them in safety back to you.

Now Brothers there is sometimes a little wind will rise and shake the bushes, but we do not want you to mind any thing of the kind, for we want to depend on you, as our true Friends, and we are still of the same mind, all our support and confidence is in you, we take you all by the hand and we are your true friends and brothers.

At Wapaghkonetta the 13th, day of August, 1817.

his
THE BLACK HOOF ✕
mark

his
POMTHE ✕
mark

I do hereby certify the foregoing is a true interpretation of Black Hoof's talk to Friends.

JOHN JOHNSTON,
U. S. Agent.

[For the Philanthropist.]

From the conspicuous place which Babylon holds in sacred writ, I have thought, friend Osborn, the following account of it, by a modern traveller, might prove acceptable to the readers of the Philanthropist.

A CONCISE DESCRIPTION OF BABYLON.

THE word Babylon signifies confusion, or mixture. It was the capital of Chaldea. "A famous city, built four square, sixty miles in circumference, fifteen on each side. The walls were eighty seven feet thick, and three hundred and fifty feet high, on which were built three hundred and sixteen towers, or according to other accounts, two hundred and fifty, three between each gate, and seven at each corner. There were one hundred gates, twenty-five on each side, all of solid brass. From these ran twenty-five streets crossing one-another at right angles, each one hundred and fifty feet wide and fifteen miles in length. A row of houses faced the wall on every side, with a street two hundred feet wide between them and it. Thus, the whole city was divided into six hundred and seventy-six squares, each of which was four and an half furlongs on every side. All around those squares, stood the houses fronting the streets, and the empty space within served as gardens and for other needful uses."

The prohpet calls Babylon the golden city, Isaiah xiv. 4. The glory of kingdoms, the beauty of Chaldea's excellency.—Chapter xiii. 19.

[For the Philanthropist.]

Friend Osborn,

If you have room for such article as the following, I think they deserve a place in the Philanthropist.

A Christian, who was once solicited to sit down and take a game at cards, convinced the company of the folly and wickedness of gambling, by offering to pray for a blessing on them. The company felt the impropriety, and asked him what he was going to do! the Christian replied, "God forbid I should do any thing for which I cannot ask his blessing!"

BURKITT.

We apprehend, the perusal of the following lines written by William Law, may afford a degree of satisfaction to a number of our readers, as we do not know that they have been printed in this country—It is to one who proposed to pay him a visit, therby to receive Instruction from his conversation on the spiritual life.

AN appointment for religious conversation passes for a sign of great progress in religion; but with regard to myself, such a meeting would rather make me silent, than a speaker in it. 1st, Because I hurt myself if I speak to a person on spiritual matters, either sooner or further than as the spirit of God (which bloweth when and where it listeth) would be resisted in me if I held my tongue.—2dly, Because it is deluding the persons I speak to, and helping them to be content with an imaginary false food, should I, as a spiritual assistant, speak to them of any thing but that which is their own evil and their own good; for true edification arises only from such knowledge, and not from devout harangues on the spiritual life in general, though set forth in the most enlivened words.

The spiritual Life is nothing else but the working of the spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the spirit and voice of God speaketh within us. This is not enough known by religious persons; they rejoice in kindling a fire of their own and delight too much in hearing of their voice, and so lose that inward unction from above which can alone new create their hearts.

To speak with the tougues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide within the closet of our own hearts, observing loving, adoring, and obeying his holy power within us. Rhetoric and fine language about the things of the spirit is a vainer bable than in other matters; and he that thinks to grow in true goodness by hearing or speaking flaming words, or striking expressions, may have a great deal of talk, but will have little of his conversation in heaven.

I have wrote very largely on the Spiritual Life, and he that has read and likes it, has of all men the least reason to ask me any questions, or visit me on that occasion. He understands not my writings, nor the end of them, who does not see that their whole drift is to call all christians to a God and Christ within them, as the only possible light, life, and power of all goodness they can ever have; and therefore, as much to turn my reader from myself, as from any other *lo here!* or, *there!*——I invite all people to the marriage of the Lamb; but no one to myself.

The following receipt for the consumption, was communicated by a friend in hopes that the dissemination thereof might prove servicable to those labouring under that complaint.

Take one half pound of elecampane, and half pound of ginseng, of spikenard aud hore-hound one half pound each, one quarter of a pound of maiden-hair and one large indian turnip, boil all together in two and an half gallons water till it is reduced to one pint, then strain it, and add one pint of honey with a common table spoouful of fresh butter, stew all together till thoroughly mixed, then take as much as will lie on the point of a common case knife three times a day before eating.

ANECDOTE.

A few years since a young woman servant lived in a familey at Cambridge—in the same family resided a professor of the Greek or Hebrew language. He knowing her to be a dissenter, and not able to write or read, frequently teased her about her religion.—One day after she had returned from hearing a sermon by a dissenting minister, he began to rally her, by saying—"Now Betty, pray do tell me what your parsons preach?" Betty plucked up courage, aud instantly replied in the words of the apostle—They preach, sir, Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them that believe the power of God and the wisdom of God."—The learned professor was confounded, and never spoke to her again about her religion.

[*From the Friend of Peace.*]

IN the Philanthropist, for July, 1813, we have an able and interesting article on the subject of war. The writer introduces the following ludicrous aconnt of the cause of war from Dr. Swift.

"He asked me," says the Doctor, what were the usual cause or motives that made one country go to war with another? I answered, they were innumerable: but I should only mention a few of the chief. Sometimes, the ambition of princes, who never think they have land or people enough to govern. Sometimes, the corruption of ministers, who engage their master in war, in order to stifle or divert the clamour of their subjects against their evil administration. Difference in opinion has cost many millions of lives. For instance, whether flesh be bread, or bread be flesh; whether the juice of a certain berry be blood, or wine; whether whistling be a vice or a virtue.

"Sometimes, the quarrel between two powers is to decide which of them shall dispossess a third of his dominions, where neither of them pretends to any right. Sometimes one prince quarrels with another, for fear the other should quarrel with him. Sometimes a war is entered upon, because an enemy is too strong; and sometimes because he is too weak. Sometimes our neighbours want the things we have, or have the things which we want; and we both fight till they take ours or we theirs.

"It is a veay justifible cause of war, to invade a cuntry after the people have been wasted by famine, distroyed by pestilence; or embroiled by factions among themselves. It is justifyable to enter into war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominion round and compact.

"If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put half of them to death, and make slaves of the rest, in order to civilize them and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one prince desires the assistance of another, to secure him against invasion, that the assistant, when he has driven out the invader, should seize on the dominions himself, and kill, imprison, or banish the prince he came to relieve."

After quoting this passage, the writer in the Philanthropist makes the following just remarks:—

"If we consider rightly, we shall find a very small number of wars, at the utmost, the causes of which are not assignable to one or other of the heads which Swift enumerates, ridiculous and detestable as they appear, when thus exhibited without covering or disguise.

"The wonderful thing is, that at the moment of action or decision, it should be so very easy to endow them with deceptive colours. Scarcely ever does it happen, that the wars into which nations are plunged, are not made to appear to the contending parties as highly necessary or honourable; are not made to appear so, equally to both nations, though it *must* always happen that of the parties, one is, and it most frequently happens that both are in the wrong. If we look, for example, at the wars which, since the beginning of the last century, the British nation has carried on with the French, we shall find that every one of these destructive contests was made to wear plausible colours on both sides, to the credulous people whom they oppressed. Yet it would be a curious inquiry to determine of how many of them the cause will not be found in the catalogue of Swift. Mankind are deluded by their passions. It is easy for rulers to fill their bosoms with hope, or with fear. Whoever is master of their hopes and fears, is master of the men. He commands the steam which works the engine, and of which the movements may be guided to any operation.'

To instruct children and youth in the best things and in the best way, is very highly interesting and important. On *this*, in a great measure, depends the best interests of the individual and of the community.—Agreeably it was the injunction of God to the Israelites—"These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

So long as the Israelites attended to this direction "their sons were as plants grown up in their youth—their daughters were as corner stones, polished after the similitude of a place—their garners were full, affording all manner of store—their sheep brought forth thousands, and ten thousands—their oxen were strong to labor; nor was there any breaking in, nor going out, nor complaining in their streets." They were indeed the "happy people whose God is the Lord."

A just and practical knowledge of the holy scriptures "is profitable unto all things having the promise not only of the life that now is, but of that which is to come." Who then that duly estimates the subject but is desirous that this knowledge might be universally diffused, and make suitable exertion for this important purpose? Much indeed has been done, and in a variety of ways, to recommend and promote the knowledge of the truth as in Jesus. But much more remains to be done. And it is devoutly to be hoped that, while unexampled zeal is discovered in supplying the destitude with the holy scripture, we may not ourselvs be chargeable with criminal ignorance of their sacred contents, nor with the neglect of making our childern early and intimately acquainted with them,

APHORISMS.

Some men use no other means to acquire respect, than by insisting on it; and it sometimes answers their purpose, as it does an highwayman's in regard to money.

Trifles discover a character more then actions of importance. In regard to the former, a person is off his guard, and thinks it not material to use disguise. It is, to me, no imperfect hint towards the discovery of a character, to say he looks as though you might be certain of finding a pin upon his sleeve.

It is generally a principle of indolence that makes one so disgusted with an artful character.—We hate the confinement of standing centinels, in our own defence.

A great part of our disputes, arise from a wrong conception of each others expressions; or from an unwillingness to give them their due when rightly understood.

There are very few men who do not lose something of their esteem for you, upon your approach to familiarity.

The silly excuse that is often drawn from want of time to correspond, becomes no one besides a cobler with ten or a dozen children dependant on a tatching end.

—Advertisement.—

REAL ESTATE.

ANY person wishing to purchase a good plantation that will answer the following description, may be accommodated by applying to the subscriber on the premises. Said Farm contains two Hundred and five or six acres of Good land, with the main State road from Wheeling through it, Eighty acres of cleard land, one half in Clover and Timothy, several acres of bottom meadow, and considerable more may be made at a small expense. A good young orchard of one Hundred and sixty apple trees beginning to bear, also a number of peach and other fruit trees. The whole farm under good fence. The wood land is well timbered with abundance of stone coal and lime stone, also a stream of water running through each hundred acres. It is presumed the above is as healthy and level, and may be made as pleasant as any place on the road. The terms will be made known by applying to JAMES DOBBINS on the premises, one and an half miles East of Morristown, on the Wheeling road.

—Advertisements—

REAL ESTATE.

No. 1.

I WILL sell very low, if application is made soon, a handsome two story brick dwelling, with the part lot on which it stands. handsomely situate on the main street in this improving town.

No. 2.

I will also sell as above, the one half of an eligible building lot, with a good pump of water attached thereto, situate on the same street. This property would be an object to any gentleman wishing to build for his profit or convenience, the site being commanding and in a part of the town which is rapidly increasing in value.

No. 3.

I will also sell a quarter acre back lot, situate immediately in the rear of No. 2.

No. 4.

I will also sell (though not desirous) the house and part lot thereunto belonging, whereon I now reside, situate on the north-east corner of Concord and Union streets, and nearly opposite the market-house. This stand for a store is allowed by competent judges to be equal, if not superior, to any stand in this or any of the adjoining counties. The price of the last mentioned property will be *Three thousand dollars*, one-third in hand, and the balance in two equal annual payments with interest. The other property mentioned above will be sold at low prices, and on lengthy payments, and good and sufficient deeds of general warrantee made for the same.

No. 5.

I will also sell for Smithfield, Canton, Granville, or any other approved unchartered paper, *Ten shares of stock* in the Farmers and Mechanick's Bank of Steubenville, the instalments of which are all paid up, or if more agreeable to the purchaser any suitable merchandize would be prefered for it, or any of the other property except No. 4.

THOMAS EMORY.

Mount-pleasant Aug. 29.

An Estray.

WE the undersigned being called to appraise an estray horse taken up by John Stedman of Mount-pleasant township, Jefferson county, Ohio,—find him to be as follows: *viz.* A bright bay, fourteen hands high, supposed to be fifteen years old: both hind feet white, with a blaze in his face: a natural pacer, and valued at twenty-five dollars by

THOMAS EVANS,
SAMUEL ISRAEL,
Appraisers.

The State of Ohio, Jefferson county, ss.

I do certify the above to be a true transcript from my estray book. Given under my hand and seal, August 25th, 1817.

St.

J. WATSON, *J. P.*

Notice.

ALL persons are cautioned against taking an assignment on a note of hand in favour of Robert Russel, for 40 dollars and 25 cents, bearing date the 28th inst. signed by the subscriber, as I am determined not to pay said note unless compelled by law.

aug. 29—3t JOSEPH MECAUGHEY.

Important Notice.

GREATFUL for past favours, the undersigned cheerfully embraces the first opportunity (ever offered in Mount-pleasant in the columns of a publick paper) of tendering his thanks to his numerous customers and friends, for the liberal encouragement heretofore received in his line of business, and respectfully solicits a continuance of their support. He has now on hand a general assortment of

Dry Goods
Groceries
Hardware
Queensware
Tinware
Pottersware
Coopersware
Drugs and patent medicine
Paints and Oil
Tobacco and Segars
Shoes and Slippers
Salt
Soal leather
Juniatta Bar-iron
Castings

Tar
Oats, Rye, Flour and Cheese
Wine
Cherry Juice, fit for table use and a substitute for wine
Best Green Coffee
Loaf and Orleans Sugar
Shad
Mackarel
Spinning-wheels,
Bar and Pig lead
Powder and shot
Cordage

Also Liquors of almost every kind, suitable for the use of the physician, the sick, &c.

One packet of Indian-dressed Buffaloe robes, suitable for the approaching season.

And One packet of Hough, Bourne & Melish's large and elegant

Maps of the State of Ohio,

taken from actual survey—A work inferior to no other of the kind now extant.—And

Peacock's
Patent Ploughs.

Also on consignment, a complete assortment *SILVER PLATED WARE*, warranted to be made of wrought Iron, consisting of the newest and best patterns of Bridle-bitts and stirrup irons, buckles and slides, heads and cantwells, tough nails and ornaments, &c. at wholesale or retail, on a small advance.

aug 29 THOMAS EMORY.

N. B. I expect to cross the mountains in a few days, for a fresh supply of goods, I therefore request all persons who have accounts with me, which are due, to call and pay them off. Those who cannot pay before I go, will please be so good as to pay at the time I return, or before. As money is the sinew of business, I have no doubt but my customers will at once see the propriety of so just a call. If every one would only pay a part of their accounts, I should be benefited and themselves not injured. As to those that are in the habit of buying continually, and paying with words only, I shall be obliged to put their accounts in the hands of men who must collect them.

T. E.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

Rush's Medical Inquiries, 4 vols. in two
Buchan's Domestic Medicine
Jess's Surveying
Memoirs of the Rev. Thomas Spencer
Hawkesworth's translation of Telemachus
Akenside's Pleasures of Imagination
Baxter's Call to the Unconverted
Walker's Elocution
Visit for a Week
Rowe's Letters
Portraiture of Quakerism
Village Sermons
History of America
Goldsmith's Rome
Goldsmith's Greece
Goldsmith's England
Rural Economy
Portraiture of Domestic Slavery
Flowers of Modern History
Dodsley's Fables

It is intended to keep constantly on hand a general assortment of such books as are generally used in school, and such as may properly be placed in the hands of children.

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. 1. NINTH MONTH 26th 1817. NO. 3.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

From the American Daily Advertiser.

Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken—Hab. 2, 15.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise—Prov. 20, 1.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isaiah 25, 22.

Amidst the numerous marks of human depravity, which are discoverable in the cruelty and wickedness that prevail in the world, and which furnish ample illustration of that humiliating truth, "man's thoughts are only evil from his youth," it is cheering to the christian mind to contemplate the prevalence of these benevolent dispositions which, in so unparalleled a manner, are diffusing themselves throughout the earth, producing important practical benefits, tending to meliorate the condition of hitherto neglected portions of the human family, and diminish that terrible mass of misery, which sin has introduced and continued in the world. The numerous philanthropic efforts to which these benevolent feelings have given rise, have, not unjustly, acquired for the present age, the distinguished title of "the age of benevolence."

Among the various objects to which this charity has been directed, the widow and the fatherless have not been forgotten; the stranger also that sojourned in the land, has shared in its blessings; and even the poor African, forced from his native home and every tender tie, and, with all his prosterity; consigned to an involuntary servitude in a strange land, has come into remembrance. 'Tis beautiful, and worthy of all commendation! But while Charity has thus so plentifully poured from her angel hand, gifts which have "caused the widow's heart to leap for joy," and inspired the tongues of the orphan with anthems of praise; while she has warmed and cloathed and fed, the famished stranger; while at her touch the fetters have fallen from the poor captive slave, and at her intercession the right of human beings have been secure to his posterity; while thus the wretched have been relieved by her fostering hand, the causes which have produced the lamented suffering, have not, perhaps, been sufficiently investigated, nor the efforts of the benevolent sufficiently directed to their removal.

Among the fruitful causes of human misery, the most productive in mischief, baneful in their consequences, and unreasonable in their pretensions, are WAR and SPIRITUOUS LIQUORS. Would we be sensible of the wretchedness the former of these has occasioned, it is but necessary to reflect for a moment on the wickedness and misery of the Camp—the desolation that follows the march of the invading army—the result of the sanguinary conflict—the groans and lamentations of the dying—the mangled limbs of the dead scattered in horrid confusion—the tears of the widow—the situa- of the orphan! The subject of settling national controversies by an appeal to the sword, has indeed, especially of late, occupied the attention of many men of distinguished abilities, and benevoleet minds, by whom its folly, and inconsistency with reason and religion, have been pointed out with energy and clearness. As the result of their labours, and to aid in the promotion of harmony, and the discouragement of a martial spirit, we hail, with delight, the establishment of Peace Societies.

But while deeply sensible of the enormity of the custom, and the number of evils which follow in the train of war, we are inclined to the acknowledgement, that the article of Spirituous Liquors has been productive of more human misery—has been more extensive in mischief, probably, than all the wars that have ever convulsed nations, or stained the earth with the blood of victims immolated at the shrine of ambition It annihilates the ties of husband, father, brother, and friend. Every social and domestic relation withers before its poisonous influence; it debases every faculty of the mind. At one indiscriminate sweep it destroys the body, the soul, the reputation, the happiness of individuals, of families, and neighbourhoods. In fine, it assimilates man to every thing bad, mean, and contemptible.

But the design of the present communication has particularly been, to notice a late occurrence, which, though less splendid in its appearance, bids fair to equal in the extent of its beneficial consequence, any of the benevolent efforts which are making for the amelioration of Society.—I allude to the "meeting of the Farmers convened at the Green-Tree school house, in Upper Providence Township, Montgomery County,"* the object of which, we learn from the excellent resolves which were passed on the occasion. In these they declare, that they no longer consider it a practice, or custom, to give Spirituous Liquors to Labourers as heretofore. That they will not make use of any kind of Spirituous Liquors in hay making, harvesting, or any other work. That they will not knowingly suffer any to be used, by labourers, while in their employ. Providing, however, very properly, that it is not intended to prohibit the medical use of it.

These resolutions deserve to be written in characters of gold, and held up for the approbation and imitation of every County, Town, and Township in the Union. Were such associations generally formed in neighbourhoods, the good that would be consequent on them, is incalculable. The consumption of the article would diminish with rapidity, and with its disuse, the inclination for it would also diminish; joy and happiness would smile in the Cottage of the poor man, where now poverty and misery, the attendants of drunkenness, reign with all their gloomy horrors.

Yes, his soul would bless you for emancipating him from the wretched—the galling chains of strong drink; the gratitude of his wife would be a solace to your bosoms; the rosy and cheerful countenances of his children would be to you a new source of pleasure; and above all, in your own breasts you would find a never failing source of consolation—the sure reward of acts of sincere benevolence. With propriety, then, may the language be addressed to men of feeling and philanthropy in every neighbourhood; "Go ye and do likewise." T.

* See American Daily Advertiser of the 20th.

From the Chester and Delaware Federalist.

We make no apology for placing the following beautiful letter in our literary page. It is honourable to the head and heart of the writer Great and glorious results have followed from the exertions of the benevolent. In almost all the nations of Europe the inhuman traffic in slaves is abolished. The part that Friends took in that great work of reformation must be to them a source of delightful reflection.

But is there not still much good to be done? Are there not great and crying evils to be removed? Are there not more than a million of our fellow beings deemed themselves and the offsprings of their loins to hopeless bondage, even in this our boasted land of liberty? Is it apparently more difficult to meliorate their condition and provide a way for their gradual emancipation, than it was to the philanthropic Benezet, and Clarkson and Wilberforce, and their noble compeers, when they began the great work of destroying the slave trade?—What is wanting? That some good man, of strong mind—ardent and persevering, should take the lead. Enough would rally around him: God would give him strength beyond his hopes, and success beyond his fondest anticipations. But I shall make my introduction longer than the letter itself: I will only add that I extract it from the "*Christan Disciple,*" a monthly magazine, which was loaned to me by a valued friend.

A LETTER FROM ANTHONY BENEZET TO THE QUEEN OF GREAT BRITAIN.

To Charlotte, Queen of Great Britain.

Impressed with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition to succour the distressed, I take the liberty, very respectfully, to offer to thy perusal some tracts, which, I believe, faithfully describe the suffering condition of many hundred thousands of our fellow creatures of the African race,—great numbers of whom, rent from every tender connexion in life, are annually taken from their native land, endure in the American islands and plantations a most rigorous and cruel slavery, whereby many, very many of them are brought to a melancholy and untimely end.

When it is considered that the inhabitants of Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have long been, and yet are very deeply concerned in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African slave trade, there is much reason to apprehend that this has been, and as long as the evil exists will continue to be, an occasion of drawing down the divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavour on behalf of this greatly oppressed people whose abject situation gives them an additional claim to the pity and assistance of thy generous mind: inasmuch as they are altogether deprived of the means of soliciting effectual relief for themselves.—That so thou may not only be a blessed instrument in the hands of Him, "by whom kings reign and princes decree justice," to avert the awful judgments, by which the empire has already been so remarkably shaken, but that the blessings of thousands ready to perish, may come upon thee, at a time when the superior advantages, attendant on thy situation in this world, will no longer be of any avail to thy consolation and support.

To the tracts, on the subject of which I have thus ventured to draw thy particular attention. I have added some others, which at different times I have believed it my duty to publish, and which I trust will afford thee some satisfaction; their design being for the furtherance of that universal peace and good will amongst men, which the gospel was intended to introduce.

I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries, under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort.

ANTHONY BENEZET.

Philadelpnia, 25th of the 8th mo. 1783.

From the Evening Fire-side.

DIVINE PEACE.

When thro' the clouds of deep distress
A sun-beam darts its ray,
How soon my soul expands, to bless
The radiance of the day.

Hope, long dismiss'd extends her wings,
And flutters o'er my breast;
Bursts thro' the clouds of gathering ills,
And points my views to rest.

Yet shall that heart, once dead to joy,
Engage in fruitless cares?
In vain pursuits that life employ
Whose morning rose in tears?

Oh! what avails, if misery now
My transient prospect fade,
If rose-buds wither on my brow,
And life's a constant shade!

Soon, soon will every hope and fear
Be cold within my breast,
The friendly glow, the anxious care,
Alike be lull'd to rest.

Then welcome ev'ry threaten'd woe
That this frail form can dread;
Still may the tear of anguish flow,
And thorns surround my head!

Still let my heart responsive beat,
To Sorrow's plaintive strain,
Possess the hapless art, from sweet
To cull the latent pain.

Nor comfortless the tear shall flow,
Nor fruitless visions rise:
Religion sheds a healing balm,
And wafts them to the skies!

A striking instance of the influenae of Divine Grace on the Mind.

Though the grand evidence of those truths upon which our hopes are built, arises from the authority of God declaring tnem in the Scriptures, and revealing them by his Spirit to the awakened heart; (for till the heart is awakened, it is incapable of receiving this evidence;) yet some of these truths are so mysterious and repugnant to the judgment of depraved nature, that through the remaining influence of unbelief and vain reasoning, the temptations of Satan, and the subtile arguments with which they are attacked by some men, reputed wise the minds even of believers are sometimes capable of being shaken. It is not then at all wonderful that persons who already in love with the world, and desirous of indulging with greater liberty in its delusive gratifications, should be ready to recieve principles which promise temporary relief from the remorse of conscience and the restraints of religious obligation. But there is perhaps no better corroborating evidence of the truths of the gospel, than the testimony of such persons, who, through the mercy and goodness of a gracious creator, are on a death bed, brought to see they have been trembling upon the convictions of his grace, and by the deceitful workings of the grand enemy of man's happiness, have been induced to believe a lie. At this awful period the soul being furnished with a view of the transcendant value of an interest in Christ, over every thing else, and enabled through the renewed visitation of his love, to experience that sorrow which "worketh repentance not to be repented of," succeeded by an evidence that it is now recived into his favour, it is, at such a season as this, qualified to give unquestionable testimony to the truth of those doctrines most surly believed. An instance of this nature will be found in the following account.

H—— G——, of Philadelphia, was a young woman of extraordinary natural endowments, and sweetness of disposition. Her benevolence was in proportion to her power of doing good; and cheerfulness of mind, and easy affability rendered her an object of esteem and affection, to most who knew her. affectn

Happy would it have been for her, if, in childhood, these gifts of Heaven had been properly cultivated and directed: happy, had they been subjected to the government of that Divine Principle of light and truth in secret of the heart, which is freely given to every one to profit withal, and is the "crown of glory aud diadem of beauty!" But her aspiring mind could not stoop to the simplicity of the truth. "She stumbled at the cross, and at that wisdom which is foolishness with men;" and "the still, small voice" of the "Teacher sent from God," was rarely listened to, and less frequently obeyed.

She chose for her companions the gay and the volatile; the books of her choice were novels, plays, romances, and Paine's Age of Reason; but the Sacred Volume was seldom opened, save to cavil at some parts of its inspired contents. Thus did her reading embrace the doctrines of Infidelity in all its delusive forms, and her conduct was, without hypocrisy, consonont with her faith. She attended no place for Divine worship, but spent many of her precious hours at the theatre and other similar places. Religious characters were sedulously avoided, and their friendly admonitions disregarded.

Some years were thus unconcernedly spent, when it pleased her Creator to blast her prospects and her health by consumption. Long did she linger, yet long were her old companions and books the exclusive objects of her attention.

Her situation excited the sympathy of some who were not ignorant of the deplorable state of her poor soul, but these real friends could find no access to her. The writer of this, however, unburdened his mind to her in a letter which, he has cause to believe, she condescended to read; and one evening, a few weeks previous to her decease, called at the house in hope of being invited into her chamber, but was disappointed. He enquired of her mother what was the state of the daughter's mind, now, in the prospect of hastening dissolution? Her answer was: "She is quite resigned and willing to die, and says she don't know that she ever did any harm." The Friend replied that if she rested her hopes of happiness on such innocence as this, she would be miserably disappointed, and that unless she felt an interest in Christ Jesus, the propitiation for the sins of the whole world, her misery was inevitable: that HE alone was the mediator between God and man, and that he doubted not, when she had a proper sight of herself, she would abhor that righteousness in which she now trusted, and in the bitterness of repentance would cry out in language like this: "Lord, be merciful to me a sinner!"

The secret operations of the unspeakable grace of the Redeemer, notwithstanding, brought about a new state of things in her soul: she became seriously concerned to know her true situation, requested one who sat by her to bring the Bible, and read to her, talked of the awfulness of death and eternity, asked some questions concerning the Saviour, the objects of his mission, birth, sufferings, death, resurrection, &c. and grew pensive and sorrowful. Divine light shone, at seasons, on passages of the Holy Scriptures, which now became her only book. She sent for a female minister, to whom she expressed her unworthiness to claim the merits of Jesus, and said, "dost thou think that such a one as I may hope?" Her answer tended to encourage her to hope, provided she trusted in the righteousness of Christ alone; and after a solemn pause, the Friend knelt in supplication by her bed-side, and was thus the instrument of much consolation to her.

She now with her whole heart sought him, whom she had "rejected," she "mourned because of Him whom she had pierced," and He mercifully manifested himself to her longing, almost desponding soul, and therein shed abroad his *light* and *love*, whereby she was enabled to testify of His goodness "who willeth not the death of a sinner, but rather that he turn from his wickedness and live!"

A few days previous to her dissolution, she sent for the writer of this memoir, who gladly obeyed the summons, and, for the first time, entered her chamber, where he found her supported in bed by her father, and surrounded by her weeping relatives. On seeing him, she said: "Dear—— how I did want to see thee! I know thou wast always my friend." He replied, that he had felt much interested for her, and was glad of the present interview. "Oh!" said she, "I have been eager after knowledge but have neglected the *only true knowledge*." "Yes," answered he, "thou hast neglected, CHRIST JESUS,—who came to seek and to save, not the righteous, but *sinners*." "Ah," replied she, "I have been a sinner, a great sinner, how have I misspent my precious time! how have I wasted my talents, which should have been improved to the glory of God; and can it be that he forgives such a sinner as I?" On her friend repeating the declaration: "Thy sins and thine iniquities will I remember no more;" and observing that his promises are yea and amen; she exclaimed, with all the fervour of which her sinking frame was capable: "He is not a man that he should lie; or the son of man that he should repent; is he, dear father?" turning her face toward her weeping parent, while love beamed from her languid eyes, "what a dear Saviour! Is he not, dear friends?"

There was a sweet serenity, which made her emaciated countenance appear lovely, and her endearing expressions to all around her, evidenced the change within. A solemn stillness followed, when the writer was bowed in vocal supplication and thanksgiving in her behalf. She shortly after bade him a last farewell, in the mutual expression of a hope to meet again where the tempter cannot enter; where sorrow and sighing shall cease, and we shall no more say, "I am sick."

A very intimate female friend of her's, in whose arms she expired, has favoured the writer with the following interesting particulars:

"The great change that was now evident, was truly wonderful, and it might be said as of old, "stand still and see the salvation of God," for not much of human agency appeared to have been the cause of such extinction of self-righteousness, such unbounded love, such humble hope and confident faith in a dear Redeemer. Such a tender concern had she for her brother and sisters, that she repeated her dying injunctions in the following manner:—"My dear sister E—, attend to my dying words, perhaps I never shall speak to thee again—be kind and obedient to thy dear father and mother; do not, I charge thee, neglect going to meeting. Oh! that I had not neglected it so much! Don't do as I have done, my dear sister; put off gay cloathes, and dress plain. What are all the gaities of a fleeting world, a dying hour can best show. Do all thou knowest to be right, we oftener err from neglecting what we know, than not knowing. Do not forget what I have said to thee at this awful moment, let it have weight when I am gone."

She was now much exhausted, her cough was almost incessant, yet in the most severe suffering, she said;

> "Jesus can make a dying bed
> Feel soft as downy pillows are."

Then putting her arm, as well as her weakness would permit, round her friend's neck, she said, "do not, my dear friend, weep for me, I am going to my father, and thy father's house. We have had many pleasant hours together in this world. I was long a wanderer, but I trust we shall meet in that pleasant land of rest, to part no more." She then asked to hear the 12th chapter of Luke read, many passages of which afforded her subject for rejoicing, even in the extremity of pain; especially that one which begins, "Behold the lilies how they grow, &c." She said, "How consoling! how soothing! how have I lived so blind to the beauties, the excellencies of this blessed book;" laying her hand on it as she spoke.

After an interval of most distressing convulsive coughing, in which she appeared departing, she revived and desired to see her brother, to whom she thus addressed herself: "My dear brother; I wish once more to speak to thee before I die. Wilt thou remember all I have said to thee, when I am laid in the grave? Thy time, I know, is much occupied, but thou canst go to meeting on First-day afternoons. Use the plain language, and do not follow the evil course of those who live only for this world. Obey thy dear parents in all they desire of thee; they never will ask thee to do any thing but what is for thy advantage. Be a kind brother to thy sisters; Oh! always live in unity with them; and, my dear brother, *never forget thou must one day die;* prepare for it in season, do not let thy last hour come as a thief in the night. I have had a sore trial, but my hope is in Him, in whom is no change. Dear brother, do not put it off as I have done; let me be a warning to thee to begin early to seek the true friend of sinners, the sure help in time of need. Dear, dear G——, remember what I say, when this hour shall be passed. I have loved you all dearly, but oh how manifold is my love increased for you now; how much better I love all my kind friends and the whole world than when in health. The hour of death is an honest hour." She was again much exhausted, but her least sister coming into the room, she desired to have her brought near her, and clasping her arms round her, thanked her for giving up so much of her time to her during her illness, and said, "I know the Lord will bless thee for it, thou art an innocent good girl now, O, mayst thou always remain so. Dear L—, farewell, farewell, remember thy sister."

She then desired to hear the 5th chapter of Matthew, and the words, "Blessed are the merciful, for they shall obtain mercy," were a balm to her mind. She said, "I have obtained mercy; I cannot deceive myself now. Although I went from my blessed Saviour, his mercy never left me." Many other parts of the Holy Scriptures had her attention, even in the severest pain, for although her body was wasted to the extreme, yet did her mind retain its strength and clearness, and even increased in vigour as it approached the moment of final freedom.

She spoke much at intervals of comparative ease. Thanked her friends for all their kind attention to her, and, one remarking that it was an advantage to be with her, she said, "How thankful I am that I can be of use to any one; it makes dying more easy, to think I am permitted to do a little good, and very little it is. Have I not come in at the eleventh hour, and can I presume to take the wages of the whole day? But the blessed lord of the harvest did freely give it to as great an Idler as I. Oh, how wonderful are the mercies of the blessed lowly Lamb of Life. All unworthy as I am, I yet will trust my all with him."

Her pain now appeared very grievous, and her departure at hand. What she suffered she said was beyond expression, but she would endeavour to be patient. A friend said she thought she could not suffer much more. "Oh," said she, "that is pleasant tidings; but I will try to bear all: the Lord of Life bore with me long, very long." She often said,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers," &c.

She asked her mother if she thought she had any thing more to do. "Tell me *now*," said she, "my strength will be soon quite gone." The friend in whose arms she had, from the beginning of her serious illness, expressed a wish to die, she now desired to support her. "I will soon cease," said she to trouble my dear friend, and this is the greatest favour and the last, I shall ask of thee." It was now about seven o'clock in the evening, her friend sat down behind her, not thinking her change quite so near She still continued in that sweet confiding spirit; amid her severe agonies, expressed that fulness of love, which had been so great the last few days; and her friend observed her lips move, and could hear at intervals, words, as if in earnest prayer. She motioned to be raised up, which was done, and she faintly whispered, "Farewell, dear M——, again farewell. I—shall soon be at rest in Jesus." Her weeping friends now thought her gone; but she that held her, subduing her own emotion as much as possible, motioned them to be silent. Again the dear saint revived, and her mother thought perhaps she had but swooned, and brought her some water. She said, "No, dear mother, no more drink in this world," but wetting her lips with her own hands, to the surprise of her relatives and friends, repeated softly the following prayer as nearly as could be recollected:

"Come, blessed JESUS, oh, come, and receive a poor penitent wanderer home—blessed JESUS! thou bleeding dying Lamb, oh, come!—come with thy banner of salvation, and receive my departing soul! Oh, receive it to thy holy habitation, where it shall find peace and rest. And oh, thou God of Love, pardon all my transgressions against thee, and remember my sins no more. Be with me in this my hour of sore trial; shorten my sufferings, Heavenly Father, if it is thy blessed will. Yet I will try to be patient until my appointed time. Come, support me with thine outstretched arm of love, and enable me to say, not my will, but thine be done. Of thy manifold mercies forgive all my shortcomings, blot out my many sins, and let my name be found written in the Lamb's book of Life. Come, blessed Jesus, give me the white robe, oh! give me the white robe, and be with me through the deep waters. Oh, make them shallow until I have clean passed over. Dear *Jesus* forget me not, nor leave me while in the dark valley of the shadow of death. Let the light of thy countenance shine upon me now and forever. Oh, come dear Jesus, come, take my departing spirit to thy holy habitation, those mansions, many mansions in thy Father's house. Come, dear Jesus, come—receive my—departing spirit—receive—my—receive—my—my—soul."

After this exertion she sunk on the bosom that supported her dying frame. It was now 10 o'clock, and to the view of those present, she seemed to expire without a sigh; but, as if she had just beheld the glorious haven of rest, and still in the spirit of pure love for her friends, wished to comfort those who wept the privation of her society, (for she was in her life very pleasant to many) she once more opened her eyes, and with a smile of celestial radiance, passing over her fixed features, said, very faintly, "Happy, happy, oh, how happy," and when she perceived she was understood, breathed no more. It is not in words to express the solemnity of such a scene. It was as if the portals of Heaven had opened to our view, and we had seen our loved friend enter the abode of happiness and peace. Long, long may the impression abide with all who were present, and be remembered as a monument of the unbounded love of Him, who is the salvation of the world.

What a striking evidence dose it furnish of the mercy and goodness of the universal Parent of mankind, that he is sometimes pleased to visit with the offers of redeeming love, even in the last moments of life, the mind of such as have been rebellious, and to pluck them as brands from the burning. But how unsafe is it to trust to a death-bed repentance! How extremely unwise to defer the concerns of eternity to a dying hour! By continuing to slight the repeated visitations of Divine grace, we may be given over to a hard heart and reprobate mind: nor do we know that we shall have an hour, nay, a moment to prepare! At midnight the cry may be heard, "Behold the bridegroom cometh, go ye forth to meet him."

How important then that all should be careful in their very early years, and as they grow up, and advance in life, to mind the reproofs of instruction in their own breasts! they are known to be the way of life, divine life to the soul. This *something*, though they know not what it is, that checks them in secret for evil, both before and after they yield to temptation! warning them beforehand, not to touch or taste, and afterwards condemning them if they do so; and inwardly inclining them to a life of religon and virtue; this is the very thing, dear young people, whereby God worketh in you, to will and to do; and by which he will, if you cleave to it, and work with it, enable you to work out your own salvation, with fear and trembling before him. —Despise it not, do no violence to its motions; love it, reverence it, hearken to its pleadings with you; give up without delay to its requirings, and obey its teachings. It is God's messenger for good to thy immortal soul: its voice in thy streets, is truly the voice of the living God:—Its call is a kind invitation to thee, from the throne of Grace.

Hear it, and it will lead thee, obey it, and it will save thee from the power of sin and Satan; it will finally lead to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, NINTH MONTH 26th.

[*For the Philanthropist.*]

An address from a member of the North Carolina Manumition Society, to the publick.

Permit me to address my American brethren on a subject in which the publick interest and the happiness of indivduals is equally concerned. Long and serious observation on the nature and consequences of Slavery, has convinced me, that it is a violation both of justice and religion, that it endangers the safety of the community in which it prevails; that it is destructive of the growth of arts and sciences; and that it engenders a fatal train of vices in the Master and the slave.

That slavery is a violation of justice, must plainly appear, when we consider what justice is—Which when simply and truly defined, is, giving to every man his due. The shackling of our Fellow beings is an open violation of our declaration in the Bill of Rights, when in a National capacity we asserted, that life, liberty, and the pursuit of happiness was the natural and unalienable birth-right of all men; and this, in degeee at least, is congenial with the command given us by the great founder of Christianity "to do unto all men as we would they should do unto us."

Now should the colour of the skin, and the shortness of the hair, be taken as sufficient proof that a Negro is not man, then may we continue to inslave them as formerly and buy and sell them as we do the brute beasts of Creation.

I have never conversed with a person on the subject, but what has acknowledged that the first inslaving of this people was wrong, and evidently contrary to the will of the Creator. Can the great length of time we have held them in bondage give us a justifyable claim upon them? If so we may still continue in their traffic—but let us not forget that an excuse is weak which is founded only on custom. Can the long use of a thing in itself fundamentally wrong, render it justifyable? Let us again turn and read what the founder of Christianity hath said in another place; It is not every one that cryeth unto me, lord, Lord, that shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Now this was spoken by the son who knew it ordained by the father who is the judge of quick and dead.—Think not, therefore, to divert him who created all things by crying Lord, Lord, and yet living in practises contrary to a command too plain to be misunderstood.

There is no time to procastinate—Time is impatient to date our last moves, and as death leaves us so judgement will find us.

It is and has been the sentiments of many wise and virtuous men in this and the preceeding generation, that he who created of one blood all nations of men, the impartial Creator, never ordained one nation to abject slavery for the agrandizement of another, and that he will one day work for the deliverance of this afflicted people—And happy will it be for us, if it should be brought about without the sacrifice of thousands of the American people, and overflowing the land with deluges of blood. Then let not the enlightened sons of Liberty deceive themselves—Let not Evil spirits overpower them—Neither let interest sway the balance in opposition to the will of the Creator. Let none lean on the weak prop of Custom, least it deceive them as the foolish man was deceived who built his house upon the sand,—but let all the true friends of liberty unite as with the heart of one man both in persuasion and example—and there is not a doubt with me but in time we shal l be able to influence the legislature to prescribe measures by which the afflictions of this unhappy people may be lightened, and we shall become as instruments in the hand of the Creator to the saving of the American People from a Sea of Blood.

Friend Osborn,

Thou wilt confer a favour on one of thy subscribers by inserting the following in the Philanthropist.

Obituary.

Departed this life on or about the 10th ult. in the steam boat Washington, on the Missisippi river, while on his way home from New Orleans, JOSEPH ZOLL, son of Jacob Zoll, of Warren township.

This enterprising and industrious youth, was employed in fifth month last by Thomas Emory, merchant of this town, as supercargo of a boat loaded with flour, for the Orleans market. He was permitted by an allwise providence to reach that place in safety, as he had done twice before; but before he had disposed of his cargo, he was taken ill of a fever, which ultimately brought him to his end. After laying ill for ten days his disorder somewhat abated, when he lost no time in closing his business, and making every judicious arrangement in his power, for the security and benefit of his employer. During this time he wrote an affectionate and dutiful letter to his aged parents, informing them that his disorder had abated, and requesting them to join with him in offering thanks to heaven for the blessing. But alas! how soon were all his earthly prospects nipt! The house of his father he never again was permitted to see, nor receive as at former times the benedictions of his kind and tender parents—But they, and all his friends, may rest in hope, believing that he was possessed of that virtue, "which shall live when the sun grows dim with age, and moon and stars decay."

Ninth month 20th, 1817.

CHRISTIAN MEMENTO.

IF use could make a wrong thing harmless, that which is about to be noticed would be no evil at all, since it is hardly possible to travel the public roads, or to pass an hour in the streets of our cities or towns, without being painful witnesses of the sinful practice of taking the holy name of God in vain.

It is the custom of many, on very slight occassions, to use such expressions as these: In the name of God! For God's sake! Good God! Lord have mercy! Lord bless me! and the like. Now all this is wrong. That holy name should never be mentioned but on serious subjects, deliberately, and with fear and reverence. Let us not, by thus abusing it, provoke his displeasure, who intends it for higher purposes, even for his worship and praise: remembering the solemn injunction, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

Indeed, had there not been this express command, yet known that holy and reverend is his name, "a pious mind," (to use the words of a minister of the Episcopal church, in an address to this description of persons,) "would naturally be inclined never to express it but for holy purposes, and with reverence. How then can we account for the frequent use of God and Lord, and sometimes Jesus and Christ, by persons that attend the public worship of our church, and hear the third commandment every Sunday? Some who are reckoned religious, not only occasionally use one or more of these sacred names, with the word good, as a mere expression of surprise, but seemingly from habit, have adopted a petition of our church service, when uttering their sudden wonder at any uncommon relation, or their concern on hearing of any calamitous event while at the moment, they do not even think of God, nor desire at that time his mercy; their thoughts being entirely then engaged by what may have excited their unmeaning exclamation. *These things ought not so to be.*

For Sale,

ONE hundred and fifty acres of land in Harrison County, being the southwest quarter of number, thirty-four, in the ninth township and fifth range, on Bodges fork of Stillwater, three miles from Flushing, nine from Cadiz, and four from Morefield. The land is very rich and well timbered, has on it a good sugar-camp and several never failing springs. The road leading from Flushing to Morefield is nearly through the centre of it. About forty acres cleared, three of which is meadow, and the balance is excellent bottom. It has on it two cabins convenient to both grist and saw mills. The purchaser will get possession by the first of the fourth month next. Any person wishing to view said land may apply to WILLIAM MORE on the premises and for terms to SAMSON ROBSON in the town of Mountpleasant Jefferson County Ohio.

9th mo. 26—1817.

REAL ESTATE.

ANY person wishing to purchase a good plantation that will answer the following description, may be accommodated by applying to the subscriber on the premises. Said Farm contains two Hundred and five or six acres of Good land, with the main State road from Wheeling through it, Eighty acres of cleard land, one half in Clover and Timothy, several acres of bottom meadow, and considerable more may be made at a small expense. A good young orchard of one Hundred and sixty apple trees beginning to bear, also a number of peach and other fruit trees. The whole farm under good fence. The wood land is well timbered, with abundance of stone coal and lime stone, also a stream of water running through each hundred acres. It is presumed the above is as healthy and level, and may be made as pleasant as any place on the road. The terms will be made known by applying to JAMES DOBBINS on the premises, one and an half miles East of Morristown, on the Wheeling road.

—Advertisements—

REAL ESTATE.

No. 1.

I WILL sell very low, if application is made soon, a handsome two story brick dwelling, with the part lot on which it stands, handsomely situate on the main street in this improving town.

No. 2.

I will also sell as above, the one half of an eligible building lot, with a good pump of water attached thereto, situate on the same street. This property would be an object to any gentleman wishing to build for his profit or convenience, the site being commanding and in a part of the town which is rapidly increasing in value.

No. 3.

I will also sell a quarter acre back lot, situate immediately in the rear of No. 2.

No. 4.

I will also sell (though not desirous) the house and part lot thereunto belonging, whereon I now reside, situate on the north-east corner of Concord and Union streets, and nearly opposite the market-house. This stand for a store is allowed by competent judges to be equal, if not superior, to any stand in this or any of the adjoining counties. The price of the last mentioned property will be *Three thousand dollars*, one-third in hand, and the balance in two equal annual payments with interest. The other property mentioned above will be sold at low prices, and on lengthy payments, and good and sufficient deeds of general warrantee made for the same.

No. 5.

I will also sell for Smithfield, Canton, Granville, or any other approved unchartered paper, *Ten shares of stock* in the Farmers and Mechanick's Bank of Steubenville, the instalments of which are all paid up, or if more agreeable to the purchaser any suitable merchandize would be prefered for it, or any of the other property except No. 4.

THOMAS EMORY.

Mount-pleasant Aug. 29.

An Estray.

WE the undersigned being called to appraise an estray horse taken up by John Stedman of Mount-pleasant township, Jefferson county, Ohio,—find him to be as follows: *viz.* A bright bay, fourteen hands high, supposed to be fifteen years old: both hind feet white, with a blaze in his face: a natural pacer, and valued at twenty-five dollars by

THOMAS EVANS,
SAMUEL ISRAEL,
Appraisers.

The State of Ohio, Jefferson county, ss.

I do certify the above to be a true transcript from my estray book. Given under my hand and seal, August 25th, 1817.

3t* J. WATSON, *J. P.*

Notice.

ALL persons are cautioned against taking an assignment on a note of hand in favour of Robert Russel, for 40 dollars and 25 cents, bearing date the 28th inst. signed by the subscriber, as I am determined not to pay said note unless compelled by law.

aug. 29—3t JOSEPH MECAUGHEY.

Important Notice.

GREATFUL for past favours, the undersigned cheerfully embraces the first opportunity (ever offered in Mount-pleasant in the columns of a publick paper) of tendering his thanks to his numerous customers and friends, for the liberal encouragement heretofore received in his line of business, and respectfully solicits a continuance of their support. He has now on hand a general assortment of

Dry Goods
Groceries
Hardware
Queensware
Tinware
Pottersware
Coopersware
Drugs and patent medicine
Paints and Oil
Tobacco and Segars
Shoes and Slippers
Salt
Soal leather
Juniatta Bar-iron
Castings
Tar
Oats, Rye, Flour and Cheese
Wine
Cherry Juice, fit for table use and a substitute for wine
Best Green Coffee
Loaf and Orleans Sugar
Shad
Mackarel
Spinning-wheels,
Bar and Pig lead
Powder and shot
Cordage

Also Liquors of almost every kind, suitable for the use of the physician, the sick, &c.

One packet of Indian-dressed Buffaloe robes, suitable for the approaching season.

And One packet of Hough, Bourne & Melish's large and elegant

Maps of the State of Ohio,

taken from actual survey—A work inferior to no other of the kind now extant.—And

Peacock's

Patent Ploughs.

Also on consignment, a complete assortment *SILVER PLATED WARE*, warranted to be made of wrought Iron, consisting of the newest and best patterns of Bridle-bitts and stirrup irons, buckles and slides, heads and cantwells, tough nails and ornaments, &c. at wholesale or retail, on a small advance.

aug 29 THOMAS EMORY.

N. B. I expect to cross the mountains in a few days, for a fresh supply of goods, I therefore request all persons who have accounts with me, which are due, to call and pay them off. Those who cannot pay before I go, will please be so good as to pay at the time I return, or before. As money is the sinew of business, I have no doubt but my customers will at once see the propriety of so just a call. If every one would only pay a part of their accounts, I should be be ted and themselves not injured. As to that are in the habit of buying continu and paying with words only, I shal obliged to put their accounts in the han men who must collect them.

T.

BOOKS.

Among a variety of books, in th various departments of literature, for sale at this office, are the following: viz.

Rush's Medical Inquiries, 4 vols. in two
Buchan's Domestic Medicine
Jess's Surveying
Memoirs of the Rev. Thomas Spencer
Hawkesworth's translation of Telemachu
Akenside's Pleasures of Imagination
Baxter's Call to the Unconverted
Walker's Elocution
Visit for a Week
Rowe's Letters
Portraiture of Quakerism
Village Sermons
History of America
Goldsmith's Rome
Goldsmith's Greece
Goldsmith's England
Rural Economy
Portraiture of Domestic Slavery
Flowers of Modern History
Dodsley's Fables

It is intended to keep constan on hand a general assortment of su books as are generally used in schoo and such as may properly be plac in the hands of children.

PRINTING,

EXECUTED
At the Office of the Philanthropis
WITH PUNCTUALITY.

TERMS OF THE PHILANTHROPIST

The Philanthropist is published ever Sixth-day morning, at Three Dollars pe annum, payable half yearly in advance.

No subscription will be taken for less tha a year, nor discontinued until all arrears ar paid.

Advertisements, not exceeding a square will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TENTH MONTH 3rd 1817. NO. 4.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W .Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

TO THE LEGISLATURE OF VIRGINIA.

The Memorial and petition of the religious society of Friends (commonly called Quakers.)

Respectfully Sheweth—That your memorialists, estimating the high regard with which the legislature will be disposed to consider every subject affecting the great principles of civil or religious liberty, beg leave to solicit your attention to the militia laws of this commonwealth, and to the incompatibility which sometimes results between the requisitions of the law, and the obligations of religious duty.

In this enlightened age and country, and before this legislature, your memorialists conceive it unnecessary to urge the unalienable rights of conscience, or to adduce any arguments to shew that the relations between man and his Creator, neither can, nor ought to be prescribed or controuled by any human authority. It is unnecessary, because the proposition is self evident, and especially because it is one of the fundamental principles upon which the civil and political institution of this country are established. This principle is recognised in the bill of rights; it is confirmed by the law of 1785, passed in the enlightened and liberal spirit of that instrument; and the *state itself*, by its convention which ratified the federal constitution, expressly declared that the "liberty of conscience cannot be cancelled, abridged, restrained, or modified by any authority of the United States." The free exercise of religion, therefore, is not merely tolerated; it is declared in the most solemn form, it is confirmed in the most explicit manner.

But the liberty of conscience, your memorialists conceive, cannot be restricted to the mere liberty of thinking, or to the silent and unseen modifications of religious opinion. Religion has duties to perform, and it points out offences to be avoided; its free exercise must therefore consist in an active compliance with its dictates, enforced by no legal compulsion, restrained by no legal impediment.

Your memorialists, in common with every virtuous citizen, would disclaim any exemption, under the colour of relgious liberty, from the universal obligations of moral duty. But the law of 1785, in makiug "overt acts" of injurious nature, the limit of the privilege, and the criterion of its abuse, removes all danger to the community. Any encroachment on the rights of others, or violation of the moral law, under pretence of liberty of conscience, would immediately betray its own guilt and hypocrisy, and afford a legitimate cause for the interposition of the civil authority.

These considerations are suggested, as applicable to the case which is now submitted to the wisdom and justice of the legislature.

Your memorialists are Christians; and impressed with the firm conviction that war is forbidden under the gospel, they cannot bear arms. To require it under legal penalties, is to reduce them to the alternative of refusing a compliance with the laws of their country, or of violating what they most solemnly believe is, *to them*, a law of God, clothed with the most awful sanctions.

Your memorialists plead for no new doctrine, they set up no novel pretensions. They ask *permission* only to practise the precepts of Jesus Christ—to adhere to a principle which prevailed through the first centuries of the christian dispensation, which pious men through every subsequent age have maintained; and which their predecessors, from the time they have been known as a religious society, under various forms of government, and through sufferings imposed by rigorous and persecuting laws, have uniformly supported.

It is true that in the lapse of time, the spirit of persecution has faded before the lights of truth. Our own country, as already stated, has been particularly distinguished for maintaining the principles of civil and religious liberty, and for rejecting those of coercive law and religious intolerance. The very grievance to which we now solicit your attention, has been acknowedged and redressed. A legislature composed of enlightened statesmen and sages, who had assisted in establishing the chartered rights of America, who had seen the principles, which your memorialists maintain tested through the revolutionary war, convinced, it is believed, of their sincerity, and of the justice of their claim, exempted them from the obligation to bear arms, and from certain fines and penalties which had been imposed on their non-compliance with military requisitions. But the laws are changed. They now require that your memorialists, notwithstanding the insuperable objection of their religious scruples, should be trained to arms. Their refusal subjects them to fines, which within certain limitations, are fixed at the discretion of the courts martial, and become in numerous instances extremly oppressive. Nor is this all—your memorialists conceive that the voluntary payment of a fine imposed for adherence to religious duty, or the receiving of surplus money, arising from the sale of their property, seized for the satisfying of thse demands, would be to acknogledge a delinquency, which they cannot admit, and to become parties in a trafic or commutation of their principles. Hence also, considerable loss is sustained. And notwithstanding your memorialists may acknowledge that many officers of the government, in these cases, manifest great reluctance, and execute their trust wirh a scrupulous regard to the interest of the sufferers; yet there are other instances in which wanton depredations are made on the property of individuals.

Your memorialists are aware that it may be said that the law does not discriminate between them and others, and they ought equally to support the public burdens, and yield their services to the exigencies of the state. This objection supposes that a general law cannot have a partial or unequal operation. It supposes too, that what may be deemed a national concern, may supercede the chartered rights and privileges of the people. But your memorialists cannot suppose that these principles, which indeed are no other than the maxims of tyranny, will ever be deliberately adopted or acted upon by this legislature. If one member of the community believe that it is his duty to fight, and to slay the enemies of his country, and if another believe that he is prohibited by divine command from planning the destruction or shedding the blood of his fellow creatures, the question, as it relates to the present subject, is not which, or whether either is wrong, but whether a law commanding both to take arms, would not operate unequally and violate the rights of conscience? It would operate unequally, because it does not discriminate—because to the conscience of the one it would enjoin the performance of a duty, to that of the other, the commission of a crime. It would violate the liberty of conscience, because it would compel under pains and penalties the performance of an act, which is believed offensive to the Divine Being. Human authority cannot, like the great searcher of hearts, try the spirits of men respecting truth and error, it cannot remit the penalties of sin, or controul the convictions of the heart; and therefore in this country at least, the liberty of conscience is wisely placed beyond the sphere of legislation, and protected from the encroachment of any power in the government.

It may be recollected too, that in every nation of the civilized world, where this society is found, they profess and maintain the same principles—That no hope of reward, no dread of punishment, not confiscations, imprisonments, or death, would induce them to bear arms against their country, or in any cause whatever, and that every attempt to coerce them, would result, on the one side, in the triumph of principle, however severely tested, and in unavailing persecution on the other.

While it is therefore evident, that the ostensible object of the law, or training them to arms, cannot be effected; and it is presumed from the general notoriety of their principles, that it is not even expected to be attained—while your memorialists believe that the principles they hold can in no sense prove injurious to the community, and are persuaded that this legislature would disclaim the idea of raising revenue by laws inflicting fines on the free exercise of conscience—they trust, that a privilege confered by the Supreme Being, and by the highest authority in this country declared to be sacred and inviolable, may be safely expected from its justice and liberality. They therefore respectfully petition, that the laws imposing military requisitions and penalties for non-compliance, may be considered as they respect your petitioners, and such relief afforded as to the wisdom of the legislature shall seem just and necessary.

Signed by order and on behalf of a meeting of the representatives of the aforesaid society, held in Dinwiddie county, the 17th of the 11th month, 1810.

BENJAMIN BATES,
Clerk at this time.

A Letter to a Member of the legislature of Virginia, on the subject of the foregoing memorial.

The friendly manner in which we discussed together the principles of our memorial, (now before the legislature) induces me to hope that a few additional observations will receive a candid and impartial consideration.

It would be useless, I apprehend, in introducing this subject, to enter into any minute enquiry respecting the nature and extent of the rights o men in society; or to examine any o the various theories of government t find in how many ways these right have been abused. The America people understand this subject—the did not, in establishing the empire o liberty on the basis of equal laws, look to the pittance of privilege which had, in different ages, been extorte from bigotry, or wrung from the gras of power. No—they were men, an conscious of their rights—they wer brethren, and saw that their rights were equal. To preserve them, they did not set up human beings, like themselves, with crowns and mitres on their heads, and commit to their ambition, cupidity and caprice, for safekeeping and distribution, those sacred immunities with which their Creator had endowed them, which he had made co-existent with mind itself, inherent and unalienable.

It was to preserve to themselves these inestimable blessings, to transmit them to their children, to guard them forever from usurpation; that viewing the whole ground of polity with a discriminating eye, they declared irrevocably, that conscience belongs to God, and civil government to the people. On this principle their whole political structure is erected: hence the law emanates, and every power in the government is bound by its authority. So it stands upon paper—but how does it operate in practice? Is the liberty of conscience indeed preserved inviolate? Do the laws impose no other restraint on religious freedom than are sufficient to preserve the peace and order of society? Are none of the honest and inoffensive inhabitants of this commonwealth taxed, fined or harassed, in their persons or property, on account of their religious tenets? These are questions on which the patriot and statesman may ponder, but the answer is obvious and undeniable. The liberty of conscience is abridged: the laws do impose other restraints than those contemplated by the act establishing religious freedom—and a number of peaceable and useful citizens are exposed to fines and penalties on account of their religious principles. How is this infraction of natural and constitutional right to be accounted for? It will not be said that either these people or their principles were unknown, when the declaration of rights was made, and the form of government established. It will not be pretended that they were excluded from the common privileges of citizens and the common rights of humanity. No, but it is said that the government must be defended; and they are therefore enrolled for the purpose of learning the use of the firelock and bayonet, and for acquiring the art of inflicting death with the greatest expedition and effect. Men whose religion is a system of universal benevolence, who believe that God Almighty forbids animosity, revenge and violence, and who are assured that disobedience to his commands involves dreadful and eternal consequences.

This society maintains, with the framers of our constitution, and in conformity with the repeated declared sense of the American people, that government has no right to bring the laws of God and man into competition: and that there exists no authority in any department thereof to cancel, abridge, restrain or modify, the liberty of conscience. When this declaration was solemnly made the last time by the people of this state, and reciprocated by the whole union, the Society of Friends were exempt by law, as well as by their constitutional privileges, both from militia duty and personal service in war. Did not the law which afterwards subjected under heavy penalties to all the requisitions of the military system, abridge liberty of conscience which had been thus solemnly guaranteed? and if it did, ought not an evidence of the fact and an appeal to the justice of their country, to be sufficient to restore them to their rights? The fact is undeniable, the appeal is made, and its success perhaps, ought not to be doubted. But, in the meantime, the subject is variously canvassed, and many objections and difficulties are thrown in the way. We have referred, in our memorial to the rights of conscience as a natural and constitutional privilege—but we are told that the liberty of conscience is an abstract principle, and as such, is not to be relied on in particular cases? What is an abstract principle? Is it some remote uninteresting truth, which may be indifferently remembered or forgotten? or is it some proposition to which the understanding assents, but which is still to be tested by experience? Now it cannot be supposed that the men selected by the people to mark out the boundaries of the laws and to fix the limits of power, in a great, free and enlightened nation, would so insignificantly employ their time and abuse their trust, as to set down as a declaration of rights, any random proposition that might chance to occur to their recollection, as true. The fathers of American liberty did not attract to themselves the gratitude of their country and the admiration of the world, by writing merely what was true, but for selecting the very truths they meant to establish; for drawing an insuperable, unalterable line of separation between those powers which a free people may confide in their government, and those inherent and unalienable rights which they retain to themselves. It was expressly for preservation of these rights that the constitution was formed. Its barriers were laid strong and deep around them, and wherever they are broken down, tyranny and oppression will resume their course. Nor can it be thought that this liberty of conscience was introduced as a new or untried principle. The statesmen of our country were not such novices in the subjects of law and government, or so unacquainted with human nature, as to suppose that the right of conscience had never been tested. Nor would they, if such had been their opinions, expose the nation to difficulties! No, these men understood their subject: its nature, its history and its importance, were familiar to their minds. They knew how readily the pride of opinion and the possession of power, combine to produce intolerance. They knew that a denial of these rights constitutes the worst species of tyranny. Nations have groaned for ages under its influence: and to preserve this country from a similar fate, they held forth the rights of conscience, not as an abstract metaphysical notion, but as a living indistructible privilege, of which no law should ever deprive a citizen. But why was it necessary to guard these rights with such anxious solicitude? Why enshrine them in the constitution, and protect them with such jealous care from the power of the legislature? Is not the government derived from the people? Is it not administered by their agents, and solely for their benefit? And cannot the people be trusted with the guardianship of their own privileges? The answer is plain—a government of the people is necessarily a government of the majoriy; but the majority, if they are not bound by constitutional restraints, may, in securing their own rights, overlook or violate the rights of others. But would it not be mockery to tell the minority, under these circumstances, that they ought not to complain—that their country is a free republic, and themselves integral parts of the sovereign authority? Would they not be sensible that their rights and liberties depended on the will, and lay at the mercy of individuals; and that, however, many or few those individuals might be, and under whatever forms their proceedings might be conducted, an arbitrary government is still a despotism, and the subjects of it are slaves. Hence the necessity of constitutional restrictions; and when these are properly established—when the government simply occupies the ground on which it is placed, and exercises only the powers which has been submitted to its discretion, the decisions of the majority become the legitimate rules of action; and every member of the community (whatever be his opinion of their wisdom or expedience) is bound to obey them. This is presumed to be the true definition of a free government· But of what avail, under any form of government, is the attempt to enslave the mind? As soon would the academy devise means to arrest or control the revolution of the solar system, as the legislature of any country find laws that would bind the free spirit of man. How long has tyranny tortured its invention and varied its apparatus for discovering this grand desideratum? Creeds, tests, and anathemas have been tried—sripes, fetters, and dungeons, have done their best—racks, flames, and gibbets, have exhausted all their powers, and all have ended in miserable disappointment—and is it not extremely difficult to conceive how the notion ever came to be entertained on this side the Atlantic, that the thing is still practicable? The genius of our country did not borrow even the mildest feature of such a system; and it is certainly not congenial with our habits of thinking, to suppose that the mind may be fettered by putting a chain upon the legs; or that a man's heart can be divested of its convictions by a warrant to take his cattle. But, admitting that the liberty of conscience is both a natural and constitutional right, and that it is physically impossible to control the free agency of the mind, still, it is contended, an expedient may be found which shall protect those rights from violation, and at the same time satisfy the law, which would otherwise infringe them.—Thus—if the legislature enjoin the performance of certain duties, on which, it is supposed, the very existence of the government depends, and those duties happen to intefere with the constitutional rights of any individual, let that individual pay an equivalent, and be excused. If it be a military service, for instance, and his religious principle forbid him to fight, let him pay a tax for the support of schools, and make the tax equal to the military service. The argument, fairly stated, stands thus—the legislature shall not restrain the free exercise of conscience; but they may levy a tax upon the advantages derived from the exemption.

Have I any objection to the support of schools? Far from it—I should rejoice to see knowledge and virtue diffused among the lower classes of society; I would cheerfully pay an equivalent for the purpose, and might even be disposed to encourage it by a voluntary contribution; but when I pay a partial tax—a fine I am neither discharging the common duties of a citizen, nor doing an act of benevolence. I am paying a debt—and for what consideration? plainly, for being allowed to enjoy the liberty of conscience. But I do not derive the liberty of conscience from the government; I hold it from a tenure antecedent to the institutions of civil society. It was secured to me in the social compact, and it was never submitted to the legislature at all. They have, therefore, no such privileges to grant or withhold, at their pleasure; and certainly no pretence or authority to sell it for a price. It appears then, that this exclusive tax for the support of schools, is a groundless and oppressive demand. It is a muster fine in disguise—and violates the very principle which it seemed to respect.

But is it not unreasonable, it is asked, that our fellow citizens who believe war to be allowable, and necessary, should be subjected to the hardships and privations incident to the training and service, while we, under the protection of our religious privileges, enjoy a complete exemption? We answer no. If those citizens do believe that war is necessary for their defence; if they conceive it to be their duty and their interest to fight; if it accords with their religious principles to repel aggressions by the sword; if in the full exercise of their privileges, they give to the government authority to command them in these services; this is their own act, and they cannot complain of the consequences! But a man is not the judge of his neighbor's conscience, and if the powers they surrender for themselves involve the constitutional privileges of others, they are binding only on those who have consented to them.

May I enquire what it is that constitutes the obligation to fight for one's country? I mean to apply the question to a free people—for under a despotism the will of the master is the obligation of the slave.—What is it, then, in a free country that induces a man to go to war? Is it for the protection of his rights? But what rights has he to protect, whose most essential privileges are already wrested from him? Or is it the interest which every individual feels in preserving his property—his home, his children and his friends? Have not all some interesting attachment,—have not all some endearing objects that cling about the heart? Is not the aggregate of these their country? Every man, therefore, engaged by common consent in a defensive war, considers that he is fighting for himself and his domestic enjoyments: his home identified with his country—and he is using those means which his own reason and conscience approve for its defence? We too have homes, and a little property, and children and friends, whose welfare is dearer than life. We too connect them with our country, and for their preservation would make any sacrifice which our reason and conscience would approve. But these forbid us to fight. The Being from whom we derive life and its enjoyments: the God that judgeth the earth, has a right to prescribe to his creatures the conditions upon which his blessings shall be obtained. It is their duty to yield obedience, and in all events, to trust to his divine providence for support: or, would it be better (as this might thwart our ambitious views, repress our pride, or interfere with our own plans of safety or success) to have a system of our own, adapted to what we conceive to be the true state of the world, and its moral government, and take our defence into our own hands? This appears to have been the prevailing opinion, and what is the consequence? The earth is filled with violence. Every nation is either preparing for war, or engaged in actual hostilities, and every man is required to cherish in himself those dispositions, and to acquire those habits of dexterity and skill which shall render him an efficient and powerful instrument of death in the hands of others. The army cannot deliberate,—the soldier cannot reflect—he is no longer to consider himself as a free agent—as an intelligent and reasonable being, acting under the law of conscience with an awful responsibility to his God; but on subjects involving life and death and a future judgment, he is simply required to obey his orders—and leave the question of right and wrong,—the terminaton of his existence here, and his hopes of happiness hereafter, to be tested by the policy of his government and the opinion of his commanding officer. And yet war is neither necessary nor generally successful in obtaining justice, or supporting truth. Power and justice are inseparable concomitants, only in the deity, and the existance and prevalence of war, mark but the depravity of man, and tremendous capacity for doing evil. What does it avail the human race that the tide of conquest and devastation have rolled from east to west, and from west to east, and that thousands and millions of our fellow creatures have been cut off in the midst of their days, and sent, fresh from this life to death, burning with fury and panting for revenge into the presence of God, to receive their eternal destination. Why should I recount the horror and the miseries that follow in the train of war, and triumph in its ravages? Who has not reflected on the subject, who does not deplore the wretched state of human nature, whether in producing or suffering these disgraceful calamities? And is there no redress? Does there exist no power on earth or in Heaven to arrest them?—There is, my friend; it were impious to say there is not. There is in the religion taught by Jesus Christ,—which is able to reconcile us to God and to one another. It can divest the heart that receives it of its propensities to wrongs and violence for its sake. Thousands of living witnesses bear testimony to this divine principle. Thousands who would suffer any privation or punishment rather than impede, by their example, its influence and increase. And ought it it not to console the friend of his country, and of his species, to see its truth, and to be assured, by indubitable evidence, that it is possible to return good for evil—to love our very enemies, and for man, in all situations, to be the friend of man?

I am, with much respect, thy friend,

B. BATES.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TENTH MONTH 3rd.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

From Montgomery's West Indies.

The Negro's Friends.

Thus Africa, entranced with sorrow, stood,
Her fix'd eye gleaming on the restless flood:
When Sharpe, on proud Britannia's charter'd shore,
From Lybian limbs th' unsanction'd fetters tore,
And taught the world, that while she rules the waves,
Her soil is freedom to the feet of slaves:
—When Clarkson his victorious course began;
Unyielding in the cause of God and man,
Wise, patient, persevering to the end,
No guile could thwart, no power his purpose bend,
He rose o'er Afric like the sun in smiles,
He rests in glory on the western isles;
—When Wilberforce, the minister of grace,
The new Las Cassas of a ruin'd race,
With angel-might oppos'd the rage of hell,
And fought like Michael till the dragon fell.
—When Pitt, supreme amid the senate, rose
The Negro's friend among the Negro's foes;
Yet while his tones like heaven's high thunder broke
No fire descended to consume the yoke:
—When Fox, all-eloquent for freedom stood,
With speech resistless as the voice of blood,
The voice that cries through all the Patriot's veins,
When at his feet his country groans in chains;
The voice that whispers in the mother's breast,
When smiles her infant in his rosy rest;
Of power to bid the storm of passion roll,
Or touch with sweetest tenderness the soul.
He spake in vain;—till with his latest breath
He broke the spell of Africa in death.
The Muse to whom the lyre and lute belong,
Whose song of freedom is her noblest song,
The lyre with awful indignation swept,
O'er the sweet lute in silent sorrow wept,
—When Albion's crimes drew thunder from her tongue,
—When Afric's woes o'erwhelm'd her while she sung.
Lamented Cowper! in thy path I tread;
O that on me were thy meek spirit shed!
The woes that wring my bosom once were thine;
Be all thy virtues, all thy genius mine!
Peace to thy soul! thy God thy portion be;
And in his presence may I rest with thee!
Quick at the call of Virtue, Freedom, Truth,
Weak withering age, and strong aspiring youth,
Alike th' expanding power of pity felt;
The coldest, hardest hearts began to melt;
From breast to breast the flame of justice glow'd;

—High o'er its bank the Nile of mercy
flow'd;
Through all the isle the gradual waters
swell'd;
Mammon in vain th' encircled flood repell'd;
O'erthrown at length, like Pharaoh and his
host,
His shipwreck'd hopes lay scatter'd round
the coast.

EMPEROR ALEXANDER.

The Emperor Alexander has issued a rescript in favour of a sect of dissenters from the Greek church. It forbids all further persecution of this sect and observes, "Does it become a Christian government to employ harsh and cruel means, to torture and exile, to bring back into the church those who have gone astray? The doctrines of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment. True faith can only take root, with the blessing of God, by conviction, instruction, mildness, and above all, by good example."

GAMBLING.

IT is not easy to conceive any vice more hateful than Gambling, because none can be conceived **MORE DIAMETRICALLY OPPOSITE TO THE VERY END OF OUR CREATION!**

God created the human family to be as one great *social body,* whereof every man is a member, and to which every man is bound to contribute his part of *service,* to receive from it his portion of *safety* and comfort. Hence that sublime and sweet doctrine of the Apostle, "no man lives for *for himself only,*" but in and for his brethren also; and hence too that golden saying, "live and *let live;*" implying that in his dealings with others, no man should take any thing from his brother without giving him an *equivalent* for it. This is the dictate of man's *necessities,* which require gains rather than losses; and this is the dictate of *love,* which finds it "*more blessed to give than to receive.*"

But alas! the Gambler is blind to all such beautiful ideas; and stupidly insensible to all such divine impulses. Sordid, groveling wretch! Himself, himself is all that he cares for; provided he swims, no matter who sinks. Hence his life is a shameful discordance from the universal harmony. The sun rolls on in his light and life giving glory; the winds breathe their refreshing gales; the tides heave their fish and commerce-laden floods; the trees put on their gay green robes, or bend under their luscious fruits; in short, all nature, like the springs of a heaven-framed machine, rolls on harmoniously for the general good: but alas! the Gambler bears no part in the divine concert. Far, far he lives below the dignity and worth of the poorest animal.

MAXIMS.

Avoid company, where it is not profitable or necessary: and on those occasions, speak little, and last.

Silence is wisdom where speaking is folly, and always safe.

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

Some are so foolish, as to interrupt and anticipate, those that speak, instead of hearing and thinking before they answer: which is uncivil, as well as silly.

Better say nothing than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit, to speak.

Do not use thyself to dispute against thine own judgment, to shew wit; lest it prepare thee to be too indifferent about what is right: nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

DEATH OF ADDISON.

Addison, after a long and manly, but vain struggle with his distemper, dismissed his physicians, and with them, all hopes of life. But with his hopes of life he dismissed not his concern for the living, but sent for a youth nearly related, and finely accomplished, but not above being the better for good impressions from a dying friend.

He came—but life was glimmering in the socket—the dying friend was silent. After a decent pause, the youth addressed him thus: "Dear Sir! you sent for me, I believe and I hope you have some commands; if you have, I shall hold them most sacred."

May distant ages not only hear, but feel the reply! Forcibly grasping the youth's hand, he softly said, "See in what peace a Christian can die!" He spoke with difficulty, and soon expired.

CHINESE RELIGION.

The Chinese religion is involved in great mystery. Father Amoit, after the most assiduous researches on the subject, comes to this conclusion: "the Chinese (says he) are a distinct people, who have still preserved the characteristic marks of their first origin; a people whose primitive doctrine will be found, by those who take the trouble of investigating it throughly, to agree in its essential parts with the doctrine of the chosen people, before Moses, by the command of God himself, had consigned the explanation of it to the sacred records; a people, in a word, whose traditional knowledge, when freed from whatever the ignorance or the superstition of later ages has added to it, may be traced back age from age, and from epocha to epocha, without interruption, for the space of four thousand years, even to the renewal of the human race by the grandson of Noah." The King, or canonical book of the Chinese, every where inculcates the belief of a Supreme Being, the author and preserver of all things. Their great philosopher Confucius lived about five hundred years before our Saviour's birth, and to this day each town has a place consecrated to his memory. See the late Sir George Staunton's Embassy, where much information is given respecting their religion. Amongst other particulars, it is mentioned, that the Chinese have no religious establishment.

THE AFFECTIONATE HEART.

Let the great man his treasure possessing,
  Pomp and splendour forever attend;
I prize not the shadowy blessing,
  I ask—the affectionate friend.

Tho' foibles may sometimes o'ertake him,
  His footsteps from wisdom depart;
Yet my spirit shall never forsake him,
  If he own the affectionate heart.

Affection! thou soother of care,
  Without thee unfriended we rove;
Thou canst make e'en the desert look fair,
  And thy voice is the voice of the dove.

Mid the anguish that preys on the breast,
  And the storms of mortality's state:
What shall lull the afflicted to rest,
  But the joys that on sympathy wait.

What is fame, bidding envy defiance,
  The idol and bane of mankind,
What is wit, what is learning or science,
  To the heart that is steadfast and kind?

Even genius may weary the sight,
  By too fierce and too constant a blaze;
But affection, mild planet of night!
  Grows lovelier the longer we gaze.

It shall thrive when the flattering forms,
  That encircle creation decay;
It shall live mid the wide wasting storms,
  That bear all undistinguish'd away.

When time, at the end of his race,
  Shall expire with expiring mankind;
It shall stand on its permanent base;
  It shall last till the wreck of the mind.

CRITICISM.

The famous Boccalini, in his Advertisements from Parnassus, tells us, "a critic presenting Apollo with a very severe censure upon an excellent poem, was asked for the good things in that work; but the wretch answering, he minded only the errors, Apollo ordered a sack of unwinnowed wheat to be brought, and the critic to pick out and take all the chaff for his pains."

MARRIAGE.

When I see the avaricious and crafty taking companions to their tables and their beds, without any inquiry, but after farms and money; or the giddy and thoughtless uniting themselves for life to those whom they have only seen by the light of tapers at a ball; when parents make articles for their children, without inquiring after their consent; when some marry for heirs to disappoint their brothers, and others throw themselves into the arms of those whom they do not love, because they have found themselves rejected where they were most solicitous to please; when some marry because their servants cheat them, some because they squander their own money, some because their houses are pestered with company, some because they will live like other people, and some only because they are sick of themselves, I am not so much inclined to wonder that marriage is sometimes unhappy, as that it appears so little loaded with calamity; and cannot but conclude that society has something in itself eminently agreeable to human nature, when I find its pleasures so great, that even the ill choice of a companion can hardly overbalance them.

DR. JOHNSON.

THE MIND.

The mind observes an elegant author of the present day, the immortal mind, if its high-born faculties elevate us almost to its native heaven, while we are upon the earth—if the wing of its fancy, and the thriling sense of its feeling appear, in some degree, to anticipate the height and sensations of etherial things, even yet while we are clogged with the weight of the grosser particle which compose this nether world, what a tax is levied on our supremacy! how do our trials augment with our talents, and our perils increase with our eminences."

RELIGION.

From Burns' Letters.

Religion, my dear friend, is the true comfort! A strong persuasion in a future state of existence; a proposition so obviously probable, that setting revelation aside, every nation and people, so far as investigation has reached, for at least four thousand years, have in some mode or other, firmly believed it. In vain would we reason and pretend to doubt. I have myself done so to a very daring pitch; but when I reflected that I was opposing the most ardent wishes, and the most darling hopes of good men, and flying in the face of all human belief, I was shocked at my own conduct.

I know not whether I have sent you the following lines, or if you have ever seen them; but it is one of my favourite quotations, which I keep constantly by me in my progress through life, in the language of the book of Job, "against the day of battle and of war" spoken of.

'Tis this, my friend, that makes our morning
    bright,
'Tis this that gilds the horror of our night.
When wealth forsakes us, and when friends
    are few—
When friends are faithless, or when foes
    pursue;
'Tis this that wards the blow, or stills the
    smart—
Disarms affliction, or repels his dart;
Within the breast bids purest rapture rise—
Bids smiling conscience spread her cloudless
    skies.

Obituary.

DIED on fourth day last (at the house of Enoch Harris in the town of Mount-Pleasant) SAMUEL SHAW, a member of the society of Friends, of Columbiana county near Sandy. In the early stage of his illness he appeared anxious; arising, partly, from his being a considerable distance from home, and not likely to see his wife and children again in mutability. But after the disease had so far progressed, as to render his recovery very doubtful, he became remarkably quiet, and expressed perfect resignation, several times saying there was nothing in his way.

He was intered in Friends burying ground, at Short Creek, near Mount-Pleasant, the day after his decease. The burial was solemn, and a well grounded hope remains, that his soul now rests in the realms of endless felicity.

—Advertisements—

List of Letters.

A List of Letters remaining in the Post Office in Mount-Pleasant, Jefferson county, Ohio. If not taken out in the course of three months, they will be sent to the General Post Office as Dead letters.

William Coletrap, Joshua Ady, Emmor Baily, Benjamin H. Ladd 2, Richard Harris, Silas Newman 2, John Stamm, Peter Babb, Thomas Barnard, Ezekiel Davis, Anna Pattin, Thomas Gray, Philip Kahler, Margaret Howlet, Amy Rhodes 2, Benjamin Pearson, Jeremiah Argo, John Taylor 2, Samuel Carter, Benjamin Allen, Nancy Arnet 2, William Ward, Mary Ann Tanner 2, Lydia Tanner, Andrew Cramlet, William Peterson, Patrick Bennet, Henry Fleming, James Kelly, George Lesly, Thomas Emory, Samuel Wells, Thomas White, Benjamin Wilson, James Pickering, Pleasant Whinston, John Craft, Samuel Phillip, Joseph Gill 3, Nancy Michel, Frances Scott, Nicholas Lassieur, Adam Robinson, William Robinson, William Jobs, Robert Blackford, Jennela Wayman, Zebulon Worrel 2, David Couplin, Martin Walker, Catharine Grubb, Caleb Butler.

STANTON JUDKINS,
Assistant Post Master.
Mount-Pleasant, 9th mo. 30th 1817.

REAL ESTATE.

ANY person wishing to purchase a good plantation that will answer the following description, may be accommodated by applying to the subscriber on the premises. Said Farm contains two Hundred and five or six acres of Good land, with the main State road from Wheeling through it, Eighty acres of cleard land, one half in Clover and Timothy, several acres of bottom meadow, and considerable more may be made at a small expense. A good young orchard of one Hundred and sixty apple trees beginning to bear, also a number of peach and other fruit trees. The whole farm under good fence. The wood land is well timbered, with abundance of stone coal and lime stone, also a stream of water running through each hundred acres. It is presumed the above is as healthy and level, and may be made as pleasant as any place on the road. The terms will be made known by applying to JAMES DOBBINS on the premises, one and an half miles East of Morristown, on the Wheeling road.

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

REAL ESTATE,
For Sale,

ONE hundred and fifty acres of land in Harrison County, being the southwest quarter of number, thirty-four, in the ninth township and fifth range, on Bodges fork of Stillwater, three miles from Flushing, nine from Cadiz, and four from Morefield. The land is very rich and well timbered, has on it a good sugar-camp and several never failing springs. The road leading from Flushing to Morefield is nearly through the centre of it. About forty acres cleared, three of which is meadow, and the balance is excellent bottom. It has on it two cabins convenient to both grist and saw mills. The purchaser will get possession by the first of the fourth month next. Any person wishing to view said land may apply to WILLIAM MORE on the premises and for terms to SAMSON ROBSON in the town of Mountpleasant Jefferson County Ohio.

9th mo. 26—1817.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

Rush's Medical Inquiries, 4 vols. in two
Buchan's Domestic Medicine
Jess's Surveying
Memoirs of the Rev. Thomas Spencer
Hawkesworth's translation of Telemachus
Akenside's Pleasures of Imagination
Baxter's Call to the Unconverted
Walker's Elocution
Visit for a Week
Rowe's Letters
Portraiture of Quakerism
Village Sermons
History of America
Goldsmith's Rome
Goldsmith's Greece
Goldsmith's England
Rural Economy
Portraiture of Domestic Slavery
Flowers of Modern History
Dodsley's Fables
Comly's Spelling book
————--Grammar
Lindlay Murray's School books, consisting of
————————Introduction
————————English Reader
————————Sequel to English Reader
————————English Grammar
Anecdotes for Children
True Stories
Trumbull's Voyages
Beauties of History
Blackmore on Creation
Hervey's Meditations
Christian Researches
Cowper's Works
Josephus
Parke's Travels
Brainard's Memoirs
Bloomfield's Rural Tales
American Miscellany
Life of Bownas
Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
Octavo Bibles
Christian Morals
Ussher's Letters
Phillips' Hints
Life of Penn
Piety Promoted
May Alexander
Penn's Maxims
Simpson's Plea
Thomas-A-Kempis
Present for a Mistress
Economy of Human Life
Elizabeth Ashbridge
No Cross, No Crown
Fry's Poems
New York Memorials
Ellwood's Journal
Life of Stanton
Margaret Lucus
Davidies
Grounds of a Holy Life
Travels in North America by R. Sutcliffe
Life of Thomas Story
Barcley's Catechism
Mary Peisley
Collection of Memorials
John Spalding
Life of Sarah Grubb
Moral Amusement
Introduction to reading the Bible

It is intended to keep constantly on hand a general assortment of such books as are generally used in school, and such as may properly be placed in the hands of children.

Society-Hill.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TENTH MONTH 10th 1817. NO. 5.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W .Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson,
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

Agricultural.

JUDGE PETER'S ON FALL PLOUGHING.

"From long and reiterated practice for more than forty years, I have invariably found fall and winter ploughing, and exposure to winter frosts and temperature, with all its vicissitudes, most salutary and profitable to all succeeding crops. To Indian corn most strikingly. In the season of winter, the earth, which is more the place of deposit and store hause for the food of plants, than the nourishment of them in itself, receives every thing, and parts with nothing.

Nothing can be better, if well managed, than fall ploughing a wet clay soil, by throwing it up into high ridges to dry and drain. I have known plaister to succeed on clay when thus freed from moisture. This kind of soil has a tendency to consolidate and bake, or harden into a crust on the surface. To prevent this, it should not be ploughed into broad and flat lands, which would increase the consolidation or baking, but thrown into high ridges to drain. In short, the practice of fall ploughing is here (Pennsylvania) approved by all intelligent and practical men.

Religion.

From the London Evangelical Magazine.

REFLECTIONS.

THE GOODNESS OF GOD IN THE LATE HARVEST.

> "Nevertheless he left not himself without witness: in that he did good and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness."
>
> Acts, xiv 17.

When we look back on the late harvest, these beautiful words of the Apostle Paul appear to be exceedingly applicable to the present period. Such abundant crops, grain of such excellent quality, and weather so favorable for the in-gathering of the fruits of the earth, have seldom been known. And now, "what shall we render unto the Lord for all his benefits?" Surely we should render him praise, and acknowledge with grateful affection his paternal kindness. It is "the living God who giveth us richly all things to enjoy." 'He did good,' says the Apostle. Were we to enquire when he did good, the answer would be, he did good always. There never was a year, a month, a day, an hour, in which the great Creator did not do good to his creatures. He has been doing good continually, and he is not yet weary of manifesting his kindness.—He doth good still, nothing but good, abundance of good. The goodness of God is a boundless ocean an inexhaustible spring a fountain ever flowing and over flowing. When we consider the constancy of Jehovah's care the number of his favours, the magnitude of his blessings, may we not exclaim with the Prophet, 'How great is his goodness!' And then sure we may add, 'How great is his beauty!'

He did good, but to whom? Let David the sweet Psalmist of Israel, give the answer: 'The Lord is good to all, and his tender mercies are over all his works.' Let Jesus, the faithful witness, reply: 'He maketh his Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Our Lord informs us in another place, who are the objects of the Divine goodness, in these striking words, 'He is kind to the unthankful and to the evil.' Unparalled is the goodness of God! The object of it were previous to the reception of his favors, entirely unworthy of them; yet notwithstanding their unworthiness, he did them good. And after they partook of his bounty, they 'rendered not again according

PAUL CUFFE.

DIED, at Westport, Massachusetts, on the 7th instant **PAUL CUFFE**, a very respectable man of colour, in the 59th year of his age. A descendant of Africa, he overcame by native strength of mind, and firm adherence to principle, the prejudice with which her descendants are too generally viewed. Industrious, temperate and prudent, his means of acquiring property, small at first, were gradually increased, and the strict integrity of his conduct, gained him numerous friends, to whom he never gave occasion to regret the confidence they had placed in him. His mercantile pursuits were generally successful, and blessed with competance, if not with wealth, the enlarged benevolence of his mind was manifested not only in acts o charity to individuals, and in the promotion of objects of general utility, but more particularly in the deep interest which he felt for the welfare of his brethern the African race. He was concerned not only to set them a good example by his own correct conduct; to admonish and counsel them against the vices and habits to which he found them most prone—but more extensively to promote their welfare, and at considerable sacrifice of property, he three times visited the colony of Sierra Leone, and after his first voyage thither, went to England, where he was much noticed by the members of the African Institution, who conferred with him on the best means of extending the benefits of civilization to the people of Africa; and some of whom have since expressed their satisfaction in his pious labours in the colony; believing them to have been productive of much usefulness to that settlement.

Grave, humble, and unassuming in his deportment, he was remarkable for great civility and sound discretion. Through several months of severe affliction, he was preserved in much christian patience, fortitude and resignation; feeling entire confidence in that Grace which had been vouchsafed to him in life, and by which, through faith and obedience, he felt a comfortable hope of admittance into peace and rest. He has left a widow and several children to lament the loss of an affectionate husband and parent.

Many of his neighbours and friends evinced their respect for his memory by attending his funeral, (which was conducted agreeably to the usages of the Society of Friends, of which he was a member,) and at which several lively testimonies were borne to the truth, that the Almighty Parent has made of one blood all the nations of men," and that " in every nation, he that feareth Him, and worketh righteousness, is accepted of him."

From the Chester and Delaware Federalist.

A WISH.—By a Young Lady.

Thou who dost rule by a supreme command,
Who wields all nature by thy mighty hand,
Whom angels bow with veiled face before—
And shall not mortals worship and adore?
Each suppliant wish to thee is fully known,
Our expectations are from thee alone.

Grant me I pray, that life which is most pure,
That suffering love which all things doth endure,
That conquering faith before which mountains fly,
That Christian hope which leads to purity;
True resignaton, free from all self will,
That Lamb like patience, which resents no ill;
That holy fear, best guard of innocence,
A bosom softened with benevolence,
A perfect will that has no wish to stray;
Wisdom to guide and strength to keep my way;
A peaceful mind retir'd from noise or strife,
A soul serene amidst the storms of life,
Tempers all mild and placid as the morn,
And calm as eve ere ruffling winds were born;
In all reflective of that heavenly ray
Which flows unceasing from the source of day.
Through life I wish for competance and health,
I neither ask for poverty nor wealth,
But in a sphere by Providence assign'd,
Fulfil each duty with a cheerful mind;
Whatever else conducive to my bliss,
I leave to Him who cannot judge amiss.
Let ever thus my earnest wishes run,
Thy will is best and let thy will be done:
And when my task on earth is quite complete,
Ripe for the joys of some more blissful seat,
Grant me in peace to yield my fleeting breath'
An easy transit through the gates of death,
A safe admittance to that peaceful shore
Where pain and sorrow shall be felt no more:
Where every power its full extent shall know
Where joys on joys in endless circles flow,
And holy souls in sacred raptures glow.

IMPORTANCE OF PRINTING.

From Hoyland's Epitome of the History of the World.

OF all the discoveries which have been made in the world, historians are of opinion, that the invention of printing constitutes an event, which, next to the establishment of Christianity, is the most interesting and important. Bigland says: "It is the only means which could have been discovered, of drawing the mass of mankind from that profound abyss of ignorance in which they were, even in the most enlightened ages and nations, constantly involved, previously to the discovery of this superexcellant art; which, by reducing books to less than a hundredth of their former price, facilitated the means of diffusing knowledge among the people.

" We have it upon good authority, that about the year 1285, the countess of Anjeu paid two hundred sheep, and five pearters of wheat, and the same quantity rye, for a volume of sermons; so scarce and dear were books at that time, when they were all written with the pen. If the merit of the inventors of the typographic art, was to be estimated according to the intrinsic value of the discovery, and its utility to mankind, their names ought to stand in the registers of fame, far above those of Cæsar, and Alexander, and other conquerors, celebrated in history for their success in destroying mankind, and depopulating the world."

Virtue is not secure against envy. Men will lessen what they will not imitate.

From the Friend o Peace.

THE MESSIAH AND MAHOMET.

The Messiah appeared among men as the Prince of Peace—"meek and lowly of heart." Mahomet appeared as a Prince of War. The doctrines, the precepts and the examples of the Messiah were all of a pacific character. Those of Mahomet, vindictive, cruel and bloody. The Messiah promised blessedness to "peace makers," and to those who should "suffer for righteousness' sake." Mahomet promised the joys of paradise to those who should die fighting as his followers.

As there was such a perfect contrast between these leaders, it would be natural to suppose that the disciples of the Messiah would be of a pacific character, and the disciples of Mahomet, men of war and blood. Once a fighting disciple of the Messiah would have been regarded as a contradiction in terms. Now Christians and Mahometans are on a level as to the practice of war. Whose disciples then are fighting Christians? Are they the followers of the Messiah? Are they not rather followers of Mahomet, notwithstanding the name they assume?

A custom which so violates the principles and spirit of Christianity, as to abolish the distinction between the sheep of Christ and the ferocious followers of Mahomet, must have had a pernicious effect—it must have exposed Christians to the reproach of all other nations who have been informed that the Messiah was the Prince of Peace. If Heathens and Mahometans were to form their opinion of the Messiah merely by what they see in professed Christians, in relation to war, they would naturally suppose that he was such an one as the Jews expected, a vindictive, fighting character; and that his days on earth were spent in teaching his disciples the art of war, and how to keep alive the war spirit. But having formed this opinion of the Messiah, should they then read his life and his precepts, what would be their astonishment! What would they think of fighting Christians? Would they not be ready to exclaim, 'Ye hypocrites! lay aside your name, or cease to fight?"

Home.

From Montgomery's West Indies.

There is a land, of ev'ry land the pride,
Belov'd by heaven o'er all the world beside;
Where brighter suns dispense serener light,
And milder moons emparadise the night;
A land of beauty, virtue, valour truth,
Time-tutor'd age, and love-exalted youth;
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so bountiful and fair,
Nor breathes the spirit of a purer air;
In every clime the magnet of his soul,
Touch'd by remembrance, trembles to that pole:
For in this land of Heaven‘s peculiar grace,
The heritage of nature‘s noblest race,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation‘s tyrant, casts aside
His sword and sceptre, pageantry and pride,
While in his soften‘d looks benignly blend
The sire, the son, the husband, father, friend:
Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life;
In the clear heaven of her delightful eye,
An angel-guard of loves and graces lie;
Around her knees domestic duties meet,
And fire-side pleasures gambol at her feet.
'Where shall that *land*, that *spot of earth* be found?'
Art thou a man?—a patriot?—look around;
Oh! thou shalt find, howe‘er the footsteps roam,
That land *thy* country, and that spot *thy* home!

THANKS OF CONGRESS.

Almost every body has heard of the sufferings and marvellous escape of our countryman, captain Riley, wrecked on the coast of Africa, seized by the Arabs, transported through the interior, finally ransomed by Wm. Willshire, an English merchant, resident at Magadore. Captain Riley‘s book is one of the most interesting publications that has appeared for some years, and has added much to our stock of geographical knowledge. He prevailed upon his Arab master to carry him to Magadore, where he pretended he had a friend that would pay a large ransom for him. The condition was, that if he was not ransomed as expected, his throat was to be cut immediately!—So great were Riley‘s sufferings that he took this risk—he knew no person at Magadore; he trusted to accident, and happened to meet with Willshire, an entire stranger, who even did more for the Arab than had been promised, &c. The "Federal Republican" proposes that the thanks of Congress should be given to this good Englshman, who has since rescued several others of our countrymen from Arabian slavery. We most heartily accord with this idea—the thanks of Congress ought not to be lightly given; but an act like this, of holy benevolence and christian charity, claims a mark of the national gratitude.

Niles' Register.

Riley's Narrative.

[The following is Captain Riley's account of his deliverance. Congress may present to Wm. Willshire its thanks, and he will no doubt be fondly remembered by the readers of the Narrative—but within his own breast his principal gratification must be centered, in the solacing recollection of having 'cared for the forsaken.'

Ed. Philanthropist.]

Our deliverer, who had received news of our coming from Sidi Hamet, having first directed the flag of our country to be hoisted as a signal, had mounted his horse, ridden out of the city, and came to the eastern side of the palace walls, where Rais bel

Cosim met him—unknown to me.—I expected him soon, but did not think he was so near: he had dismounted, and was prepared to behold some of the most miserable objects his imagination could paint—he led his horse along the south angle and near the wall: Rais was by his side, when opening past the corner, I heard Rais exclaim, in Spanish, "Alla estan"—"there they are:"—at this sound we looked up and beheld our deliverer, who had at that instant turned his eyes upon us.—He started back one step with surprise. His blood seemed to fly from his visage for a moment, but recovering himself a little, he rushed forward, and clasping me to his breast, "Welcome to my arms, my dear Sir; this is truly a happy moment." He next took each of my companions by the hand, and welcomed them to their liberty, while tears trickled down his manly cheeks, and the sudden rush of all the generous and sympathetic feelings of his heart nearly choked his utterance: then raising his eyes towards heaven, he said, "I thank thee, great Author of my being for thy mercy to these my brothers."—He could add no more: his whole frame was so agitated, that his strength failed him, and he sunk to the ground.—We, on our part, could only look up towards heaven in silent adoration, while our hearts swelled with indiscribable sensations of gratitude and love to the all wise, all powerful, and ever merciful God of the universe, who had conducted us through so many dreadful scenes of danger and suffering; had controled the passions and disposed the hearts of the barbarous Arabs in our favour, and had finally brought us to the arms of such a friend. Tears of joy streamed from our eyes, and Rais bel Cossim was so much affected at this interview, that in order to conceal his weeping, he hid himself behind the wall; for the Moors, as well as the Arabs, hold the shedding tears to be a womanish and degrading weakness. After a short pause, when Mr. Willshire had in some measure recovered, he said, "Come, my friends, let us go to the city; my house is already prepared for your reception."—The mules were led up, and we were again placed on them and rode off slowly towards Mogadore—Mr. Savage and Clark were on one mule, and Burns and Horace on another, for the purpose of mutually supporting each other; but their debility was such, that they fell off on the beach two or three times before they reached the city;—however, it was on the soft sand, and as they were very light, they seemed to have received no material injury;—they were again placed on the mules, and steadied until our arrival at the gates of Swearah, by Moors walking beside them. The gateway was crowded with Moors, Jews, and negroes—the news of our coming having spread through the city, and a curiosity to see Christian slaves, had brought them together in great numbers; and the men and boys of the rabble were only restrained from commiting violence on us, by the gate keepers and a few soldiers, who voluntarily escorted us to Mr. Willshire's house, and in some measure kept off the crowd: there we were taken from our mules; but some soldiers coming in at that instant, said it was the Bashaw's orders that we should appear before him immediately, and we were constrained to obey: it was but a few steps, and we were enabled to walk there by supporting one another. When we came to the door, we were ushered into a kind of entry-way, which served as an audience chamber, by Mr. Willshire's Jew interpreter, who in token of submission, was obliged to pull off his cap and slippers before he could enter.—We were ordered to sit down on the floor, and we then saw before us a very respectable looking Moor, of about sixty years of age: he was sitting cross-legged on a mat or carpet that lay on the floor, which was terrace-work, drinking tea from a small cup—his dress was the *haik*. After he had finished his cup of tea and looked at us a moment, he asked me, through the interpreter, what countryman I was? where my vessel was wrecked? how many men I had in all, and if the remainder were alive? how long I had been a slave, and if the Arab, my last master, had treated me kindly? He wanted, further, to know how much money from my vessel fell into the hands of the Arabs, and what other cargo she had on board. Having satisfied his inquiries in the best manner I was able, he said we were now free, and he would write to the emperor respecting me and my men, and hoped he would give us leave to go home to our country:—he then dismissed us. Mr. Willshire was with us, and answered all the questions the Bashaw chose to put to him, and then assisted us in returning to his house.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO,
SIXTH-DAY, TENTH MONTH 10th.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

A correspondent says: "The coast of Africa has been robbed of its natives who have with their sweat and blood manured and fertalized the soil of America, if their descendants are now (by way of reparation) to be forced back to that country, whose customs and whose soil are equally repugnant to them—query, are the theives or the restorers most justifiable.

For the Philanthropist.

Slavery,

There is something so peculiarly odious attached to this word, that the bare mention of it is sufficient to impress the mind with a degree of horror. I have often been led to wonder how it is possible that the system which it designates can be tolerated in a country so proverbial for its excellent institutions, and its wholesome laws, as the United States of America; where the doctrine is advanced that "Freedom is the natural right of all men;" and in which it is said that "Liberty has found a safe asylum." But inconsistent as it may seem, there are not wanting among us men who openly profess their attachment to our republican form of government, and at the same time, pertinaciously adhere to that most iniquitous and despotic practice of enslaving their fellow men.

Indeed!—has it come to this,—that we must be cheated into a belief, that inconsistency is not a dereliction from principle, or that hypocricy is not allied to moral turpitude? I trust the time is approaching when a proper discrimination will be made between the friends and the enemies of freedom and equality; between those who merely profess, and those who reduce to practice the principles of civil liberty.

Doubtless there are many who are fully sensible of the injustice of "lording it over God's heritage," and ardently desirous to extend the blessings of liberty to the whole family of mankind, but at the same time, are compelled from the existence of untoward circumstances, to act a part in this grand drama of unrighteousness. These should escape the ceasure which retributive justice awards to the former description of persons; and if these would step forth and exert themselves in freeing their country from the reproach of systematic inconsistency, they would be rewarded, at least with the consolation of having performed their duty as Christians and republicans; and very probably have the happy satisfaction to witness, in due time, the complete establishment of that system of government, which is founded on reason, and supported by wisdom and virtue.

Probably I may resume this subject hereafter; but shall close my observations at present by introducing a letter from Dr. Joseph Doddridge of Wellsburgh, Virginia, in answer to one from the writer of this on the subject of forming a society for the abolition of Slavery. The length of time that has elapsed since the date of the letter, will not render it the less interesting. It is pleasing to see a man of talents thus warmly espouse the cause of hnmanity; and from a knowledge of his abilities, much good is expected to result from his labours therein.

PHILO JUSTITIA.

St. Clairsville, 10th mo. 6th.

Wellsburgh, Dec. 8th 1816.

Dear Sir,

I have received your communication on the subject of Slavery, and cordially approve of it. It is a subject on which I have bestowed much attention, and the longer I have reflected on it the more deeply I have been impressed with the belief of its injustice and impolicy; the very name of it is replete with horror.

I think with you that its existence in America is a flagrant contradiction to all our professions of liberty, equality and justice, and a disgraceful blot on our national character.

Can we charge the most sore handed despotisms in existence with any thing worse than the personal slavery of the African race in our country? No:—Even in the piratical states of the Barbary coast, if the Christian slave turns Musselman, he is free:—amongst us, if the slave becomes a Christian brother, he nevertheless still remains a slave.

I hope,—I say more,—I verily believe, that the time is fast approaching, when "the oppressed shall go free;"—but by what means their deliverance is to be effected, I must confess I am much in the dark.

The existence of Abolition societies will at least have one good effect,—they point the decision of the Imperial Court of public opinion, from which there is no appeal, against a practice so unjust, and so fraught with political and moral evils.

If you, or your friends, are of the opinion that I possess talents which may be of any service, be so good as to lay your commands on them. On this subject, I disdain to fear any consequences.

I am &c.
JOSEPH DODDRIDGE.

Western Colonization Society.

A MEETING will be held at the Courthouse in the borough of St. Clairsville, on the 18th of October ensuing, at one o'clock P. M. to take into consideration the propriety of forming a society auxillary to the American Society for Colonizing the Free People of Colour in the United States.

To those who are acquainted with the views of this society, little need be said to awaken their attention and obtain their favourable regards; but as some may not have understood its intentions, it may be proper to observe, that the object is to colonize, on the coast of Africa, or some other convenient place, all people of colour in the United States, who are at present, or may hereafter become free, and who may freely consent to the measure.

And seeing their situation is truely deplorable, inasmuch as they are deprived of the elective franchise, and denied a participation in the benefits resulting from the principles of Republican government: and seeing, also, that the Safety of many of our brethren is connected with the measure; it is to be hoped that the attention of people generally will be drawn towards this interesting subject.

The Editor feels himself obliged by the communications he has received from correspondents, and he indulges the hope that they will continue to feel a solicitude for the support of the Philanthropist which will induce them to embrace the earliest opportunities of contributing to its usefulness by forforwarding such matter, as they may apprehend will comport with his views.

For the Philanthropist.

Dreams.

Dreams have been, on one hand, superstitiously regarded; and on the other, sceptically disregarded. That some are prophetic, there can be no doubt; that others are idle none can hesitate to believe. Dreams may be divided into the six following kinds:

1st—Those which are the mere nightly result of the minds reflections and perplexities during the business of the day.

2nd—Those which spring from a diseased state of the body, occasioning startings, tears &c.

3rd—Those which spring from an impure state of the heart, repeating those actions or images of illicit pleasure, riot, and excess, which form the business of a profligate life.

4th—Those which proceed from a diseased mind, occupied with schemes of pride, ambition, grandeur, &c. This, as forming the characteristic conduct of the life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul with illusive enjoyments and disappointments.

5th—Those which come immediately from satan, which instil thoughts and principles opposed to truth and righteousness, leaving strong impressions on the mind suited to its natural bent and turn, which in the course of the day by favouring circumstances, may be called into action.

6th—Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil; or impressing holy purposes, and heavenly resolutions. Whatever leads a way from God, truth, and righteousness, must be from the source of evil: whatever leads to obedience to God, and to acts of benevolence to man must be from the source of goodness, and truth. Reader their is often as much superstition in disregarding as in attending to dreams: and he who fears God will escape it in both. D.

Mount-Pleasant.

Militia Claims.

From the Chester and Delaware Federalist, the following extract is taken. It applies with equal force to the citizens of Ohio as to those of Pennsylvania. It is nothing against the cogency of the arguments that the author is in favour of an efficient militia law,—but utterly disclaims that system which would raise a revenue from the consciences of others.

It is our pride and boast that ours is a government of laws. The constitution is the supreme law. It is the original compact between the people themselves, declaring and recording certain fundamental principles which, under all the changes of opinion and mutations of party, should be held sacred and inviolable.

In that constitution we read a solemn declaration, that "those who conscientiously scruple to bear arms, shall NOT BE COMPELED TO DO SO, but shall pay an equivalent for personal service."

In the Militia law, under which the fines were levied, we find no provision of exemption; but the words are imperative upon ALL, one as much as another, that they SHALL bear arms, or be fined or imprisoned.

Will it be seriously argued, that this is the exemption contemplated by the constitution?—Was so solemn a clause deliberately introduced into that instrument, to declare an unmeaning, inoperative principle? When the law declares that a thing shall de done, under a penalty of fine or imprisonment, to be imposed by a military tribunal, will it be said that there is no COMPULSION?—Suppose the penalty for non-performance of military duty was death—might it not be contended, with equal fairness, that there was no compulsion, for a person might choose the alternative?

We venture to affirm, that no Militia law, which does not contain a clause of express exemption, to those who are conscientiously scrupulous, can be, as it respects them, a constitutional law. We venture to affirm, that no fine which can possibly be levied, by a military court, can, by a fair and just construction of the constitution, be imposed on those whom that constitution has declared "shall not be compelled to bear arms." Military men alone can be subjected to Military tribunals. The Friends—Menonists—Dunkards, and United Brethren, are not military men, nay, they are expressly exempted from being so considered, by the constitution—THEY cannot, therefore, be tried—fined—imprisoned, or shot, by a court martial. We do therefore say, that the fines levied on them, are unconstitutional, unjust, and highly oppressive; and it would be a disgrace to Pennsylvania, if their collection should be enforced.

STEAM-BOATS.

Captain Stiles, the respected and excellent mayor of Baltimore, has started his steam boat, Surprize, as a packet to run to and from several places on the Chesapeake bay. Her engine is propelled on the "rotatory motion, and she moves with more ease and swiftness than any steam boat in the United States." The construction is so simple that, it is said, independent of the boilors, the machinery will not cost more than one tenth of the usual expence of machinery constructed in the ordinary manner

Niles Register.

Have a care of that base evil, detraction. It is the fruit of envy, as that is of pride, the immediate offspring of the Devil: who, of an angle, a Lucifer, a son of the morning, made himself a serpant, a Devil, a Beelzebub, and all that is noxious to the Eternal Goodness.

PENN.

Drunkenness.

Pythagoras, we are told, maintained that the souls of men—after death expiated the crimes committed by them in this world by animating certain brute animals; and that the souls of those animals in their turn, entered into men and carried with them all their peculiar qualities and vices. This doctrine of one of the wisest and best of the Greek Philosophers was probably intended only to convey a lively idea of the changes which are induced in the body and mind of man by a fit of drunkenness. In folly it causes him to resemble a Calf; in stupidity an Ass; in roaring, a mad Bull; in quarreling and fighting, a Dog; in cruelty a tyger; in fetor a Skunk; in filthyness a hog; and in obscenity a he-goat.

There is a certain class of men, that either imagine it their duty, or make it their amusement, to hinder the reception of every work of learning or genius, who stand as centinels in the avenues of fame, and value themselves upon giving *Ignorance and Envy* the first notice of a prey.

DR. JOHNSON.

O thou whose pow'r o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine.

'Tis thine alone to calm the pious breast
With silent confidence and holy rest:
From thee, great God, we spring, to thee we tend,
Path, motive, guide, original, and end."

HAPPINESS.

In the regions inhabited by angelic nature, unmixed felicity forever blooms; joy flows there with a perpetual and abundant stream, nor needs there any mound to check its course.

DR. JOHNSON.

DETRACTION.

Dislike what deserves it; but never hate, for that is of the nature of malice: which is almost ever to persons, not things; and is one of the blackest qualities sin begets in the soul.

—Advertisements—

List of Letters.

A List of Letters remaining in the Post Office in Mount-Pleasant, Jefferson county, Ohio. If not taken out in the course of three months, they will be sent to the General Post Office as Dead letters.

William Coletrap, Joshua Ady, Emmor Baily, Benjamin H. Ladd 2, Richard Harris, Silas Newman 2, John Stamm, Peter Babb, Thomas Barnard, Ezekiel Davis, Anna Pattin, Thomas Gray, Philip Kahler, Margaret Howlet, Amy Rhodes 2, Benjamin Pearson, Jeremiah Argo, John Taylor 2, Samuel Carter, Benjamin Allen, Nancy Arnet 2, William Ward, Mary Ann Tanner 2, Lydia Tanner, Andrew Cramlet, William Peterson, Patrick Bennet, Henry Fleming, James Kelly, George Lesly, Thomas Emory, Samuel Wells, Thomas White, Benjamin Wilson, James Pickering, Pleasant Whinston, John Craft, Samuel Phillip, Joseph Gill 3, Nancy Michel, Frances Scott, Nicholas Lassieur, Adam Robinson, William Robinson, William Jobs, Robert Blackford, Jennela Wayman, Zebulon Worrel 2, David Couplin, Martin Walker, Catharine Grubb, Caleb Butler.

STANTON JUDKINS,
Assistant Post Master.

Mount-Pleasant, 9th mo. 30th 1817.

REAL ESTATE.
For Sale, or Rent,

THE property now occupied by the subscriber as the

Rising Sun Tavern,

in the Town of Mount-Pleasant. One of the oldest tavern stand in the village in the centre of which it is situated.—Apply to

DAVID S. EVANS,
oct 10—3t on the premises.

BOOK OR JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist,
WITH PUNCTUALITY.

REAL ESTATE,
For Sale,

ONE hundred and fifty acres of land in Harrison County, being the southwest quarter of number, thirty-four, in the ninth township and fifth range, on Bodges fork of Stillwater, three miles from Flushing, nine from Cadiz, and four from Morefield. The land is very rich and well timbered, has on it a good sugar-camp and several never failing springs. The road leading from Flushing to Morefield is nearly through the centre of it. About forty acres cleared, three of which is meadow, and the balance is excellent bottom. It has on it two cabins convenient to both grist and saw mills. The purchaser will get possession by the first of the fourth month next. Any person wishing to view said land may apply to WILLIAM MORE on the premises and for terms to SAMSON ROBSON in the town of Mountpleasant Jefferson County Ohio.

9th mo. 26—1817.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

Rush's Medical Inquiries, 4 vols. in two
Buchan's Domestic Medicine
Jess's Surveying
Memoirs of the Rev. Thomas Spencer
Hawkesworth's translation of Telemachus
Akenside's Pleasures of Imagination
Baxter's Call to the Unconverted
Walker's Elocution
Visit for a Week
Rowe's Letters
Portraiture of Quakerism
Village Sermons
History of America
Goldsmith's Rome
Goldsmith's Greece
Goldsmith's England
Rural Economy
Portraiture of Domestic Slavery
Flowers of Modern History
Dodsley's Fables
Comly's Spelling book
————--Grammar
Lindlay Murray's School books, consisting of
————————Introduction
————————English Reader
————————Sequel to English Reader
————————English Grammar
Anecdotes for Children
True Stories
Trumbull's Voyages
Beauties of History
Blackmore on Creation
Hervey's Meditations
Christian Researches
Cowper's Works
Josephus
Parke's Travels
Brainard's Memoirs
Bloomfield's Rural Tales
American Miscellany
Life of Bownas
Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
Octavo Bibles
Christian Morals
Ussher's Letters
Phillips' Hints
Life of Penn
Piety Promoted
Mary Alexander
Penn's Maxims
Simpson's Plea
Thomas-A-Kempis
Present for a Mistress
Economy of Human Life
Elizabeth Ashbridge
No Cross, No Crown
Fry's Poems
New York Memorials
Ellwood's Journal
Life of Stanton
Margaret Lucus
Davidies
Grounds of a Holy Life
Travels in North America by R. Sutcliffe
Life of Thomas Story
Barcley's Catechism
Mary Peisley
Collection of Memorials
John Spalding
Life of Sarah Grubb
Moral Amusement
Introduction to reading the Bible.

It is intended to keep constantly on hand a general assortment of such books as are generally used in school, and such as may properly be placed in the hands of children.

Society-Hill.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TENTH MONTH 17th 1817. NO. 6.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone,
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

From

Turnbull's Voyages.

As soon as it was made known on shore that a ship had appeared off the coast, with an intention to stop and take in supplies, the commander in chief or generalissimo was dispatched to welcome us in the name of the king.

This personage appeared in a most beautiful canoe; he seemed to be overjoyed at our arrival, and apologised on account of the lateness of the hour, for his master's not waiting on us in person.

He was particularly inquisitive respecting the situation of affairs at Whahoo, and the state of the preparations made by Tamahama for the threatened invasion of the island. We explained to him that however painful it was to us to be messengers of disagreeable tidings, we could give him no encouragement to hope that Tamahama had laid aside his project; for that every thing seemed to show his determination to attempt it as speedily as the necessary preparations would allow. This the chief said he already had learned, and was now grieved to have the news confirmed by strangers, who had no possible interest in deluding him.

It was easy to see how much this information affected him, for from being extremely gay and communicative, as when he first came on board, he instantly became melancholy and taciturn. He was a near relation of the king, and had steadily adhered to him in all his misfortunes. They were now cooped up with a small body of faithful followers, but were firmly resolved to oppose to the utmost the attacks of Tamahama.

May the efforts of their courage and patriotism give an awful lesson to their ambitious conqueror, that courage in a good cause, animated by despair, is a sufficient overbalance for even a greater inequality of force! Tamahama is no unworthy imitator of his European original. His haughty tone to his enemies, and his genius and spirit of enterprise in creating resources which did not exist before him, may not unjustly bring him into a comparison with the emperor of the French.

To change the gloomy current of our visitor's thoughts, we exhibited before him some articles of British manufacture; he commended them indeed, but with the air of carelessness of one whose mind was possessed with objects of a more immediate interest. He inquired frequently whether we had on board any fire-arms or gun-powder, in the expectation that we would furnish them with at least a small supply of each. This, however, we thought proper to decline, endeavouring to make him comprehend that our stock was far from being sufficient for ourselves, under the numberless occasions we might have of self defence before we could either return to our own country, or procure farther supplies.

In the evening, when the captain was examining some charts of those seas, the chief looked earnestly over him, and begged that their island might be pointed out to him. This was done, and he expressed great pleasure in finding that even their little corner had not been omitted. When night came on, the chief requested that some covering might be provided for the natives who attended him. This was readily complied with, as we had an abundant stock of cloth of the manufacture of Otaheite. This was extremely well received; and presented to the Otaheitans an opportunity of pointing out, with no little satisfaction, all its good qualities, as well as of displaying to the strangers the vast wealth and power of their own sovereigns, Pomarrie and Otoo; the main point of their eloquence being to prove the prodigious superiority of Otaheite over all other quarters of the world. The long voyage they had accomplished in our ship was not forgotten; and on this they valued themselves highly, as giving them an infinite advantage over all other islanders.

The chief retired early to rest; but his attendants and their new friends from Otaheite, whose language, complexion, and manners, so nearly resembled their own, were too highly delighted with each other, to be prevailed on to part until after midnight.

The exiled king of these islands bears a character infinitely superior in a moral point of view at least, to that of his more powerful rival Tamahama. The fidelity of former dependants in a season of misfortune and fallen power, is surely no doubtful testimony of the virtues of a conquered king; and the virtue of this chief, if measured according to this standard, is great indeed. He appeared to be loved almost to adoration, and his authority from influence seemed to be increased almost in the same proportion as his actual power had become diminished. Is it not a phenomenon in the political world, that the greater part of all unhappy revolutions, revolts, and conquests, usually happen under such kings? Is it not to the honour of the generosity of our nature, that we are thus inclined to avail ourselves of that confidence and lenity, which always characterises power in the hands of a benevolent nature?

On the following morning received a visit from this good king, and were welcomed very heartily by him to Attowaie. His skin was covered with a grayish scurf, probably occasioned by the immoderate use of the ava. This loathsome disease had made a greater progress on the person of this man, than on that of any other we had before seen; although at Otaheite we had met with very severe cases of the same distemper. He laboured under a great depression of spirits, and could not refrain from complaining of certain reports propagated by some Englishmen settled with his enemy Tamahama, which had prevented several vessels from touching at his island for refreshments. He declared himself to be a fast friend of the English; and produced very favourable certificates of his conduct, from several captains with whom he had dealings.

From some Englishmen who had followed his fortunes for several years, this unfortunate chief had acquired such an acquaintance with our language, that he was able to understand and answer any plain question we put to him.

This appeared the more extraordinary, as even the natives of Otaheite, notwithstanding their greater opportunities, have hitherto made so little progress in our language, that even the proper names of those with whom they were best acquainted, are hardly to be known in their mouths. The king was as anxious as the other chief had been, to receive accounts of his enemy's motions; and equally distressed with the information we afforded, as being fully aware of the inevitable consequences of an attack by Tamahama. He brought off a present of yams, plantains, and a couple of hogs, assuring us that every thing in the island was at our disposal. He professed a high regard for the British nation; and as a proof of it, had taken to himself the name of king George, and to his children, who were numerous, he had given those of the present royal family of England, beginning with the prince of Wales, and descending to the youngest branch of the family.

In this distribution, however, some irregularities had taken place; as his information had been procured from the English residing with him, who were not over-accurate in their genealogical knowledge. His conversation repeatedly turned to his want of fire-arms and gun-powder; but we contrived to avoid making any engagements on this subject.

Observing the deep despondency into which the king's affairs had thrown him, our humanity averted from the idea of suffering him to have any spirits or intoxicating liquors; a present he doubtless expected, though he had the singular modesty to make no mention of it.

The dilemma in which I had been involved at Otaheite with Edea and her gallant, made me ever afterwards very cautious in this respect with the natives of these islands. Their passions are naturally impetuous; and when fed by the fuel of strong liquors, acknowledge no restraint. I know no sufficient punishment that the wretch would Merit who should import a cargo of spirituous liquors into the Sandwich or Society Islands; it would in every respect be tantamount to the wilful administration of an equal quantity of poison, as the extent of the evil would only be bounded by the destruction of the whole of the population.

* * *

"Infidelity, or Scepticism at least, may be termed the disease of young, lively, and half-informed minds. There is something like discovery in the rejection of truths to which they have been from infancy in trammels. A little learning, too, misleads the understanding, in an opinion of its own powers. When we have acquired the outlines o science, we are apt to suppose that every thing is within our comprehension. Much study and much information are reqired to discover the difficulties in which the systems of infidels are involved. There are profound, as well as popular arguments, in favour of revealed religion; but when the flippancy of Voltaire or Hume has taught young persons to suppose that they have defeated the former, their understandings seldom receive sufficient vigour to pursue the latter with the ability and perseverance of a Newton or a Bryant.

"The evil effects of these principles upon the morals of youth, is often found to survive the speculative impressions which they have made on the intellect. Wretched is that person, who, in the ardour and impetuosity of youth, finds himself released from all the salutary restraints of duty and religion; wretched is he, who, deprived of all the comforting hopes of another state, is reduced to seek for happiness in the vicious gratifications of this life; who, under such delusions, acquires habits of profligacy or discontent! The progress, however, from speculative to practical irreligion, is not so rapid as is commonly supposed. The greatest advantage of a strict and orderly education is the resistance which virtuous habits, early acquired, oppose to the allurements of vice."

THE MAGDALENE.

And is there none too vile to share
A Saviour's love, a Saviour's care?
And shall this sacred truth be seen;—
There's mercy for a Magdalene?

Oh! yes Messiah leaves his crown,
And bears the holy unction down;
That bids my spirit live serene,
In mercy to a Magdalene!

Farewell! ye midnight broils, that spell
Which bound the sinful soul, farewell!
Those orgies of debauch I mean,
Which lost the thoughtless Magdalene!

No more Lethean draughts shall crown
The revel thoughts and fears to drown;
To drown remembrance of the scene,
That charm'd the ebriate Magdalene!

Far other scenes my thoughts employ,
The streams of Grace I quaff, with joy;
Look toward those realms where peace is
seen,
To crown the rescued Magdalene!

Praise to that God, whose love imparts
Soft penitence to stony hearts;
And proves for mercy none too mean,
Since mercy saves a Magdalene!

J. HUTTON.

Picture of Drunkenness.

Look not thou upon the liquor when it sparkles, "when it giveth its colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder."

SOLOMON.

Would you learn how like a serpent drunkenness biteth and how like an adder it stingeth,—then contemplate the disgusting figure and the deplorable circumstances of Silenus. —Behold this miserable wreck of a man!—He is not yet turned of forty, yet totters in his steps, like one of fourscore.—See him weakened in intellect, morose in temper, lost to all sense either of honour or shame, lost to all affection towards the wife of his bosom, and the children of his own body. Mark the stupidity of his countenance, the morose aspect of his blood-shotten eyes, his palsied hand, and the leprous tetter that covers his skin.—Turn now and behold his wife—there she sits in that corner, covered with a thin tattered robe and shivering over a handful of coals.—See her pale emaciated—her eyes dim with weeping, and her cheeks furrowed with tears.—Hapless woman! who can but pity thee? who can but mingle his tears with thine?—Look next on those suffering children.—They receive nought but frowns and curses and blows from the man whom they had been taught to call by the endearing name of father:—yet they have a friend whose bosom throbs with tenderness towards them; but her hand is too feeble to supply their needs.—They ask their mother for bread, but she has none to break to them.—The storm howls through the broken windows, and they say, "we are cold"—She answers them only with sighs. Alas! she has none to bind up her own bleeding heart. And is this the once sensible and sprightly Silenus, fortune's child, who inherited a large patrimony?—the same?—"How fallen, how lost!" And what has wrought this terrible reverse in their circumstances? What has turned this man into a brute? What has plunged this woman into the deepest distress, inasmuch as that her tears are her meat? What has rendered these children miserable? —What *fiend* has poisoned and destroyed the happiness of this family? —That cursed *fiend* is drunkenness. —Time was when Silenus was a kind husband and an affectionate father, when his company gladdened the heart of his wife, when his little prattlers used to meet him at the door and receive his fond caresses.—Time was when every room in his mansion was gilded with domestic happiness, when he ranked in society as a useful member and an ornament, and when the eyes that saw him blessed him, and the ear that heard him was respectfully attentive.—But *Silenus* looked on the sparkling liquor while giving its colour and temptingly moving itself in the cup—he tasted, he at length tippled daily; the habit became rivetted—he plunged occasionally into intoxication, and became at last a downright sot.—His estate is consumed, and of all poor people, his family are among the most wretched. —"Dig they cannot," having never been taught to labour—"to beg they are ashamed." This is not a romance: —there are many families in our country, whose deplorable situation corresponds with this description.

[*Conn. Courant.*]

From the Clergyman's Almanack for 1817.

Solomon's choice recommended to youth; or, a young person's prayer.

Hark! 'tis your heavenly Father's call;
How soft the charming accents fall!
"Ask and receive, my sons," he cries,
With loving heart and melting eyes.

Lord, I accept thine offer'd grace,
I come to seek my Father's face,
Nor will he turn his ear away,
Who taught my heart and lips to pray.

I ask not wealth, nor pomp, nor pow'r,
Nor the vain pleasures of an hour;
My soul aspires to nobler things
Than all the pride and state of kings.

I wish for blessings more divine
Than corn, or oil, or richest wine:
If these are sent, I'll praise thy name;—
Withheld—I'll still thy grace proclaim.

One thing I seek—and wilt thou hear,
And grant my soul a gift so dear?
Wisdom, descending from above,
The sweetest token of thy love—

Wisdom betimes to know the Lord,
To fear his name, and keep his word;
To lead my feet in paths of truth,
To guide and guard my wand'ring youth.

Then shouldst thou grant a length of days,
My life shall still proclaim thy praise;
Or early death, my soul convey
To realms of everlasting day.

Active in indolence, abroad we roam,
In quest of happiness which dwells at home;
With vain pursuits fatigu'd at length you'll
find,
No place excludes it from an equal mind.

From the Life of

Benjamin Lay.

For the purpose of enforcing upon the mind of a neighbour of his, with whom he had often remonstrated, a conviction of his guiltiness in keeping a slave, he adopted a plan which evinced his knowledge of human nature. This man had an interesting child, a boy of six years old, whom Lay sometimes met at a distance from the dwelling of his parents; on one of those occasions he succeeded in decoying him to his cave, about one mile distant, within which, by means of some amusement, he contrived to keep him concealed from view. As the evening came on, Lay observed the father and mother running towards his dwelling; as they drew near, discovering their distress, he advanced and met them, enquiring in a feeling manner, "*what is the matter?*"—the afflicted parents, apprehensive that they should not recover the child, replied with anguish, "Oh Benjamin, Benjamin! our child is gone, he has been missing all day." Lay paused, and said, "*Your child is safe in my " house, and you may now conceive of " the sorrow you inflict upon the parents of the negro girl you hold in " slavery, for she was torn from " them by avarice.*"

UNUSUAL LEGACY.

Eudamidas of Corinth, a very poor man, drawing near his end, his mother and daughter were thereby threatened with indigence and distress. He, however, was no way alarmed at the news: but, judging of the hearts of Aretæus and Charixenes, his wealthy and faithful friends, by his own, just at the point of death, he made this memorable will: "I bequeath to Aretæus the maintenance of my mother, and her support under old age; and to Charixenes I bequeath and appoint the disposal of my daughter in marriage, and giving her the best dower in his power to bestow: and in case either of my said two friends should happen to die, then I substitute the survivor to perform that which the other should have done had he lived." This testament being read, they who knew the poverty of Eudamidas, but not his connection with the legatees, looked upon the whole matter as a piece of pleasure, and went out laughing at the legacies assigned them. But the latter, as soon as they heard of it, immediately came, acknowledged, and solemnly ratified what was enjoined them in the will. Charixenes, however, we are informed, died within a few days after; upon which Aretæs, his excellent successor, took upon him the two-fold charge; kept the mother of Eudamidas with a tender and filial care; and in due time married off the daughter of the deceased the same day with his own daughter, and gave her an equal portion of his effects. The celebrated Nicholas Poussin's pencil has immortalized this great action; painting Eudamidas at the moment when life seems expiring, and he is dictating this memorable last will.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TENTH MONTH 17th.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

Without in any wise wishing to forestall publick opinion, or give a bias against the *intentions* of the American Colonization Society, the Editor has great doubts of the justice of the plau proposed. It appears to him calculated to rivit closer the chains that already gall the Sons of Africa, and to insure to the miserable objects of American cruelty, a perpetuity of bondage. The Free persons of Colour in the City of Philadelphia have protested against being sent back to a soil, which separation and habit have combined in rendering disagreeable to them. The communication which follows is inserted because the authors intention is believed to be good, and because every investigation of the subject will tend to open the eyes of the public to the situation of this people.

Those who have travelled through the Southern states, and observed the ignorance and vice with which Slavery has enveloped the Children of Africa can hardly be persuaded that they are *now* fit instruments for propagating the gospel.

For the Philanthropist.

"From seeming evil still educing good,"

The Almighty disposer of events has seen meet in his wise providence to conceal from mortals his glorious purposes: and, from what, to us may seem an evil often producing the most substantial good. And who is there that would presume to say the Slave trade will not be a means by which the most *substantial good* will be produced. The selling of Joseph to the Ishmaelites was accounted a serious evil, but what was the issue! the support of his aged Father and family in the time of famine, the foundation laid for those events, by which the future greatness of the chosen people was promoted and their final establishment in the land of promise was effected. A pious African has said,

"Twas mercy brought me from my native land
Taught my benighted soul to understand
That there's a God, that there's a saviour too
Once I redemption neither sought nor knew."

It has been no doubt a merciful dispensation to many of them, and the means by which thousands of that benighted people have been brought to a knowledge of the Gospel, and cheered in their captivity with the comforts of experimental religion, while those who remained in their native and dark region continued immersed in the depths of ignorance and barbarism. And may we not with greatful expectation look forward to the period when through the instrumentality of the African Colonization Society, under the blessing of Heaven, the light of the Gospel will burst on the dwelling of the negro in his native forest, "the wilderness and the solitary place will be glad for them, and the desart rejoice and blossom as the rose."

Should a colony be established on the continent and sufficient encouragement held out to emigrants, it is very probable that of the pious of that people numbers would embrace the opportunity of rendering to the nation that gave them birth an essential service, by proclaiming in their ears the glad tidings of the Gospel, and instructing them in the arts of civilized life.

Animated with the hope that ere long the seat of empire arts and science may again be erected, and that devoted people once more assume the dignified character of *man*, and as the dark mists of ignorance and superstition are dispelled by the rays of truth, she may "arise and shine, for her light will have come," we who have been her tormentors, will have to acknowledge that he who holds in his hands the destinies of nations, can in his inscrutible counsels, "from seeming evil still educe good."

W.

Lodge, Oct 16th.

For the Philanthropist,

A Virginian was informed that one of his old negro men was in the habit of praying, in company with some of his fellow slaves—He was exceedingly wrath that he should presume to do so, and had him called up, and cruelly whipt. In the evening he was riding by the cabin of the old man, and heard his voice engaged in prayer. The master was exceedingly exasperated that he should again be so presumptuous, and got off his horse, with his whip in his hand to punish him severely; but when he came to the door, he heard the poor Black say, "O LORD! forgive my Master, as I forgive him."—Which struck him so forcibly that the Lion became a Lamb; and he entered into the cabin, and knelt by the side of the injured black.—Nor was this a mere transient conviction, but an abiding one; for he is now one of the most zealous preachers of that faith, which once he sought to destroy, of any in the parts where he lives.

For the Philanthropist.

Friend Osborn,

On perusing the 5th number of the Philanthropist, the observation of a correspondent on the subject of colonizing the people of colour, attracted my attention—It is in these words:

A correspondent says: "The coast of Africa has been robbed of its natives who have with their sweat and blood manured and fertalized the soil of America, if their descendants are now (by way of reparation) to be forced back to that country, whose customs and whose soil are equally repugnant to them—query, are the theives or the restorers most justifiable.

Now it appears to me, that the measure of colonizing, as proposed by the societies which have been formed for that purpose, has not been fairly understood by thy correspondent. It has never been proposed to *force* them away; neither do I suppose that it has ever been seriously *contemplated* by any sane mind. This would be so glaring an act of tyranny, that the heart of the most hardened oppressor in the United States, would revolt from it. The idea of it would be insupportable. But, on the contrary, the consent of the people of colour themselees, is included in the terms expressly held forth in the proposition. A knowledge of this fact, will effectually do away the objections made by the writer of that article.

Permit me further, to offer a few remarks on the *policy* of the measure.

It is acknowledged on all hands, that something ought to be done for the relief of these people; that effectual measures should be taken to better their condition: and among the plans laid down for that purpose, the one under consideration is very popular, and a few moments reflection is sufficient to satisfy a person of its utility. Several reasons might be advanced to justify the expectation that a well-organised system of Colonization would be attended with much practical benefit.

First,—There are thousands now in a state of bondage, who would be liberated on condition of their leaving the country; and many of them would gladly accept the offer, in case of suitable provision being made for them.

Secondly,—All that would go out as colonists, might be placed on a footing with the white inhabitants of our territories; which it is not likely will soon be permitted if they continue amongst us.

Thirdly,—As the measure would be popular among the Slave-holders as well as others, it would become a general topic of conversation,—and the writings on that subject would he read with avidity. This would not fail to make an impression on the public mind favourable to the cause of emancipation—as the arguments used in support of the plan of colonization, generally tend to sap the foundation of the system of slavery itself.

To this might be added the facility that would be afforded in promulgating the gospel amongst the Heathen by the establishment of a colony on the coast of Africa,—in itself an object of primary importance.

I have heard it said, that "the system of Slavery is calculated to destroy itself;" with this I readily agree: but it does not follow that all should remain as idle spectators while the work is going on. Providence will certainly work the deliverance of those who are held in a state of vassallage; but human agency is generally used as the means, and woeful would be the consequence of its being performed by the sufferers themselves. When we reflect on the bloodshed and slaughter—the burning and pillaging—the havoc and devastation, that usually follow in the train of rebellion, can we for a moment hesitate to use our utmost endeavours to guard against the introduction of such a state of things? Let us the rather exert ourselves to do away the evil before the day of vengeance dawns, and ere the judgments of the Almighty are put in execution against the violators of reason and justice.

PHILANTHROPOS.

St. Clairsville, 10th mo. 13th.

Summary.

FOREIGN.

It appears from the latest advises that the continent of Europe is enjoying a state of peace, and that the manufactures of England are in a progressive state; as the consumption of cotton and wool last year amounted to only 75 millions, and the present to 92 millions of pounds. Their prospects of crops the present season were flattering in most places: but owing to great rains the hopes of a good harvest on the Rhine have been entirely destroyed.

A ship lately arrived below Philadelphia with 230 passengers, from Holland, in a wretched condition, having in her passage thrown overboard 49 adults since she sailed from Amsterdam, where they were shipped by order of the civil authority; most of them in a state of sickness after having heen for several weeks in the streets like Lazaroni.—Labour is in demand in our country, but it is to be feared this emigration will not be a very valuable acquisition.

DOMESTIC.

By the provisions of a late treaty with the Cherokee Indians they are to receive lands on the Arkansaw for lands east of the Mississippi, and from the present current of emegration it appears probable that the greater part of that nation will in a few years remove thither. We learn that by late arrivals large sums of specie have been received for the United States Bank, that American six pr cent Stocks were at 107 London.

Western Colonization Society.

A MEETING will be held at the Courthouse in the borough of St. Clairsville, on the 18th of October ensuing, at one o'clock P. M. to take into consideration the propriety of forming a society auxillary to the American Society for Colonizing the Free People of Colour in the United States.

To those who are acquainted with the views of this society, little need be said to awaken their attention and obtain their favourable regards; but as some may not have understood its intentions, it may be proper to observe, that the object is to colonize, on the coast of Africa, or some other convenient place, all people of colour in the United States, who are at present, or may hereafter become free, and who may freely consent to the measure.

And seeing their situation is truely deplorable, inasmuch as they are deprived of the elective franchise, and denied a participation in the benefits resulting from the principles of Republican government: and seeing, also, that the Safety of many of our brethren is connected with the measure; it is to be hoped that the attention of people generally will be drawn towards this interesting subject.

For the Philanthropist.

On parting with a Friend bound to the place of the Author's nativity.

Then fare thee well! success attend thee,
Prosperou's breezes still befriend thee,
Heaven its sweetest pleasures send thee,
Journeying on thy devious way:
Though thy pathway be uneven,
Like life's journey still deceiving,
Thou shalt find a friendly haven,
Where no storms or passions prey.
I from friends belov'd a rover,
Pleasure only may discover,
Reading life's past story over,
E'er from scenes endear'd I fled—
Woes that press me, on thee never,
Never joy's bright prospect sever,
But content attend thee ever,
Till thy span of time is sped.

THE EXILE.

TO CORRESPONDENTS.

Several communications are under consideration.

It is desired that articles furnished for publication should be marked "Original" or "Selected," as the case may be—The friends of the establishment will oblige the Editor by attention to this hint.

ANECDOTE OF COWPER.

The predominant genius of a man may, in most cases, be traced to some early incident in his life. Cowper, it seems, was from his childhood devoted to meditation and seclusion, and endued with antipathy to every noisy concourse or merely lucrative pursuit.

This temper was strengthened by an attachment, between him and the daughter of a neighbouring family. The usual objections on the score of birth and fortune, did not exist in this case, and neither family was averse to this connection. It was necessary, however, in the opinion of Cowper's father, that the union should be postponed till the young man had established himself in some gainful and honourable profession.

For this end the youth was sent to London and placed at the temple. To this fane of subtlety and science all his rural dispositions accompained him.—The cultivation of literature and poetry ravished his attention away from the *Cokes* and *Carthews* of his library, and his hours were spent in composing tender ditties for his mistress, instead of transcribing in his common-place book the demurres and narratios of the law.

His father, whose heart was set upon seeing his own Will, one day adorned with the flowing and well-powdered honours of a chancellor, was extremely displeased at this infatuation and supineness. He tried various expedients to awaken in his heir a more profitable ambition. At length he fancied that he discovered the source of all these ungenerous propensities in the affection which William had so assiduously fostered for this country maid. He resolved, therefore, to put an end to all his hopes; and, by studied incivilities to the lady's family, excited their resentment so far, that the girl was prohibited from further intercourse.

Disobediance to this mandate, produced the usual stretches of parental tyranny. The victim was restricted in her walks and visits; and, finally imprisoned in her chamber. The gentle spirit was sorely bruised by this rod. Grief and melancholy were succeeded by the loss of understanding, and an untimely close was put to her existence in the cells of a private madhouse!—Such was a father's policy! and the effects of it upon the son's happiness and destiny are generally known.

POWER OF PAINTING ON A DOG.

From the American Monthly Magazine.

To the Editors—If the following anecdote of the power of painting in deceiving canine sagacity, strike you as it did me, I am confident you will give it a place in you Miscellany. I confess I do not recollect to have heard of an analogous case.

In the year 1815, Doctor Buchanan of the United States' navy stationed at Sackett's Harbor, having sent his son to New-York for the purpose of taking passage for Europe, wrote to a friend in this city to select a portrait painter and have the boy's likeness portrayed and sent to him. This was done and some time after the friend received a letter expressing the father's approbation of the portrait, and relating a singular occurrence evincing the truth of the resemblance.

"My friend capt. Heilman has a fine pointer dog, named Pero. My dear James being an excellent shot, and fond of sporting an intimacy was consequently formed between him and Pero—who would frequently call (as it were) for James to go a hunting. After James' *absence* he repeated his visit about *once* a week as if seeking his former friend. The first visit he paid after the arrival of Dunlap's semblance of his sporting companion, was truly affecting. The moment he came into the door the picture struck his eye—he stood motionless, one leg raised, and his tail wagging for a few moments—he then seemed to have identified the truth of his own sight; he rapidly approached it whining and wagging his tail, jumped upon the chair over which it stood, and placing his forepaws on the frame, licked the hands of his quondum young friend; and this visit he repeats frequently, standing, ere his departure, with his eyes fixed on the picture, and his tail wagging adieu. I presume this fact has taken place a dozen times, and in presence of a dozen people." Yours, &c. R. T.

We certainly do consider the circumstance narrated by our correspondent, both extraordinary and interesting. It is, however, not the only instance we have met with of the triumph of the graphic art over brute instinct. Antiquity furnishes two remarkable incidents of the same class. Apelles had executed an equestrian painting of Alexander, with which the king was dissatisfied, but a horse passing at the instant, neighed at the steed represented in the picture. The story of the grapes in the piece of Zeuxis, at which the birds pecked is familiar,—though the artist confessed that had the figure of the man who carried them been equally well drawn, it must have frightened them away.

RELIGION.

Eusebius in his history informs us, That St. John, during his ministration to the Western churches, cast his eye upon a young man remarkable for the extent of his knowledge, and the ingenuousness of his mind. The aged apostle thought that he had discovered in him a useful instrument for the propagating of Christianity: accordingly he took particular pains to convert him, and to instruct him in the divine doctrines of his great Master: and that he might be fully acquainted with Christianity, at his departure he commended him to the care of a pious old father who had some authority in the infant church. The youth continued awhile in the duties of his new profession. and attended with care to the lectures of his venerable tutor. But his former associates, when they found themselves deserted by him, were grieved at the success of the apostle, and exerted their utmost efforts to regain so useful and entertaining a companion. They succeeded in their attempts: the father was forsaken, and his pupil plunged deep into irregularity and vice. The Apostle, after some time, returned to those parts; and "where, (said he with impatience to his aged friend,) where is my favourite youth?"—"Alas! (replied the good old man with tears in his eyes) he is fallen, irrecoverably fallen: he has forsaken the society of saints, and is now a leader of a gang of robbers in the neighbouring mountains." Upon hearing this unexpected and unpleasing acount, the apostle forgot his sufferings and his years, and hastened to the place of rendezvous; where, being seized by one of the band, he desired to speak with their captain. The captain, being told that a strange pilgrim asked to be admitted to him, ordered him to be brought before him: but when he beheld the venerable apostle, his hopes of amusement sunk, and the hardy leader of a band of robbers trembled before a poor and helpless old man. He quitted once more the society of wickedness, and lived and died in the service of his Redeemer.

Post-Office Regulation.

From the National Intelligencer.

The increase of Post-Offices, and the frequent changes produced by resignation, &c. make it proper to republish the following order; and we find it necessary, at the same time, at request of a few of the Postmasters, a more exact compliance with its injunctions.

General Post Office,
Nov. 16, 1817.

The several Postmasters are hereby required, whenever a person, to whom a newspaper is addressed, ceases to take it out of the Post-Office, to advise the editor of the paper thereof, and to add, if known, whether the person is dead, moved away, or merely refuses. The mail is burthened with many newspapers, which are a loss to the proprietors as well as the public.

R. J. MEIGS, Junr.
Postmaster General.

Winchester, Va.

The Havanna Diario, of the 17th ult. contains an official return of the Slaves imported into that port from Africa, from the first of December to the last of July last; amounting in the total to eleven thousand one hundred and sixty one.

Warrenton Va.

We are informed that an extensive quarry of Gypsum has been discovered on the margin of the James river, about thirty miles below Richmond. Samples of it have been exhibited here, and it is allowed by good judges to be of a quality equal if not superior to the plaister of Paris. What an acquisition must this be to the farmers of the surrounding country.

—Advertisement.—

Smith-work.

DISSOLVED partnership in smithing, with mutual consent on the 11th of September, Harris and Newport.

The Smith-shop is now carried on by Swany, Harris & Co. Where all kinds of Edged-tools and New work may be had on the Shortest Notice. Cash paid when we find Iron and Credit will be given to customers when they find iron.

N. B. The Subscribers profess to Iron Waggons in the Neatest manner.

WM. SWANY.
ISAAC HARRIS, & CO.

oct. 17—3t

—Advertisements—

List of Letters.

A List of Letters remaining in the Post Office in Mount-Pleasant, Jefferson county, Ohio. If not taken out in the course of three months, they will be sent to the General Post Office as Dead letters.

William Coletrap, Joshua Ady, Emmor Baily, Benjamin H. Ladd 2, Richard Harris, Silas Newman 2, John Stamm, Peter Babb, Thomas Barnard, Ezekiel Davis, Anna Pattin, Thomas Gray, Philip Kahler, Margaret Howlet, Amy Rhodes 2, Benjamin Pearson, Jeremiah Argo, John Taylor 2, Samuel Carter, Benjamin Allen, Nancy Arnet 2, William Ward, Mary Ann Tanner 2, Lydia Tanner, Andrew Cramlet, William Peterson, Patrick Bennet, Henry Fleming, James Kelly, George Lesly, Thomas Emory, Samuel Wells, Thomas White, Benjamin Wilson, James Pickering, Pleasant Whinston, John Craft, Samuel Phillip, Joseph Gill 3, Nancy Michel, Frances Scott, Nicholas Lassieur, Adam Robinson, William Robinson, William Jobs, Robert Blackford, Jennela Wayman, Zebulon Worrel 2, David Couplin, Martin Walker, Catharine Grubb, Caleb Butler.

STANTON JUDKINS,
Assistant Post Master.
Mount-Pleasant, 9th mo. 30th 1817.

NOTICE.

THE subscribers respectfully inform their friends, and the public in general, that they are now about commencing the Fulling business at their Mills on Glen's Run, Belmont county, Ohio; one and a half miles from the Ohio River, and three miles above the town of Wheeling. And are now ready for receiving Cloth, which for the accomodation of their Customers will be received at Horton Howard's Store in the town of St. Clairsville, and at William Crawford's Grocery Store in the town of Wheeling—and drest according to order and returned to the same place when done.—Wheat, rye, corn, and hard soap will be received in payment at market price.

They have also their **GRIST MILL** in complete order for making Merchant and Country work. Persons wishing to purchase flour for New Orleans, or other Markets can be supplied at the shortest notice and on the most reasonable terms. Any persons wishing to have their wheat ground for pay, it will be received and completely manufactured for Fifty Cents per barrel payable in Cash, or Wheat at Market price.

From the attention they intend to pay to the above business, and the Practice they have had therein, they hope to be able to give general satisfaction.

DAVID SMITH.
ISAAC BRANSON.
Glen's Run Mills, 10th mo. 17th, 1817.

REAL ESTATE.
For Sale, or Rent,

THE property now occupied by the subscriber as the

Rising Sun Tavern,

in the Town of Mount-Pleasant. One of the oldest tavern stands in the village in the centre of which it is situated.—Apply to

DAVID S. EVANS,
oct 10—3t on the premises.

BOOK OR JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist,
WITH PUNCTUALITY.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

Buchan's Domestic Medicine
Jess's Surveying
Memoirs of the Rev. Thomas Spencer
Hawkesworth's translation of Telemachus
Akenside's Pleasures of Imagination
Baxter's Call to the Unconverted
Walker's Elocution
Visit for a Week
Rowe's Letters
Portraiture of Quakerism
Village Sermons
History of America
Goldsmith's Rome
Goldsmith's Greece
Goldsmith's England
Rural Economy
Portraiture of Domestic Slavery
Flowers of Modern History
Dodsley's Fables
Comly's Spelling book
————--Grammar
Lindlay Murray's School books, consisting of
——————Introduction
——————English Reader
——————Sequel to English Reader
——————English Grammar
Anecdotes for Children
True Stories
Trumbull's Voyages
Beauties of History
Blackmore on Creation
Hervey's Meditations
Christian Researches
Cowper's Works
Josephus
Brainard's Memoirs
Bloomfield's Rural Tales
American Miscellany
Life of Bownas
Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
Octavo Bibles
Christian Morals
Ussher's Letters
Phillips' Hints
Life of Penn
Piety Promoted
Mary Alexander
Penn's Maxims
Simpson's Plea
Thomas-A-Kempis
Present for a Mistress
Economy of Human Life
Elizabeth Ashbridge
No Cross, No Crown
Fry's Poems
New York Memorials
Ellwood's Journal
Life of Stanton
Margaret Lucus
Davidies
Grounds of a Holy Life
Travels in North America by R. Sutcliffe
Life of Thomas Story
Barcley's Catechism
Mary Peisley
Collection of Memorials
John Spalding
Life of Sarah Grubb
Moral Amusement
Introduction to reading the Bible
Life of Benjamin Lay

It is intended to keep constantly on hand a general assortment of such books as are generally used in school, and such as may properly be placed in the hands of children.

Society-Hill.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. TENTH·MONTH 24th 1817. NO. 7.

AGENTS FOR THE PHILANTHROPIST.

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The following persons will please receive monies and subscriptions for he Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neal.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W .Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

PEACE SOCIETY.

—

At the late meeting of the *Massachusetts Peace Society*, of which lieutenant Governor Phillips is president, letters were received and read from the emperor Alexander of Russia, and prince Gallitzin, in answer to others sent to them; in which they express their most hearty approbation of the objects of the society. At the express request of the prince, his name has been enrolled among the members of the society.

Intemperance.

—

One of our most celebrated poets has somewhere observed, that

> Dull sleep instructs, nor sport vain dreams
> in vain.

The following may serve as an instance. Chremes of Greece, though a young man, was very infirm and sickly, through a course of luxury and intemperance, and subject to those strange sort of fits which are called trances. In one of these, he thought that a philosopher came to sup with him; who, out of all the dishes served up at the table, would only eat of one,and that the most simple: yet his conversation was sprightly, his knowledge great, his countenance cheerful, and his constitution strong. When the philosopher took his leave, he invited Chremes to sup with him at a house in the neighbourhood: this also took place in his imagination;and he thought he was received with the most polite and affectionate tokens of friendship; but was greatly surprised, when supper came up, to find nothing but milk and honey, and a few roots dressed up in the plainest manner; to which cheerfulness and good sense were the only sauces. As Chremes was unused to this kind of diet, and could not eat, the philosopher ordered another table to be spread more to his taste; and immediately there succeeded a banquet, composed of the most artificial dishes that luxury could invent, with great plenty and variety of the richest and most intoxiting wines. These too were accompanied by damsels of the most bewitching beauty. And now Chremes gave a loose to his appetites, and every thing he tasted raised extasies beyond what he had ever known. During the repast, the damsels sung and danced to entertain him; their charms enchanted the enraptured guest, already heated with what be had drank; his senses were lost in extatic confusion; every thing around him seemed Elysium, boundless freedom, when, lo! on a sudden their beauty, which was but a vizor, fell off, and discovered to his view forms the most hideous and forbidding imaginable.Lust revenge, folly, murder, meagre poverty, and frantic despair, now appeared in their most odious shapes, and the place instantly became the direct scene of misery and desolation. How often did Chremes wish himself far distant from such diabolical company! and how dread the fatal consequence which threatened him on every side! His blood ran chill to his heart; his knees smote against each other with fear, and joy and rapture were turned into astonishment and horror. When the philosopher preceived that this scene had made a sufficient impression on his guest, he thus addressed him: Know, Chremes, it is I, it is Æsculapius, who have thus entertained you; and what you have here beheld is the true image of the deceitfulness and misery inseparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wisdom, plenty, and of every thing that can render you happy in this world or the world to come. It is indeed the true luxury of life; for without it life connot be enjoyed." This said, he disappeared; and Chremes, awaking, and instructed by the vision, altered his course of life, became frugal, temperate, industrious; and by that means so mended his health and estate, that he lived without pain to a very old age, and was esteemed one of the richest, best, and wisest men in Greece.

Such is the beautiful moral drawn by the pen of elegant and instructive fiction; with which if there be any mind so insensible as not to be properly effected, let us only turn to that striking reality presented to us in the case of Lewis Cornaro. This gentleman was a Venetian of noble extraction, memorable for having lived to an extreme old age; for he was above a hundred years old at the time of his death, which happened at Padua in the year 1565. Amongst other little performances he left behind him a piece intituled, "Of the Advantages of a Temperate Life;" of which we will here give our readers some account; not only because it will very well illustrate the life and character of the author, but may possibly be of use to those who take the summum bonum, or chief good of life, to consist in good eating. He was moved, it seems, to compose this little piece at the request and for the benefit of some ingenious young men for whom he had a regard; and who, having long since lost their parents, and seeing him, then eighty-one years old, in a fine florid state of health, were desirous to know of him what it was that enabled him to preserve, as he did, a sound mind in a sound body, to so extreme an age. He discribes to them, therefore, his whole manner of living, and the regimen he had always pursued, and was then pursuing. He tells them, that when he was young he was very intemperate; that his intemperance had brought upon him many and grievous disorders; that from the thirty-fifth to the fortieth year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burthen to him. The physicians, however, as he relates, notwithstanding all the vain and fruitless efforts which they made to restore his health, told him, that there was one method still remaining, which had never been tried, but which, if they could but prevail with him to use with perseverance, might free him, in time, from all his complaints; and that was, a temperate and regular way of living. They added, moreover, that unless he resolved to apply instantly to it, his case would soon become desperate; and there would be no hopes at all of his recovery. Upon this, he immediately prepared himself for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this was at first very disagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himself in a freedom of diet sometimes, without the knowledge of his physicians; but, as he informs us, much to his own detriment and uneasiness. Driven, in the mean time, by the necessity of the thing, and resolutely exerting all the powers of his understanding, he at last grew confirmed in a settled and uninterrupted course of temperance; by virtue of which as he assures us, all his disorders had left him in less than a year; and he had been a firm and healthy man from thenceforward until the time in which he wrote his treaties.

THE MANSION OF REST.

I talk'd to my flattering heart,
And I chid its wild wandering ways;
I charg‘d it from folly to part,
And to husband the best of its days;
I bade it no longer admire
The meteors that Fancy had drest.
I whisper‘d, 'twas time to retire,
And seek for a Mansion of Rest.

A Charmer was list'ning the while,
Who caught up the tone of my lay:
O come then, she cried, with a smile,
And I'll show you the place and the way:
I follow'd the witch to her home,
And vow'd to be always her guest;
"Never more," I exclaim‘d, "will I roam,
"In search of the Mansion of Rest."

But the sweetest of moments will fly;
Not long was my fancy beguil‘d,
For too soon I confess‘d with a sigh,
That the Syren deceiv‘d, while she smill‘d
Deep, deep, did she stab the repose
Of my trusting and innocent breast,
And the door of each avenue close,
That led to the Mansion of Rest.

Then friendship entic‘d me to stray,
Through the long magic wiles of romance,
But I found that he meant to betray,
And shrunk from the Sorcerer‘s glance;
For Experience had taught me to know,
That the soul which reclin‘d on his breast,
Might toss on the billows of woe,
And ne‘er find the Mansion of Rest.

Pleasure‘s path I determin‘d to try,
But Prudence I met in the way,
Conviction flash‘d light from her eye,
And appear‘d to illumine my day;
She cry‘d—as she show‘d me a grave,
With nettles and wild-flowers dress‘d,
O'er which the dark cypress did wave—
"Behold there, the Mansion of Rest."

She spoke—and half vanish‘d in air,
For she saw mild Religion appear,
With a smile that would banish Despair,
And dry up the penitent tear;
Doubts and fears from my bosom were driven,
As pressing the Cross to her breast,
And pointing serenely to Heaven,
She show‘d the true Mansion of Rest.

CHRISTIAN PHILOSOPHY.

Hitherto, we have been more intent on contemplating our riches, than on considering the uses to which they ought to be applied; I having rather set before you the extent of your possessions, than the intentions of him to whom you stand indebted and accountable for them: And this method of proceeding is much more reasonable than it appears at first to be. The Author of nature has been pleased to discover himself to man chiefly, in the manifestations of his works, and to bring him to the knowledge of his Divinity, and to engage his affections by the most endearing methods of infinite bounty and condescension: It is therefore agreeable both to the intentions of God, and to the order of his Providence, to begin with taking a survey of those benefits which are the free gift of his goodness; and if these considerations fail to lead us to the knowledge of him who is the great author of them, we shall stand convicted of a criminal inattention, and unpardonable ingratitude. Let us therefore complete what we have begun, and, after having taken a prospect of the works of nature, direct our thoughts to that particular end, for which the beauty, order, and riches, which adorn the whole circle of the creation, were appointed.

Were a savage of *America* possest of a watch, and had, by frequent observations on the movements, attained to a thorough knowledge of the action of the wheels, the disposition and correspondance of the several parts of it, without knowing the division of time, or any use of his watch, he would in reality be more ignorant, with regard to all the intents and purposes of this machine, than an European who knows how to inform himself by it of the time and hour of the day, without having made any observations on the mechanism and structure of it. Just so it is with him who has spent his life in the study of natural history, and taken no pains to acquaint himself with the ends and designs of providence in the economy of the world. This philosopher, notwithstanding all his study and learning, is more devoid of true useful knowledge than the illiterate upright man, who, without having made any curious researches into the laws of motion, or the particular structure and frame of the universal system, sees enough to lead him to pay his constant adorations and thanks to that great and good being, who created and sustains this wonderful machine for his use, and continues to shower down daily his gifts and blessings on mankind. We may then collect and treasure up rarities from the four quarters of the world, cast up the number of the Stars, calculate the motions of the Planets, and venture to foretel the return of Comets; we may be able to dissect Insects with all imaginable art, and anatomize the elements themselves, and even trace nature through all its curious Phænomena, and yet remain profoundly ignorant. The whole system of nature may very aptly be compared to a large watch, the springs and movements of which are employed to teach us something more than is visibly represented by them; and therefor the naturalist who spends his whole time in barely observing the play and action of these movements, without carrying his inquires farther, is no better than our American savage; he labours to find out what is not necessary for him to know, and perhaps impossible for him to comprehend, and neglects the only main point, which is to know what the watch is good for.

What then, shall we say, is the use and design of nature? shall we compare it to a looking Glass, which is made to represent something more than the Glass itself, or to an Enigma, which under remote similitudes and terms conceals some meaning, which we are glad to find out? This is the most adequate idea we can frame of it. Both reason and religion conspire to engage our attention to the language of the Heavens, of the earth, and of the whole universe, which with one common voice proclaim the Glory of God from one end of the creation to the other; they clearly point to us his invisible perfections in the visible operations of his hands: the prospect of nature then is a kind of vulgar theology, in which all men may learn those truths which it is of the highest consequence and importance for them to know.

The first use which a great number of learned men have thought fit to make of natural philosophy, has been to prove the existence of God; but however laudable the design of those men may seem, in being at the pains to deduce from hence regular demonstrations of his being, yet I cannot help thinking such a labour useless and unnecessary. Who ever thought it worth his while to draw out his watch to prove that there is such a trade as watch making? who ever saw a beautiful machine, and doubted at the same time whether it was contrived by some skilful artist? there is no occasion for any force of argument to shew the neessary connection of these two ideas; and were any man to dispute whether my watch had a maker, I should not think it worth while to convince him. The many large volumes which have been written to prove the existence of God, of which every reasonable man is as thoroughly convinced as of his own; the many sermons and theological lectures, which are founded in some countrys to establish this truth, which common sense will teach every man, are so many discourses, in some sort, affronting to the understanding of their auditors readers, at best unprofitable and needless; seeing the authors of them suppose that there are such persons as atheists, when there really are none; or granting this, they are addressing to the reason of those who are resolved not to be convinced, and therefore undeserving of such a compliment.

If the whole world is, as must be granted, one great picture, in which are displayed the perfections of God, the use of this representation is not to prove to us that he is the author of it, but to demonstrate his unity, his power, his wisdom, his independence, his goodness, and his providence. It is, as it were, an agreeable school, where we need only open our Eyes, and receive Instruction, and where truth even prevents our inquiries, by presenting itself to us, in so visible and inviting a dress, that it cannot fail to charm it's beholders.

CONSCIENCE.

An Indian being among his white neighbours, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The following day, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco.—Being told that as it was given him, he might as well keep it, he answered, pointing to his breast, "I got a good man, and a bad man here, and the good man say it an't mine; I must return it to the owner: the bad man say, why he give it you, and it is your own now—the good man say, that not right; the tobacco is yours, not the money: the bad man say, never mind, you got it, go buy some dram: the good man say, no, no, you must not do so: so I don't know what to do, and I think I go to sleep; but the good man, and the bad man keep talking all night, and trouble me, and now I bring the money back, I feel good."

BEGIN IN TIME.

Albert possessed, at the death of his father, a wide domain: he planned vast improvements; and intended to meliorate the condition of his tenants. He daily contemplated this object; and resolved to set about it quickly. He thought of it in the morning and in the evening; but the follies and the fashions of the times engrossed him for the remainder of the day: still he would do it; he was determined on it. Thus he continued till he arrived at the age of forty, when he set about it in good earnest: but ere he accomplished his object he died. He did not begin in time.

Helen was an enchanting girl—handsome, but not accomplished. She wished to be pious and godly; but she was so young, and had so many admirers!—and it would do when she grew older. She fell sick, and death hovered about her—then she wanted religion, and it was then she would begin. Poor girl! it was too late—she died with a phrenzied mind. She did not begin in time.

Tom Dashall had a habit of swearing. He would fain mend it, he resolved on doing it, and he would begin soon. He kept on, however, till the age of fifty, and was then a disgusting object of profanity. He began to mend, but the next year he departed this world. He did not begin in time.

Sam Thirsty was very fond of strong drink. His friends told him if he persisted it would kill him. Sam laughed, thinking he could leave it off when he pleased. He grew old, and he grew worthless. Then he strove aginst it, but it was all in vain: he did not begin in time.

Timothy Giddy chose to be a lawyer. He would study hard, that he would. He frolicked with the men and coquetted with the girls; yet he would begin, he said, to apply himself closely very soon. He went on in the old way, frolicking, coquetting and resolving, till the time came for him to appear at the bar. He knew nothing of law; he had every thing to learn: he was laughed at and scorned—he did not begin in time.

So it is with all things in life. Whatsoever you have to perform therefore, do it presently, lest you die and the work should be left unfinished. Whether it be the improvement of the heart, the mind, or of your estate, begin in time.

RELIGION.

When we contemplate the universe—consider the myriads of systems scattered through illimitable space, as all enlivened by central suns, diffusing light and heat to their respective planets; every planet, inhabited like ours, with millions of intellectual beings, and filled with an almost infinity of natural productions for their support and comfort;—when we further consider what the mind must be, that comprehends, preserves and governs the mighty whole, and reflect on ourselves as individual parts of that whole; we may well exclaim with the Psalmist "What is man, that Thou "art mindful of him! and the son of "man, that Thou visitest him!" But how are we lost in silent astonishment, when we contemplate the depth of depravity into which mankind, the creatures of infinite wisdom! must be sunk—when, unawed by this wonderful display of Almighty power and goodness every where apparent, so many can spend the few fleeting moments of time allotted them here, in such scenes of outrage, cruelty and uproar, as are continually exhibited on the theatre of this world!

When we reflect on the minuteness of our planetary system, in comparison with the universe; how small our earth, when compared with several of its associate planets; how small a part of the earth this we occupy, and what a very small part of its inhabitants, an individual is—it hardly leaves room for such an one to suppose himself, an object of the notice of Him who created and presides over all. And yet, when the mind is enlightened by the smallest ray of ineffable glory‘ how does this excite a confidence in his omnipresent wisdom and goodness; and enable us to believe, that, as these attributes of the Deity are infinitely perfect in Him, they must extend equally to all parts of the mighty whole! Hence it is, that while many proud slaves to their base inclinations, are worrying the noble faculty of reason, which distinguishes a man from a brute, with endeavours to prove themselves independant of their creator—the vital christian, in whom the clouds of mental depravity are measurably dispelled by the power of Divine grace, often rejoices in the heart-felt experience, that the Lord Omnipotent is a present helper and instructor, an everlasting friend and comforter, to all who believe in and humbly rely upon Him. Such an one can say with the poet—

Good when He gives, supremely good,
Nor less when He denies;
Even crosses, from His Sovereign Hand,
Are blessings in disguise.

VIRTUE.

The christian and the hero are inseperable; and to aspirings of unassuming trust, and filial confidence, are set no bounds. To him who is animated with a view of obtaining approbation from the sovereign of the universe, no difficulty is insurmountable. Secure in this pursuit of every needful aid, conflict with the severest pains and trials, is little more than the vigorous exercises of a mind in health. His patient dependance on that Providence which looks through all eternity, his silent resignation, his ready accommodation of his thoughts and behavior to its inscrutable ways, is at once the most excellent sort of self-denial, and a source of the most exalted transports. Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with; restraints of many kinds will be necessary; and studying to behave right in respect of these is a discipline of the human heart, useful to man, and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good; nor pleasure a crime, but where it strengthens the influence of bad inclination, or lessens the generous activity of virtue.

ENVY.

Plutarch compares envious persons to cupping-glasses, which ever draw the worst humours of the body to them; they are like flies, which resort only to the raw and corrupt parts of the body; or, if they light on a sound part, never leave blowing upon it until they have disposed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her slippers: and so these malevolent persons, when they cannot blame the substance, will yet represent the circumstance of men's best actions with prejudice. This black shadow is still observed to wait upon those that have been the most illustrious for virtue, or remarkable for some kind of perfection; and to excel in either has been made an unpardonable crime.

War.

"Of all the punishments and judgments of Providence, there is none so terrible and destructive as that of war; the horrors of which, indeed, are not at an end when the contest terminates victoriously. The tenderness of nature, and the integrity of manners which are driven away, are not quickly recovered; but are exchanged for roughness, jealousy, and distrust; and the weeds which grow in the shortest war can hardly be eradicated in a long peace. How soon doth the ruthless monster deface all that art industry has produced? Destroying all plantations—burning palaces and places dedicated to divine worship, and mingling them in the same ashes with the cottage of the peasant and the labourer. It distinguishes not age or sex, or dignity; but exposes all things and persons, sacred and profane, to the same contempt and confusion; in short, it reduces all that blessed harmony which has been the product of peace and religion, into the chaos it was first in, as if it would contend with the Almighty in uncreating what he has so wonderfully created. Are we pleased with the enlarged commerce and society of opulent cities, or with the retired pleasures of the country? Do we delight in pleasant groves, woods, or fruitful gardens? All these we owe to peace—and the dissolution of this peace, disfigures all this beauty, and in a short time turns all this order and delight into ruin and rubbish.

From the Friend of Peace.

Extract of a letter from a Gentleman in Pennsylvania.

Sometime after the battle of Plattsburg there came to my house a singular looking young man, who asked me in high German for a little something to eat. I answered him in his own language, that he should have it. His innocent and engaging countenance bore every mark of truth and integrity. I enquired the history of his life, and he related to me in substance as follows."

From the narritive given by the writer of the letter I shall state the most interesting facts relating to this young German:—According to the narrative, his father was a wealthy man and an officer in a large church near Hamburgh, which had adopted the principle that war is unlawful. The young man was dragged out of his bed to go in Bonaparte's army to Russia. On refusing, he was severely whipped. His father and mother begged for him in vain, and he was driven on like an ox in a team. He resigned himself to die, and utterly refused to take a gun in his hand; for this he was several times whipped almost to death, and was compelled to carry provisions. He says, as the French passed through Poland, they were like a fire in a dry forest, and sweept all before them—that they violated every woman which they could lay their hands on. He saw the great battles, and the ground covered with dead bodies, at Smolensko, and Borodino, and was at the burning of Moscow. In the retreat from Russia he suffered greatly, and narrowly escaped at Beresina.

The author of the letter says, that "the substance of his account agreed with what has been published by Porter and Labaume—that if they spoke the truth he did."

When the young man returned to France he flattered himself that if he could get to the British army, they would assist him to go home to his parents: he therefore deserted to them; but they were but little better than the French. They took him and sent him to Quebec, and from thence to Montreal, and to Plattsburg. He saw the battle but would not fight, nor even take a gun into his hand, although he was cruelly whipped. At Plattsburg he again deserted, in hope of finding his way to Philadelphia—having heard before he left home that there was a society in Philadelphia to relieve distressed Germans.

The writer of the letter assured him that there was such a society, that he was acquainted with some of the members, and would write such letters in his behalf that he might consider his sufferings as over. He also invited the German to tary with him to rest and recruit. But the young man was anxious to find a passage home, as he said, "to shew himself as a miracle of mercy, that the Lord would preserve them, who did not shed human blood." He said "it was wicked murder to shoot and kill strangers with whom they had no difference, and if acquainted would perhaps be the best of friends. It would, he said, be a comfort to him if he reached home to tell their church that in all his sufferings he never took a weapon of death in his hand."

The writer adds, "and said much more that I did not correctly understand, and spoke in a manner which seemed to impress those who did not understand him at all. He was a comely young man, between 20 and 30 years of age. I really considered him as a preacher of the true gospel. We parted with my best wishes, and I understood that the German Society procured him a passage homeward."

MEDITATIONS ON A BROOMSTICK.

BY DEAN SWIFT.

This single stick, which you now behold ingloriously lying in that neglected corner, I once knew in a flourishing state in the forest, it was full of sap, full of leaves, and full of boughs: but now in vain does the busy art of man pretend to vie with nature, by tying that withered bundle of twigs to its sapless trunk. It is now at best but the reverse of what it was, a tree turned upside down, the branches on the earth, and the root in the air. It is now handled by every dirty wench, condemed to her drudgery, and by a capricious kind of fate, destined to make her things clean and be nasty itself; at length, worn to the stumps in the service of the maids, it is either thrown out of doors, condemned to the last use of kindling a fire: when I beheld this, I sighed and said within myself, *Surely mortal man is a broomstick!* Nature sent him into the world strong and lusty, in a thriving condition, wearing his own hair on his head, the proper branches of this reasoning vegetable, until the axe of intemperance has lopped off his green boughs, and left him a withered trunk: he then flies to art, and puts on a periwig, valuing himself upon an unnatural bundle of hairs, all covered with powder, that never grew upon his head; but how, should this, *our broomstick*, pretend to enter the scene, proud of those birchen spoils it never bore, and all covered with dust, though the sweepings of the first lady's chamber, we should be apt to ridicule and despise its vanity. Partial judges that we are of our own excellencies, and other men's defaults!

But a *broomstick*, perhaps you will say, is an emblem of a tree standing on its head; and pray what is man but a topsy turvy creature, his animal faculties continually mounted over his rational, his head where his heels should be groveling on the earth! and yet with all his faults, he sets up to be an universal reformer and corrector of abuses, a remover of grievances, rakes into every slut's corner of nature, bringing hidden corruptions to the light, and raises a mighty dust where there was none before, sharing deeply all the while in the very same pollutions he pretends to sweep away. When worn to the stumps like his brother broom, he is either kicked out of doors, or made use of to kindle flames for others to warm themselves by.

When a man forfeits the reputation of his integrity, he is set fast: and nothing will then serve his turn; neither truth nor falsehood.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TENTH MONTH 24th.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

For the Philanthropist.

STANZAS
On reading the poems of Lord Byron.

Hail! nature's bard, thy tuneful lyre,
Has caught Apollo's genuine fire,
And friendship's sacred glow;
Thy stanza's breathe a generous mind,
By feelings purest rays refined,
And warm affections flow.

To nature too thy harp resounds,
And from her wildest crag rebounds,
The echo caught by thee;
The mountain hymn thou lovst to laud,
The rustic scene remote from fraud,
In sweetest minstrelsy.

Ah! Disappointment, baleful power,
Too soon has nipt that blissful bower,
Thy youthful mind had wove,
When, basking in the genial ray,
By generous feelings led astray,
To fear no fraud in Love.

Ah! little didst thou think I ween,
That Grief was mix'd with every scene,
However bright its hue:
The rose ne'er blooms without a thorn,
The gaudiest crown with care is worn,
And life's frail flowers are few!

Thy youthful friends alas! are fled,
Aud *her* for whom thy heart has bled,
Has prov'd, to thee, unkind;
A lonely wanderer dost thou roam,
Far from thy dear domestic home,
To lasting grief consign'd.

"Obstreperous revels pass my hours"—
Alas! thou know'st how weak their powers,
O'er memory's mad'ning thrill!
Tho' dissipation's goblet flows,
With sparkling wine to banish woes,
"The heart is lonely still."

Yet most I sigh, to see thy mind,
To darkness, clouds, and doubt resign'd,
Where most it should believe;
Religion's beam it casts away,
Which would illume the darkest day,
And teach thee not to grieve.

Oh may'st thou yet return again,
From Folly's paths thy heart reclaim,
And walk in wisdom's way;
Then shall that lasting peace be thine,
Which is not found at fashion's shrine,—
Again joy gild thy day.

Then shalt thou sweep with finer hand
The trembling chords, to feeling bland,
And virtues strains resound;
Then shall thy lyre anew be strung,
To chaunt the lays which saints have sung,
Whilst angels list around.

Then, then, again shall hope arise,
And lead thy views beyond the skies,
Then shall thy wish be blest;
When life's fast fleeting dream is o'er
Away on tow'ring wing to soar,
To scenes of endless rest.

EDWIN.

From the Pittsfield Sun.

AMONG OTHER THINGS THE PREACHER MUST BE PAID.

When the great Redeemer of man had completed the stupendous work which his Father had given him to do, and when he was about to ascend to the regions of consummate glory assembling his disciples around him, he gave them their commission to go forth and proclaim to the world the glad tidings of great joy; under which commission all his ambassadors fromthat time to the present have acted. The jarring opinions which men have unfortunately imbibed of the doctrines of the gospel, have given rise to various notions with respect to the support of gospel teachers.

It is the opinion of some that preachers are entitled to a competent support from the people of their charge; but that this support must be a voluntary contribution, or a free-will offering: whilst others contend, that if the people will not voluntarily render that support which is necessary, the Legislature of a State ought to interpose and impose a tax for that purpose. I believe, however, that none of the States in the Union, except two or three in New-England, now carry into effect the principles of "legal assessment for divine support." That this system is wholly inconsistent with the nature of the gospel, I have not the least doubt; and that it contradicts the practice of the first christians, a certain fact determines. Religion itself disavows the idea that it depends on the world for its support, or that the interposition of the civil authority is necessary to support it. The language of its head to those he delegated to preach the gospel was, "freely ye have received, freely give." If the apostles had gone forth and told the people, if you will support us in affluence, or if your prince or government will impose a tax in our behalf, we will preach to you glad news, and lead you on to heaven; would not their Master have frowned upon them for violating his solemn injunction? And would not the world with propriety have treated them as a gang of mercenary impostors? But this was not the fact; for they went forth pennyless and friendless, with no other hope of success than that which resulted from the promise of the Lord, "lo, I am with you." They went not forth like our modern preachers, in style and splendor, saluted on every side by their friends, and surrounded by every thing pleasant and agreeable; but wherever they came, malignity and cruelty stared them in the face, and persecution was upon them. They stood like defenceless lambs encircled with a herd of wasting and voracious wolves. Yet it is a truth, and a truth which establishes beyond a doubt the divinity of religion, that when the world frowned, and when persecuting Jews, infidels and pagans united their tremendous engines against her, through the instrumentality of a few despised, and for the most part illiterate men, she broke down the strong holds of iniquity; levelled the idolator's altar with the dust; sundered the strong chords of ignorance and superstition; ameliorated the marble heart of incensed man; and by her charms seduced him to yield to her mild precepts, and resign the world for the happiness which she yielded.

To say that religion requires the exercise of civil law for its support, is, in the language of an eminent writer, a contradiction in terms; for a religion not invented by human policy, must have pre-existed without the aid of human policy.

Whilst the christian religion was unpopular in the world, and its ministers relied on the providence of God, piety shone in its native lustre. But when it had so far advanced that earthly potentates grasped it as an engine of political power, its ostensible character received a stain; and in process of time, instead of a humble; bold, and zealous Peter, holding forth to a fallen world, in language divine, a crucified saviour, we have seen an ambitious, arrogant and bloody Pope, wielding, with sacrilegious pretences, the crimsoned sceptre, and claiming authority from heaven to murder, burn and destroy every thing that impeded his unbounded rule. This perversion of the scriptures and profanation of the gospel, has ever been the natural result of uniting Church and State; and the first necessary step towards this union, is for a Legislature to provide for the permanent support of established orders. When preaching is made a profession, and distinguished from all others, as well by the voluntary respect to its sanctity, as a legal provision for its maintenance, it presents the most powerful inducement to ambition and avarice.

Paul, addressing the churches, tells them, that as ministers labour for them in spiritual things, they ought to render to them temporal things. But never did he intimate that if ministers could not be supported by free-will offerings, that they should resort to a prince or state to grant them succour by an imposition upon all to whom they should preach. The consideration that he received nothing from their hands, emboldened him in his ministry.

If the people are wicked and will not hear, or parsimonious and will not pay, would it not better become the meekness of an ambassador of peace, to bear their wickedness and remissness to the court of his God, than to bow obsequious and supplicate the civil law to reach forth its arm and compel men to reward them for their labours of love?

I would by no means asperse the devoted servant of Immanuel, for I revere him, because he bears the impress of his Lord. I believe the real minister of the gospel to be the friend of man, and an envoy of God. His humility, his zeal, and his charity, are the testimonials of his piety; and his deep concern for his flock, his faithfulness and success in turning men from vice to virtue, are the bright credentials of the divinity of his mission. Such an one has a moral right to the willing contributions of the people of his charge for his support; and they are under religious obligations to make free-will offerings for that purpose. But if they refuse, the principles of the gospel which he preaches, will not permit him to resort to political or civil authority for aid, for his master has told him that the kingdom to which he belongs is not of this world.

Slavery.

John Mellesh in the second volume of his very interesting Travels in the United States in 1811, relates the following affecting occurrence which took place while he was on the banks of the Ohio river.

"As we stood upon the beech at this place," says he, "a large skiff drew towards the shore, in which the proprietor had four Negro children, the oldest about fourteen, the youngest about four years of age. He told us that he had left his home in Maryland, with the children, and their father and mother, in order to carry them down the river to *a market.* Finding that he could dispose of the man by the way to advantage, he had sold him. The night after, the woman (whom he reproached as an unnatural wretch for leaving her children) had run away, and he was obliged to go on with the children without her! The three youngest had not reflection enough to feel their loss; they jumped out of the boat and played upon the sand; they were pretty children! But the eldest sat in the boat, the emblem of heart-rending despair! I do not know that in the whole course of my life, I ever had my feelings so severely tried. I hid my face with my hands so those accustomed to such scenes might not perceive *my weakness!!!*"

Be moderate in your pleasures that your relish for them may not so soon diminish.

—Advertisements—

TAILORING.

THE Subscriber respectfully informs his Friends and the Public, that he has commenced Business in New Trenton, about one mile West of Mount-Pleasant; and promises to bestow the most persevering and undivided attention to those who favour him with their Patronage. On reasonable Terms.

ZEBULON WORRALL.

10th Mo. 24th 1817.

NOTICE.

THE subscriber, some time in December last, gave a note payable in six months, to a man by the name of Elisha Hawkins, for sixty-eight dollars. This is to forewarn all persons from taking an assignment on the said note, as I am determined not to pay it, as he owes me more than the amount.

M. C. KIMBALL.

oct. 24—3t*

NOTICE.

THE subscribers respectfully inform their friends, and the public in general, that they are now about commencing the Fulling business at their Mills on Glen's Run, Belmont county, Ohio; one and a half miles from the Ohio River, and three miles above the town of Wheeling. And are now ready for receiving Cloth, which for the accomodation of their Customers will be received at Horton Howard's Store in the town of St. Clairsville, and at William Crawford's Grocery Store in the town of Wheeling—and drest according to order and returned to the same place when done.—Wheat, rye, corn, and hard soap will be received in payment at market price.

They have also their GRIST MILL in complete order for making Merchant and Country work. Persons wishing to purchase flour for New Orleans, or other Markets can be supplied at the shortest notice and on the most reasonable terms. Any persons wishing to have their wheat ground for pay, it will be received and completely manufactured for Fifty Cents per barrel payable in Cash, or Wheat at Market price.

From the attention they intend to pay to the above business, and the Practice they have had therein, they hope to be able to give general satisfaction.

DAVID SMITH.
ISAAC BRANSON.

Glen's Run Mills, 10th mo. 17th, 1817.

A LIST OF
Chartered Banks,
FOR SALE AT THIS OFFICE.

Smith-work.

DISSOLVED partnership in smithing, with mutual consent on the 11th of September, Harris and Newport.

The Smith-shop is now carried on by Swany, Harris & Co. Where all kinds of Edged-tools and New work may be had on the Shortest Notice. Cash paid when we find Iron and Credit will be given to customers when they find iron.

N. B. The Subscribers profess to Iron Waggons in the Neatest manner.

WM. SWANY.
ISAAC HARRIS. & CO.

oct. 17—3t

REAL ESTATE.
For Sale, or Rent,

THE property now occupied by the subscriber as the

Rising Sun Tavern,

in the Town of Mount-Pleasant. One of the oldest tavern stands in the village in the centre of which it is situated.—Apply to

DAVID S. EVANS,
oct 10—3t on the premises.

BOOK OR JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist,
WITH PUNCTUALITY.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

———--Grammar
Lindlay Murray's School books, consisting of
————————Introduction
————————English Reader
————————Sequel to English Reader
————————English Grammar
Anecdotes for Children
True Stories
Trumbull's Voyages
Beauties of History
Blackmore on Creation
Hervey's Meditations
Christian Researches
Cowper's Works
Josephus
Brainard's Memoirs
Bloomfield's Rural Tales
American Miscellany
Life of Bownas
Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
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The Philanthropist is published
Sixth-day morning, at Three Dollar
annum, payable half yearly in advance.

No subscription will be taken for les
a year, nor discontinued until all arrea
paid.

Advertisements, not exceeding a s
will be three times inserted for one doll

All communications to the editor m
post paid.

It is requested advertisements may b
warded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TENTH MONTH 31st 1817. NO. 8.

AGENTS FOR THE PHILANTHROPIST.

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ELEGANT EXTRACT
FROM A SERMON ON THE AUTUMN.

And Isaac went out to meditate in the field at the even tide.—Gen 94, 63.

THERE is an "*even tide*" in the day—an hour when the sun retires, and shaddows fall, and when nature assumes the appearance of soberness and silence. It is an hour from which every where the thoughtless fly, as peopled only in their imagination with images of gloom; it is the hour, on the other hand, which, in every age, the wise have loved, as bringing with it sentiments and affections more valuable than all the splendors of the day.

Its first impression is to still all the turbulence of thought or passion which the day may have brought forth. We follow with our eye descending suns; we listen to the decaying sounds of labour and of toil—and, when all the fields are silent around us, we feel a kindred stillness to breathe upon our souls, and to calm them from the agitations of society. From this first impression, there is a second, which naturally follows it—In the *day* we are living with men—in the *'even tide'* we begin to live with *nature*; we see the world withdrawn from us—the shades of night darken over the habitations of men, and we feel ourselves alone. It is an hour fitted as it would seem, by Him who made us, to still, but with gentle hand, the throb of every unruly passion, and the ardour of every impure desire; and, while it veils for a time the world that misleads us, to awaken in our hearts those legitimate affections which the heat of the day may have dissolved, there is yet a further scene it presents to us. While the world withdraws from us, and while the shades of the evening darken upon our dwellings, the splendours of the firmament come forward to our view. In our moments when earth is overshadowed, heaven opens to our eyes the radiance of a sublimer Being; our hearts follow the successive splendours of the scene; and while we forget for a time the obscurity of earthly concerns, we feel that there are "yet greater things than these:"

There is in the second place an *'even tide'* in the *year*—a season when the sun withdraws his propitious light—when the winds arise and the leaves fall and nature around us seems to sink into decay. *It* is said in general, to be the season of melancholy; and if, by this word be meant that it is the time of solemn and of serious thought it is undoubtedly the season of melancholy: yet it is a melancholy so soothing, so gentle in its approach, and so prophetic in its influence, that they who have known it, feel, as instinctively, that it is the doing of God, and that the heart of man is not thus finely touched, but to fine issues.

When we go into the fields in the evening of the year, a different voice approaches us. We regard, even in spite of ourselves, the still but steady advances of time. A few days ago, and the summer of the year was grateful, and every element was filled with life, and the sun of heaven seemed to glory in his ascendant. He is now enfeebled in his power; the desert no more "blossoms like the rose;" the song of Joy is no more heard among the branches; and the earth is strewed with that foliage which once bespoke the magnificence of summer. Whatever may be the passions which society has awakened, we pause amid this apparent desolation of nature. We sit down in the lodge "of the way faring man in the wilderness,' and we feel that all we witness is the emblem of our own fate.—Such also, in a few years will be our own condition. The blossoms of our spring—the pride of our summer, will also fade into decay, and the pulse that beats high with virtuous or with vicious desire, will gradually sink, and then must stop forever. We rise fom our meditations with hearts softened and subdued, and we return into life as into a shadowy scene, where we have disquieted ourselves in vain."

Yet a few years ye think, and all that now bless, or all that now convulse humanity, will also have perished. The mightiest pageantry of life will pass—the loudest notes of triumph or of conquest will be silent in the grave; the wicked, wherever active, "will cease from troubling," and the weary, wherever suffering, "will be at rest." Under an impression so profound, we feel our own hearts better. The cares, the animosities, the hatreds which society may have engendered, sink unperceived from our bosoms. In the general desolation of nature, we feel the littleness of our passions—we look forward to that kindred evening which time must bring to all, we anticipate the graves of those we hate and of those we love. Every unkind passion falls, with the leaves that fall around us—and we return slowly to our homes, and to the society which surrounds us with the wish only to inlighten or to bless them.

There is an even tide in human life—a season when the eye becomes dim and strength decays, and when the winter of age begins to shed, upon the human head, its prophetic snow. It is the season of life to which the present is most analogous, and much it becomes, and much it would profit you, my elder brethren, to mark instruction which the season brings.

The spring and the summer of your days are gone, and with them not only the joys they knew, but many of the friends who gave them. You have entered upon the autumn of your being, and whatever may have been the profusion of your spring, or the warm intemperance of your summer, there is yet a season of stillness and solitude which the beneficence of heaven affords you, in which you may meditate upon the past and the future, and prepare yourselves for the mighty change which you are soon to undergo.

In the long retrospect of your journey, you have seen every day the shades of the evening fall, and every year the clouds of winter gather. But you have seen also every succeeding year, spring return to renovate the winter of nature; It is now you may understand the magnificent language of heaven—it mingles its voice with that of revelation,—it summons you in these hours when the leaves fall and the winter is gathering, to that evening study which the mercy of Heaven has provided in the book of salvation: And while the shadowy valley opens, which leads to the abode of death, it speaks of that hand which can conduct to these green pastures, and these still waters, where there is an eternal spring for the children of God.

The folly of a mispent life; in a letter from a Nobleman on his death bed, to an intimate companion.

Before you receive this, my final state will be determined by the Judge of all the earth; in a few days at most, perhaps in a few hours, the inevitable sentence will be past, that shall raise me to the heights of happiness, or sink me to the depths of misery. While you read those lines, I shall be groaning under the agonies of absolute despair, or triumphing in the fulness of joy. It is impossible for me to express the present dispositions of my soul, the vast uncertainly I am struggling with, no words can paint the force and vivacity of my apprehensions, every doubt wears the face of horror, and would perfectly overcome me, but for some faint beams of hope which dart across the tremendous gloom. What tongue can utter the anguish of a soul suspended between the extremes of infinite joy or eternal misery. I am throwing my last stake for eternity, and tremble and shudder for the important event. Good God! how have I employed myself? what enchantment hath held me? in what delirium has my life been past? what have I been, while the sun in its race and the stars in their course, have lent their beams, perhaps only to light me to perdition.—I never waked till now; I have but just commenced the dignity of a rational being; till this instant I have had a wrong apprehension of every thing in nature: I have pursued shadows, entertained myself with dreams: I have been treasuring up and sporting myself with the wind.—I look back on my past life, and but for some memorials of infamy and guilt, it is all a blank, a perfect vacancy.—I might have grazed with the beast of the field, or sung with the winged inhabitants of the woods to much better purpose, than that for which I have lived; and oh! but for some faint hope, a thousand times more blessed had I been, to have slept with the clods of the valley, and never heard the Almighty fiat, nor waked into life at his command.—I never had a just apprehension of the solemnity of the part I am to act till now—I have often met death insultingly on the hostile plain, and with a stupid boast defied his terrors with a courage as brutal as that of the warlike horse. I have rushed into the battle, laughed at the glittering spear, and rejoiced at the sound of the trumpet, nor had a thought of any state beyond the grave, nor the great tribunal to which I must have been summoned,

> Where all my secret guilt had been reveal'd,
> Nor the minutest circumstance conceal'd.

It is this which arms death with all its terrors: else I could still mock at fear, and smile in the face of the gloomy monarch; it is not giving up my breath, it is not my being forever insensible, is the thought at which I shrink, it is the terrible hereafter, the something beyond the grave, at which I recoil. Those great realities which in the hour of mirth and vanity, I have treated as phantoms, as the idle dreams of superstitious brains: these start forth, and dare me now in their most terrible demonstration. My awakened conscience feels something of that eternal vengeance I have so often defied To what hight of madness is it possible for human nature to reach? What extravagance it is to jest with death, to laugh at damnation, to sport with eternal chains, and recreate a jovial fancy with the scenes of eternal misery. Were there no impiety in this kind of mirth, it would be as ill bred as to entertain a dying friend with the sight of a harlequin, or the rehersal of a farce. Every thing in nature seems to reproach this levity in human creatures: the whole creation but man is serious: man who has the highest reason to be so while he has affairs of infinite consequence depending on his short uncertain duration.—A condemned wretch may with as good a grace go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves.—Oh! my Philario! with what horror do I recall those hours of vanity we have wasted together! Return ye lost neglected moments; how should I prize you above the eastern treasures! let me dwell with hermith; let me rest on the cold earth; let me convert in cottages; may I but once more stand a candidate for an immortal crown—and have my probation for celestial happiness. Ye vain grandeurs of a court! ye sounding titles, and perishing riches, what do ye now signify! what consolation, what relief can ye give me? I have had a splendid passage to the grave, I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectively attended by my servants and physicians; my dependants sigh, my sisters weep, my father bends beneath a load of years and grief; my lovely wife si pale and conceals her inward grief and anguish; my friend the generous Philandes who was near to me as my own soul, suppresses his sighs and leaves me, to hide his secret grief.—But ah! which of these will answer my summons at the high tribunal? which of them will bail me for the arrest of death, who will descend into the dark prision of the grave for me? here they all leave me, after having paid a few idle ceremonies to the breathless clay, which perhaps may be reposed in state, while my soul, my only serious part, may stand trembling before my judge. My friends, it is very probable, with great solemnity will lay the senseless corpse in a stately monument, inscribed with.

Here lies the great

but could the pale carcase speak, it would soon reply,

False marble—where?
Nothing but poor and sordid dust lies here.
COWLEY.

While some flattering panegyric is pronounced at my interment, perhaps I may by hearing my just condemnation at a superior tribunal; where an unerring verdict may sentence me to everlasting infamy. But I cast myself on his absolute mercy, through the infinite merits of the Redeemer of lost mankind.

Adieu my dear Philario till we meet in the world of spirits.

ROWE.

Some Remarks on Silent Worship, or Devotion, seriously recommended to Mankind universally, for their most weighty Consideration. From the London Review of December, 1791.]

The London Reviewers are a body of judicious and learned men, of different denominations, who constantly examine the publications in England, and publish their opinion monthly.

DEVOTION, considered simply in itself, is an intercourse between God and us: between the Supreme, self-existent, inconceivable Spirit, which formed and preserves the universe, and that particular spirit, with which, for awful reasons, he has animated a portion of matter upon earth, that we call man. It is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants wishes, hopes, fears, guilt, or pleasure, into the bosom of an Almighty Friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of nature, and of our passions. A little habit will overcome this reluctance; when you have fairly entered upon your journey, the way of this wisdom will be ways of pleasantness, and all its paths peace. True devotion doubtless requires a considerable degree of abstraction from the world. Hence modern Christians teach it as a vision—hence many modern writers have little of its unction;—but it glows in the scriptures—it warms us in the fathers—it burned in Austin, and many others of the persecuted martyrs, who now are with God. That we hear little of it, is not wonderful. It makes no noise in the circle of the learned, or of the elegant. Under a heap of worldly care, we smother the lovely infant, and will not let it breathe: vanity, ambition, pleasure, avarice, quench the celestial fire, and these alas! are too much the god of mortals! Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple, or splended imagery, which has little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth; whilst the lukewarm have rested in a few outward duties, which have had no vigour; and, as they spring not from the heart, never entered the temple of the Most High.

Real piety is of a very different and of a much more animated nature; —it looks up to God—sees, hears, feels him in every event—in every vicissitude—in all places—in all seasons—and upon all occasions. It is theory, verified by experience; it is faith, substantiated by mental enjoyments; it is heaven transplanted in the human bosom; it is the radiance of the divinity warming encircling man; it is a spiritual sense; gratified by spiritual sensations; without this, all ceremonies are inefficacious; books, prayers, sacraments, and meditations, are but a body without a soul, or a statue without animation. That man is capable of such an intercourse with his Maker, there are many living witness to prove, without having recourse to the vision of fanatics, or the dreams of enthusiasts; it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind; bodies can have intercourse, so can souls; when minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of paradise, sin interrupted, and holiness must restore it to the soul:

thus disposed, the Creator communicates himself, in a manner which is as insensible to the natural eye, as the falling of dews, but not less refreshing to its secret powers than that is to vegitation. The primitive saints are described thus when they speak of their transports: David felt it when he longed for God, as the hart panteth after the water brooks; St. Paul, when he gloried in his tribulations, it was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St Stephen was filled with it, when he saw the heavens open, and prayed for his murderers; by it martyrs were supportered when they were stoned, and sawed asunder; and till we feel it in ourselves, we shall never fully know how glorious the Lord is. If you can acquire the spiritual abstraction, you will at once have made your fortune for eternity; it will be of little moment, what is your lot on earth, or what the distinguishing vicissitudes of your life, prosperity and adversity—health or sickness—honour or disgrace—a cottage or a crown—will all be so many instruments of glory: the whole creation will become a temple, every want, and every object will lead your mind to God, and his greatness and perfection. You will insensibly lose the littleness, the glory and tinsel of all human things. If I wish only to set off your person to the greatest advantage, I would recommend this true sublime of religion: it gives a pleasing serenity to the countenance, and a cheerfulness to the spirit beyond the reach of art, or the power of affectation; it communicates a real transport to the mind, which dissipation mimics only for a moment; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study but in vain. Easy in yourself, it will make you in perfect good humour with the world, and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten.

A maniac in the Pennsylvania hospital, lately made the following observations:—We that are confined here are only called mad, because our madness does not happen to agree with that of the rest of the world. Every body thinks his neighbor mad, if his pursuits happen to be opposite to his own. His neighbors thinks the same of him. But then their two kinds of madness do not interfere with each other. Now and then there comes an eccentric man who thinks them all mad; him they catch and lock up.—That's my case.

Spectres.

The celebrated historian De Thou had a very singular adventure at Summer, in the year 1598.—One night, having retired to rest very much fatigued, while he was enjoying a sound sleep, he felt a very extraordinary weight upon his feet, which having made him turn suddenly, fell down and awakened him. At first he imagined that it had been only a dream, but hearing soon after some noise in his chamber, he drew aside the curtains, and saw, by help of the moon, which at that time shone very bright, a large white figure walking up and down, and at the same time observed upon a chair some rags, which he thought belonged to thieves, who had come to rob him. The figures then approaching his bed, he had the courage to ask it what it was—"I am (said it) the Queen of Heaven." Had such a figure appeared to any credulous ignorant man in the dead of night and made such a speech, would he not have trembled with fear, and have frightened the whole neighbourhood with a marvellous description of it? But De Thou had too much understanding to be so imposed upon. Upon hearing the words which dropped from the figure, he immediately concluded that it was some mad woman, got up called his servants, and ordered them to turn her out of doors; after which he returned to bed and fell asleep. Next morning he found that he had not been deceived in his conjecture, and that having forgot to shut his door, this female figure had escaped from her keepers, and entered his apartment. The brave Schomberg, to whom De Thou related this adventure some days after, confessed that in such a case he would not have shewn so much courage. The King also, who was informed of it by Schomberg, made the same acknowledgment.

Russian Empire.

So vast is the extent of this empire, that when it is noon-day in its western parts, on its eastern confines it is nearly mid-night. Exclusive of all its acquisitions from the Turks, and from Poland, it forms a square, every side of which measures more than two thousand English miles! Some geographers make each side of the square from thirty to forty miles more. Be that as it may, it is certain that it is of twelve times the dimensions of any other kingdom in Europe, and far exceeds the territories of the Roman empire, even in the zenith of its glory. In this immense tract of country, it is well known that hitherto there have been no coal mines. An attempt to raise coal, that prime article of fuel, is now about to be made under the immediate patronage of the emperor. The spot fixed upon for this purpose is in the vicinity of Tula—Tula, celebrated for its extensive iron works, and especially recollected at this time from the circumstance Bonoparte's defeated intention of destroying them. Tula is the capital of the government of that name; distant from Moscow one hundred and fifteen miles, and situate on the river Upha, in long. 37, 24, E. and lat. 54, 10, N. This undertaking (the success of which will form an epocha never to be forgotten in the annals of the Russian empire) is under the immediate patronage, we might have added, and at the instance of the truly patriotic and enlightened Alexander. All the measures were concerted in London with his Excellency Count Lieven, the Russian Ambasador; and on the 20th ult. Mr. Longmire, of this town, (the director and actuary in this important concern) proceeded from hence to London, with an assistant draftsman and four pitmen belonging to Whitehaven, and two borers previously engaged at Newcastle. They sailed from Gravesend, for Petersburg, on the 1st of the month; all their equipments for the voyage being on the most liberal scale. We understand they are to winter at Moscow, except a few occasional visits to Tula, as the season may allow, and to commence operations as early after that as the climate will permit.

[*Whitehaven Paper.*

ANECDOTE OF A DEAF AND DUMB PERSON.

While the Blue Gowns, a class of privileged subjects of charity in Scotland, were receiving their annual allowance of blue cloth and money in the canongate Church, Edinburgh, a very interesting and gratifying scene occurred. Among them was a woman who has seven children, but whose husband (formerly a Blue Gown) died about a fortnight ago. She came to solicit her husband's gown and a little pecuniary aid, but was only allowed 2s. 6d. At that moment one of the Blue Gowns, who had been Deaf and Dumb ever since his birth, had just received his gown for the first time. A person present made signs to him that the woman had received none, that she had seven children who were almost naked, and wished he would give his gown to her; and it was truly gratifying to see with what readiness the poor fellow ran and put the gown into her arms, and made signs that she should make it into clothes for her children. In order to try him, the gown was taken from the woman and given back to him, but he refused it with the greatest indignation, and when the woman got it again seemed quite overjoyed.

The mistake of many in religion appears to be, that they do not begin with the beginning. They do not lay their foundation in the persuation that man is by nature in a state of aleination from God. They consider him rather as an imperfect, than as a fallen nature, they allow that he requires to be improved, but deny that he requires a thorough renovation of the heart.

H. More.

Idleness and poverty are twins.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TENTH MONTH 31st.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

Election.

It appears the following persons were elected in this county on the 14th inst.

Senate—John Mc Laughlin.

House of Representatives.
Thomas Elliott.
Stephen Ford.
Jesse Martin.

Commissioner.
——— Latimer.

Medical Institution.

A medical school has been established at Lexington, Ky. and the following appointments have been made:

James Overton, M. D. Professor of the Theory and Practice.

Benjamin Dudley, M. D. Professor of Anatomy and Surgery.

Daniel Drake, M. D. Professor of Materia Medica and Botany.

W. H. Richardson, Professer of Obstetrics.

James Blythe, Professor of Chemistry.

Summary.

Two men have lately been taken into custody, in Richmond, Va. for circulating notes purporting to be Bank notes, drawn in the following form, *The President and Directors of the Independent Manufacturing Co. of Baltimore,* signed *Baltimore, 24th May, 1817, Andrew Ray,* Pres. *Edward Gillespie,* Treasurer; and headed *Chartered by the State of Maryland.* No engravers name is on it, it is neatly executed, and on good paper. It appears a charter was granted by the Legislature of Maryland in 1815-6, for a company under such a name, but that their capital has not been made up.

Spurious Bills.

Two trunks of bills struck off for the 'Mansfield Bank,' were lately shipped at Niagara, N. Y. for Ohio, to be put in circulation. It is stated that the association are a gang of swindlers, and many indivicuals have already suffered by them.

A KIDNAPPER PUNISHED.

State of Md. } Baltimore County Court,
vs.
John Lacy. } Indictment for kidnapping.

In July last John Lacy took Aron Hulbert, a mulatto boy, about nine or ten years old, from Baltimore county to Alexandria, and sold him as a slave for life. Soon after the sale, some circumstances transpired which induced the purchaser to believe that the boy had been kidnapped; and Lacy was arrested and committed to jail in Alexandria, and information of what had been done sent to the boy's friends. The necessary documents were then furnished, and the governor of Maryland demanded Lacy under the act of Congress, as a fugitive from justice, and he was brought to Baltimore. Upon this trial it was proved that the boy was born free—that he had been put to live with Lacy by his grandmother his parents being dead—that the agreement between Lacy and the grandmother, was that the boy should be bound an apprentice, but the indentures had not been executed—that after the boy had lived with Lacy two or three months he took him to Alexandria and sold him as a slave for life.

Verdict Guilty. Sentence confinement in the Penitentiary to hard labor five years.

—"We have the authority

of the Monitior,(says the National Intelligencer) a paper printed in Franklin county, Tennessee, for stating, a man *sold his wife* in that country, a week or two ago, for *three hundred and tweniy-five* dollars. Is there to be no discrimination between virtue and vice in our imitation of foreign customs."

Nile's Register.

LEGHORN, AUG. 9.

NATURAL PHENOMENA.

On the 24th of last month, about mid-day, after a very loud detonation, the Lake of Canterno, also called Porciano, totally disappeared. A large opening was discovered in the bottom through which the waters have probably escaped into the sinuosities of the neighbouring mountains.

Earthquake.

Boston, 8th Mo.6th.

Yesterday, about 20 minutes before twelve o'clock a smart shock of an Earthquake was felt in this town. The vibration continued about one second, and was more or less sensibly felt, throughout the place. In Broad street, we are told, the shock was so severe, as to occasion several of the inhabitants residing therein, to leave their houses.

We have since learnt that the shock was severely felt in the neighbouring towns, particularly at Cambridge port, where the meeting house was shook in so tremendous a manner, as to cause an immediate desertion of the whole congregation:—at Woburn, many of the walls were thrown down, and some houses represented ar rocking like a cradle.

CITY OF DAMASCUS.

"We entered a khan two hours and a half afterwards, called Khan Scheik, where we breakfasted. Onward from this spot may be traced indications of the near approach to a great capital, from the number of towns and vilages which are to be seen on all sides. At half past eight, having ascended some hills which had bounded our horizen, I discovered an immense plain to the east, with mountains to the north; I remarked one particularly, that was isolated from the others, of a pyrimidical and gigantic form, at the foot of which I distinguished the minarets of the mosques of Damascus among an infinity of gardens. The plain is olso scattered over with villages embosomed in trees and orchards.

"At half past twelve we arrived at the first house of the city, called by the Arabs *Scham.*

"The traveller who approaches Damascus, believes he sees before him a vast camp of conical tents raised ten or twelve feet above the plane of the earth; but on a nearer approach he perceives that these tents are nothing else than an infinity of conical cupolas, serving as roofs to all the rooms of the houses in the outward suburbs of the city. These cupolas are white and nearly of the same form and size as the dove-house of Egypt, of which I have given a description."

Those buildings, the author supposes are erected in this form, to prevent them from being destroyed by the great rains of the country, they being made of clay, or other perishable materials.

"The houses in the interior of the city are built with more solid materials, and have generally two stories and flat roofs, as in the other cities of Africa; they have but four windows, small doors, and unadorned fronts; this appearance, joined to the silence that reigns in the streets, gives a dull and monotonous aspect to the city.

"The streets are well paved, and have elevated foot paths on each side; they are of regular width, but not in regular lines.

"It is generally understood in the country, that the city of Damascus contains four hundred thousand inhabitants. This calculation is exagerated with doubt; yet I am persuaded that the population of the city, the suburbs, and the gardens, amounts to about two hundred thousand inhabitants, amongst whom are reckoned nearly twenty thousand Catholic Christians, five thousand Schismaticks, and one thousand Jewish families. It is the reverse in almost all the cities of the East, which commonly contain many more Schismaticks than Catholics.

"The grand mosque is magnificient, on account of its extent; at the outside of the entrance there is a most superb fountain, the water of which is thrown to the height of twenty feet.

"There is in the inside of the mosque a large court surrounded with galleries and arches, resting on square pillars. In the middle of this court is another fountain, with a grove on each side.

"Damascus like other Mussleman towns, has no square or public place.

"The provisions as well as merchandize, are sold in the shops placed on both sides of the streets. These markets, which are called bazars, or zoks, are very abundantly furnished; some ware-houses present large assortments of the different articles of commerce. What a contrast with the poverty and insignificance of the shops of Cairo, Fez, and other places, where the merchant appears to sell with regret the effects which he wishes to get rid of.

"The shops of Damascus are, as it were, encumbered with merchandize, particularly the silk ware houses, which are very numerous, and contain immense stores. There may be found the fine cloths of India and Persia; but the greater part of the cloths are manufactured on the spot. These articles are in such great abundance, that there are several streets of ware-houses filled with them from one end to the other. There are reckoned more than four thousand manufactures of silk and cotton stuffs at Damascus; but they do not manufacture any linens, nor indeed is flax cultivated in the country.

"The bazars are in general covered with wooden virandahs, which have windows open in the upper part. They have just erected a handsome row of these buildings in front of the seraya. I perceived here the shop of an Arabian clock maker who was at work upon a time piece.

"I believe that next to the ware-houses of silks and cotton, the shops of the saddlers are the most numerous, and occupy the second degree of eminence in the city. I remarked a great quantity of them, in some of which wrre articles of superior workmanship. These two branches of commerce are carried on to a great extent here, because Turkey, Egypt, Africa and Arabia, consume the silks; and the articles of leather are brought up by the Arabs that people the vast deserts in the vicinity as far as Bagdad and Medina, and who have no market at which they can buy in preference to Damascus.

"The armourers form also one of the principal bodies of merchants, although the celebrated manufacture of Damascene sabres no longer exists; those which are now made here are not of superior temper to those of Turkey. Common knives are also made here. The sabres of the ancient manufactory pass from hand to hand, and are esteemed very precious.

"Soap boilers, smiths, and shoe makers, occupy a great number of streets. There is but one glass manufactory, and it produces only coarse green glrss. A circumstance which proves the immense activity of the commerce of this place, is the multitude of carpenters employed the whole year round in making cases, in which to pack the productions of the soil, and of the industry of the inhabitants. Let the reader imagine how many of these cases, formed of rough boards nailed together, a single shop is able to furnish during a year; then conceive a large quarter of the city to be occupied entirely by these shops; and he will be able to form a tolerably correct idea of the enormous number of them constructed in that space of time, as well as what must be the immense amount of the productions of nature and art, exported from this rich country; independent of the articles which do not require to be put into cases.

"The crowd which fills the bazars forms a singular contrast with the solitude of other streets of the city, where there do not appear to be either ware-houses or work-shops. In all bazars there are small ovens, where they are continually baking cakes and various kinds of pastry. The barbers' shops, established near the bazars, are ornamented with arabesque paintings, large or small looking-glasses, gilt inscriptions, &c. with a view to draw custom. There are also Coffee houses filled with people at all hours of the day, forming an assemblage of whites, blacks, mulattoes, and every cast of colour, nation and religion, Europeans excepted, enjoying a perfect equality, and entire liberty; some playing at chess or other games, others smoaking the nerguile, or Persian pipe.

"The bazars contain also baths, which have a magnificent appearance; the first saloon, which is generally large and lighted by great windows looking to the street, is covered with a fine cupola of wood, ornamented with arabesques.

"The time when the greatest number of people are to be met with at the bazars, is from the morning until one or two o'clock in the afternoon; after which hour the greater part of the merchants shut up their shops and retire; but the work shops remain open, and the workmen, among whom there is a great number of boys and apprentices, continue their labours the whole day.

"The provision markets rival and surpass in abundance the bazars for the sale of merchandize. The quality of the different articles is excellent, and I firmly believe there is no country in the world supplied with better victuals, the meat is fat and delicate, the vegetables, herbs, and roots, are extremely tender; the succulent fruits are sweet, and of a monstrous size. Game of all sorts is abundant. The honey and milk are delicious. The bread is whiter and better than in Europe. In short, it may be said that this is the best place in the world for animal subsistence. The Arabs bring hither vegetables; and the fire-wood, which is obtained from the gardens and plantations, is common and cheap; there is none brought from the forests by reason of their distance."

TO FRIENDSHIP.

Friendship! thou soother of the soul,
Whose power divine I own,
Assist me with thy mild controul
And make my heart thy throne.

When sick'ning fancy shud'ring turns
Her eyes from prospects drear,
Thy flame with greater influence burns,
Unquench'd by sorrow's tear.

We all are doom'd to taste of woe
While pilgrims here we rove,
The stream of anguish still must flow
As sorrow bids, or love.

From love what joy or grief proceeds,
As fortune frowns or smiles;
Now the fond heart despairing bleeds,
Now follows fancy's wiles.

The fickle fair one, proud of power,
Sports with her lover's heart,
Changes with every passing hour,
And laughs at Cupid's dart.

But thou! whose tranquilizing power
Can soothe the troubled breast,
Embitter'st not the social hour,
With satires poignant jest.

Thou own'st the power to mitigate,
The rankling cares of life,
To soften the decrees of fate,
And calm the passions strife.

If on thy votary fate should frown
And cloud his opening view;
Place on his brows her thorny crown
And prove his dreams untrue—

Come and bestow thy influence here
And reign within my breast,
Nor rising doubts, nor jealous fears,
Shall thy repose molest.

Here, till the close of life, remain
To cheer my secret soul,
To break despair's distressing chain,
And care's dread power controul.

HUMAN LIFE.

With constant motion as the moments glide
Behold in running life the rolling tide!
For none can stem by art, or stop by power,
The fleeting ocean or the fleeting hour;
But wave by wave pursued arrives ou shore,
And each impell'd behind impels before:
So time on time revolving we descry;
So minutes follow, and so minutes fly.

ELPHINSTON.

The Sea Serpent.

A young Serpent, believed to be the progeny of the great Sea Serpent, has been killed on the sea shore at Gloucester. He is about three and a half feet in length, and in the largest part perhaps three inches in circumference; and has thirty-two distinct bunches on his back.

Ohio Fed.

Advertisement.

Cash for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill-Grove

—Advertisements—

TAILORING.

THE Subscriber respectfully informs his Friends and the Public, that he has commenced Business in New Trenton, about one mile West of Mount-Pleasant; and promises to bestow the most persevering and undivided attention to those who favour him with their Patronage. On reasonable Terms.

ZEBULON WORRALL.

10th Mo. 24th 1817.

NOTICE.

THE subscriber, some time in December last, gave a note payable in six months, to a man by the name of Elisha Hawkins, for sixty-eight dollars. This is to forewarn all persons from taking an assignment on the said note, as I am determined not to pay it, as he owes me more than the amount.

M. C. KIMBALL.

oct. 24—3t*

NOTICE.

THE subscribers respectfully inform their friends, and the public in general, that they are now about commencing the Fulling business at their Mills on Glen's Run, Belmont county, Ohio; one and a half miles from the Ohio River, and three miles above the town of Wheeling. And are now ready for receiving Cloth, which for the accomodation of their Customers will be received at Horton Howard's Store in the town of St. Clairsville, and at William Crawford's Grocery Store in the town of Wheeling—and drest according to order and returned to the same place when done.—Wheat, rye, corn, and hard soap will be received in payment at market price.

They have also their GRIST MILL in complete order for making Merchant and Country work. Persons wishing to purchase flour for New Orleans, or other Markets can be supplied at the shortest notice and on the most reasonable terms. Any persons wishing to have their wheat ground for pay, it will be received and completely manufactured for Fifty Cents per barrel payable in Cash, or Wheat at Market price.

From the attention they intend to pay to the above business, and the Practice they have had therein, they hope to be able to give general satisfaction.

DAVID SMITH.
ISAAC BRANSON.
Glen's Run Mills, 10th mo. 17th, 1817.

A LIST OF
Chartered Banks,

FOR SALE AT THIS OFFICE.

Smith-work.

DISSOLVED partnership in smithing, with mutual consent on the 11th of September, Harris and Newport.

The Smith-shop is now carried on by Swany, Harris & Co. Where all kinds of Edged-tools and New work may be had on the Shortest Notice. Cash paid when we find Iron and Credit will be given to customers when they find iron.

N. B. The Subscribers profess to Iron Waggons in the Neatest manner.

WM. SWANY.
ISAAC HARRIS. CO.
oct. 17—3t

REAL ESTATE.
For Sale,

THE property now occupied by the subscriber as the

Rising Sun Tavern,

in the Town of Mount-Pleasant. One of the oldest tavern stands in the village in the centre of which it is situated.—Apply to

DAVID S. EVANS,
on the premises.
oct 10—3t

BOOK OR JOB

PRINTING,

EXECUTED
At the Office of the Philanthropist,
WITH PUNCTUALITY.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at this office, are the following: viz.

———--Grammar
Lindlay Murray's School books, consisting of
————————Introduction
————————English Reader
————————Sequel to English Reader
————————English Grammar
Anecdotes for Children
True Stories
Trumbull's Voyages
Beauties of History
Blackmore on Creation
Hervey's Meditations
Christian Researches
Cowper's Works
Josephus
Brainard's Memoirs
Bloomfield's Rural Tales
American Miscellany
Life of Bownas
Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
Octavo Bibles
Christian Morals
Ussher's Letters
Phillips' Hints
Life of Penn
Piety Promoted
Mary Alexander
Penn's Maxims
Simpson's Plea
Thomas-A-Kempis
Present for a Mistress
Economy of Human Life
Elizabeth Ashbridge
No Cross, No Crown
Fry's Poems
New York Memorials
Ellwood's Journal
Life of Stanton
Margaret Lucus
Davidies
Grounds of a Holy Life
Travels in North America by R. Sutcliffe
Life of Thomas Story
Barcley's Catechism
Mary Peisley
Collection of Memorials
John Spalding
Life of Sarah Grubb
Moral Amusement
Introduction to reading the Bible
Life of Benjamin Lay

It is intended to keep constantly on hand a general assortment of such books as are generally used in school, and such as may properly be placed in the hands of children.

Society-Hill.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The
PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. ELEVENTH MONTH 7th 1817. NO. 9.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

THE
TWO LAMBS.

An Allegorical history.

It happened many years ago, in certain mountains in Asia, that two young lambs broke out of the fold where they were born, from the care of their parent, whose name was Innocence, and fell into the jaws of a fierce lion who, casting them down into the mire at his feet, tore their soft fleeces, and wounded them dangerously.

He would presently have devoured them, had not a good shepherd, who was travelling that way, taken pity upon them, and delivered them from the jaws of the lion: but in so doing, he himself received several severe wounds from the resistance which the fierce animal made.

Then he took the young lambs in his arms, the blood still running from his wounds, insomuch that it fell upon their fleeces, and washed away the mire with which they had been covered in their fall: and having carried them, by a way which they knew not, over one of the mountains in the heat of the day, he brought them at last into a pleasant little sheep-fold, surrounded on all sides by high mountains.

This valley was entirely separated from the adjoining ground by a murmuring brook, which flowed irregularly around it; and by the side of the brook were green trees, bearing fruit and sweet-smelling flowers, and affording a delicious shade. There was only one narrow entrance to this sheep-fold.

Now the shepherd did not seem to regard the pain he felt from his own wounds, but was only intent upon giving ease and comfort to the lambs. The mire was not only washed from their fleeces, and abated the severe anguish these little animals had felt: but he proceeded further to wash them in the brook, and applied certain healing leaves to their wounds; and then, having revived them with suitable food, he laid them down gently on the soft grass, beneath the trees, which sheltered them from the burning sun, and thus addressed himself to them—

"My lambs, you know that I love you, even so much as to shed my blood for you, and have saved you from the paws of the lion, and brought you with much difficulty to this safe and quiet fold: now if you will be content to dwell here, and knowing my voice, will obey it, I will provide you with every thing that is good and desirable for you; I will take care of you; and be your good shepherd; the finest grass, and the most refreshing springs of water, are to be found in this fold, and they shall be your food.

"O my lambs! if you will love me who first loved you, and if you will love one another, I will take you hereafter to a fairer pasture than this. Look to the top of that mountain, which lies exactly before you, and you will see the skirts of a fair and lovely country. The sun is shining upon the trees thereof, so as to make them look like the finest gold: beyond those trees lies a pasture-ground in which I delight to walk, and in which my sheep and lambs find perfect rest. To this place will I take you, at some future time, if you will know my voice, and hearken unto it.

"But if you stray from this fold; if you choose not to have me for your shepherd; if you eat the grass which grows upon the mountain on either side of you; my arms of love will be no more stretched over you to protect you, and you will fall again into the power of the lion, from whom I have once saved you, and who is now going about seeking to devour you."

Now, when he had ceased speaking, the shepherd left them for that time; but every day he came again to visit them, and every day he gave them some fresh proofs of his love.

The names of these two lambs were Peace and Inexperience. Many happy days did they spent together in this pleasant fold: they had excellent food, and delightful shade; they loved each other, but they loved chiefly the good shepherd, whose presence filled their hearts with gladness; and although it happened that the mountains lying in a stormy region, rain and hail would sometimes fall upon the little fold, yet the trees being thick and shadowy, generally sheltered the lambs from the inclemencies of the weather.

One day, when the shepherd visited them as usual, Peace ran forwards to meet him, and gambolled about his feet as was his custom: but Inexperience walked slowly after him, and showed little pleasure at the sight of his best friend; yet there was nothing stern or severe in the countenance of the shepherd, which could make him fear to approach him.

"What is the matter with you, brother?" said Peace, as soon as the shepherd had left them: "if you are sick, or in want of any thing, why do you not acquaint our good master with your distress? for he giveth us all things richly to enjoy."

"He cannot give me what I want," replied Inexperience, "because he has expressly forbiden it me. I want to leave this fold, and to visit those pleasant hills which lie upon our right hand, and upon our left: how fair are they to look upon! do I not see flowers of various kinds, growing in great profusion even upon the summits of the hills, and birds of many colours who sit and sing upon the branches of the trees! I can see also thick grass growing among the fresh flowers, and sheep and goats feeding upon the delicious herbage, and lambs gambolling by their sides. Oh! my brother, I cannot be happy while I am confined within this fold, and forbid to share in the pleasures, which those sheep enjoy."

Peace endeavoured to persuade his brother that he had done very wrong in gazing upon these forbidden objects, and that he ought to banish the thought of them from his mind; but finding that Inexperience did not pay any attention to his advice, he resolved to relate all the discourse that had passed between him and his brother, to the good shepherd at the next of his visits; which were generally made at the time the dew of heaven falls upon the flowers and grass.

He had no sooner fulfilled this his intention, and made his master acquainted with the wishes of his brother; than the good shepherd, calling Inexperience to him, with a look of inexpressible pity, spoke to him in the following manner—

"What renders you dissatisfied, Oh? my lamb, with the situation, in which, at so much cost to myself, I have placed you? Have I withheld any thing from you, that will make for your peace? If I have forbidden you to feed upon those mountains, it is because I know that you will meet with nothing there but bitter and unwholesome herbage, and will be exposed to many fierce and cruel enemies. O my lambs, be content to abide in my fold, and to hear my voice: be you stayed upon me, and I will keep you in perfect peace. But if you wander to those mountains, you must exchange my easy yoke for vexation and sorrow and anxiety, and my tender care for the fury of the devouring lion."

Before the shepherd took his leave of the lambs, he earnestly cautioned them to keep their eyes from straying towards these dangerous mountains. But Inexperience would not listen to the warning voice of the shepherd; neither was he to be moved by the persuasions of his brother. All day long he would stand upon the confines of the valley, looking upon the flowers which grew on the mountain-sides, and listening to the birds which sung in the trees; till the sheep and goats of the mountains, whose delight it was to draw away the flock of the good shepherd from the fold of their master, rejoiced to perceive that Inexperience was become weary of his gentle government, and began to assemble themselves as near to him as they could, and invite him to escape from the fold. "Many of us," said they to him, "have been confined in that valley as you are now; but we could not bear the intolerable restraints which were laid upon us; therefore we fled from them, and now enjoy perfect liberty here."

Inexperience easily believed what these sheep said to him, because he was desirous to do so; and, on the fatal morning, yielding to their persuasions, he leaped over the water which inclosed the sheep-fold, before his brother Peace had awakened from his innocent slumber.

His new companions received him with joy: and promised to lead him to delicious pastures, which should be his food all day; and to beds of flowers, where he should sleep sweetly all the night long.

Inexperience made haste to follow them: but it was already noon, and the sun was shining with a burning heat upon the mountains, before they had reached any of those pastures which had seemed at a distance so pleasant. And as he was now faint with heat and hunger, and wearied with climbing the sides of the mountains, he promised himself great delight in regaling upon the excellent herbage.

"Now," said one of the goats, "enjoy yourself; and satisfy your desires with this exquisite food, and drink of that water which runs at your feet."

The lamb began eagerly to browse upon what seemed so good: but how was he disappointed to find, that the grass tasten bitter in his mouth, and that even when he had eaten plentifully of it, his hunger was by no means satisfied: for the soil of these mountains being barren, there was nothing to give nourishment to the grass. He now betook himself to the stream, the clearness of which was very inviting: but, though he drank eagerly of it, yet his thirst was not at all quenched; on the contrary, it seemed increased:—He drank still more, and still he became more thirsty; and soon afterwards began to feel a feverish heat in all his veins: for near the source of this spring there, grew many noxious herbs, which, continually shedding their poisonous leaves and flowers into the water, gave it a quality which always excited thirst and fever in those who tasted it. So great was its effect upon Inexperience, that he was filled with a degree of restlessness that he had never felt before; and he besought the sheep and the goats to show him something new.

"Follow me," said one of the goats, "and I will take you to the wood, which you may see upon the next hill: even here you may discern the beautiful birds which are singing among the trees."

Inexperience looked up: but he now found, that he could not see any thing so plainly as he had been used to do; for the air of these mountains was very different to that which he had breathed in the happy valley; it was so heavy that it seemed to take from him that liveliness, and lightness of heart, which he had been accustomed to feel; and it was so thick and misty, that he could not see any thing as it really was. However, he followed the goat, till he brought him to the wood where the birds, whose feathers he had so much admired, were singing in the trees.

"The night is coming on," said the goat, "for the sun is setting behind the hills: I will take you to a bed of flowers, and there you shall lay yourself down to rest; for you must certainly be tired with walking so far as you have done to-day, and these sweet birds shall sing you to sleep. To-morrow I will return to you again. and I will lead you to fresh pleasures."

[*To be continued.*]

The following little Narrative savours so strongly of the *romantic*, that we should hesitate in believing it, had we not been told it by a Gentleman who witnessed part of the transaction:

A person who had made a considerable fortune in Philadelphia, as a butcher, went on board one of the last ships from Amsterdam, which had a number of German Redemptioners, for the purpose of purchasing one to assist him in his business. After examining the physiognomy of several of the passengers, without being able to please himself. his attention was arrested by the tranquil and composed countenance of a man rather advanced in years, but with much appearance of strength and activity. Not less pleased with the conversation of the German than with his exterior, he described the purpose for which he wanted a servant, and obtained the man's consent to purchase his indentures, provided he would also purchase those of his wife, who had accompanied him. The parties then went ashore to complete the business, attended by the captain; and upon the names of the persons being mentioned, to insert them in the writings, they were the same with those of the purchaser's father and mother; and upon further enquiry, he ascertained them to be, in fact. his father and mother, the latter declaring, that if he was their son, he had a remarkable mole upon his left arm—which proved to be the case! It is added, that nothing could surpass the joy of all parties. The Providence of God had snatched the venerable pair from poverty and servitude, and conducted them to plenty and independence, under the protection of an affectionate son. He, it seems, had run away from his parents when quite a boy, and from the continual wars in Europe neither had ever heard of the other since.

Raleigh Reg.

ON FAITHFULNESS IN LITTLE THINGS.

THE opportunities for displaying great deeds of goodness are rare, and when they do present themselves, there are many powerful stimulus to kindle magnanimity and perseverance. But the little occasions to stand firm in the cause of truth come upon us inadvertently; and almost every moment they render it necessary for us, without ceasing, to maintain a warfare against pride, slothfulness, and a domineering lordly disposition; against precipitancy, impatience, &c. opposing our corrupt wills every where, and in all things. If we will be faithful herein, our fallen nature will have no spare time to draw breath, but must die to all its propensities.

Supporting a life of godliness, is like unto successful management and Economy in outward and domestic affairs. If attention is not paid to minute matters, frugally to save, and avoid unnecessary expenses, there is a greater probability step by step of a declension in point of property than by large undertakings which naturally excite caution. He who learns, by Divine assistance, to make a right application in small matters of a spiritual nature, will not fail to accumulate much treasure as well as he who is attentive in temporal concerns. Great things are only great because many small materials are brought and combined together—he who is careful to lose nothing, will generally increase his wealth. It is well for us to consider that it is not so much what we do, as the motives of love in which our actions originate, and surrendering our own wills; this it is alone which renders our good works acceptable in the Divine sight. People judge of our actions according to outward observation, but with God those things are nothing, which in the eyes of men shine with great lustre, for he requires a sincere intention, a will ready to bend to his will on all occasions and an upright entire forsaking ourselves.

Our faith is tried more powerful in common occurrences, and less exposed to a mixture of pride, than in uncommon and remarkable concerns. We also find that we are many times more attached to certain little things than to matters of moment—for instance, some would find it much easier to give generous alms, than to deny themselves a favourite diversion. Man is very liable to become beguiled by little things, because he looks on them as matters of indifference, and imagines himself free from any powerful attachment to them; but when God commands him to forsake them, he finds by painful experience how inordinate and unwarrantable his attachment to and practice of them was; besides, through our inattention to small duties, we frequently give offence and stumble our families, and those about us; for people cannot believe that we fear God with uprightness, when our conduct in small concerns is immoderate and careless; for how can an observer reconcile the idea of our being strong and scrupulous observers of important duties that require the greatest sacrifices, when matters of small account have an undue ascendancy over us; but the greatest danger herein is, that the soul through careless indifference in lesser things, becomes gradually accustomed to unfaithfulness, grieves the Holy Spirit, and by degrees learns to account it a matter of small consequence to go counter to the will of God: on the contrary, true love esteems nothing indifferent; every thing capable of pleasing or displeasing God appearing great: not that true love drives the soul into a slavish, fearful scrupulousness, but it allows of no particular set bounds to faithfulness; it moves the mind in simplicity to pass by those things that God doth not require, but does not hesitate a moment about those things he does require, be they great or small; so that our obedience in small matters does not originate from a forcible terror on the mind; it all arises in and by a continual current and power of love, free from those slavish fears and consultations, accompanying restless, anxious, and distressed souls. Man is drawn into the way of his duty through love to God; for even in the time of greatest trial, when the spirit of truth unceasingly urges the submissive soul step by step in the observance of small duties, and seems about to divest it of all freedom, behold it finds itself on a wide plain, and enjoys the depth of peace and freedom in him.—Oh! how happy is that soul.

Finally, it is particularly necessary for those who are naturally of an inadvertent and unwatchful disposition to be mindful. Man by paying little regard to small duties, becomes accustomed to make no account of them; he does not enough consider the lead and tendency thereof;—he does not enough view the almost imperceptible ascendancy and assimilation of these things in and with his fallen propensities—he forgets the compunction and remorse, these things have heretofore occasioned:—he had rather indulge an imaginary idea of his establishment, and depend on his own judgment, (which has however ofttimes deceived him) than to settle into a constant, diligent, attentive watchfulness. We are apt to say, it is a litile thing, it is nothing, yea, it is nothing!—but it is such a nothing on which thy all depends—such a nothing as thou so inordinately lovest as to cleave to it in preference to the will of God—such a nothing, which thou wilt despise in words, in order to frame an excuse for thy non observance of it; but in the ground it is such a nothing which thou holdest fast, against the will of God, and which, if continued in, will bring thee to ruin.

Despising small things does not, as some assert, arise from greatness of mind, but far otherwise, from a short sightedness, esteeming things small which in their tendency and consequences have a very extensive reach and effect. The more we discover ourselves inclined to indifference in small things, and the more we find it a trial to us to pay attention herein, the more we ought to fear and become jealous, yea, and to cast up bulwarks against a spirit of indifference and carnal security—he that despises little things, will certainly fall by little and little. Be not afraid of a constant watchfulness of mind in small things: a godly resolution is necessary in the beginning, and the exercise and suffering thou indurest, thou hast well deserved, it being very necessary for the perfecting thy peace and security, out of which there is nothing but disquiet and backsliding. God will render this path more and more sweet and pleasant. True love is watchful and attentive without great and painful restraint of spirit.

Augustine saith,

"Quod minimum est, minimum est, sed in minimo fidelem esse magnum est."

"Little things are little things, but to be faithful in little things is something great."

Facility of Connecting the North and South Seas by a Canal.

The Edinburgh Review, on the subject of Molina's Account of Chili, furnishes the following curious and highly interesting paragraph:

"In the year 1805, a spherical chart of the sea of the Antilles, and of the coast of Terra Firma, from the island of Trinidad to the Gulf of Honduras, was constructed in the hydrographical department, by order of the Spanish government, from scientific surveys. By this chart an important discovery was made. The bay of Mandinga, an immense inlet of the sea, commencing about ten leagues to the eastward of Porto Bello, penetrates into the isthmus to within five leagues of the Pacific ocean. This prodigious bason, which is almost closed by a chain of Islands, running close to one another at the mouth, has never been navigated by any European, except Spaniards, and was never supposed to run back to any considerable extent into the country, as all the old charts in which it is marked, abundantly testify. A river, from the name of which the Bay is denominated, falls into the bottom of this gulf. This river is navigable, and we know comes very near the branch of the Chepo, a large river which falls into the gulf of Panama. We are not yet furnished with any satisfactory details on the navigable state of these rivers: but from what Alcedo tells us—from the circumstance of their navigation being prohibited by the Spanish government, under pain of death, on the express ground that it might discover the facility of the passage to the South Sea—and from the fact of the buccaneers having actually penetrated from sea to sea, in this direction, we are entitled to conclude that extraordinary facilities for the great enterprize, are here presented. The bay has ten fathoms of water at the entrance, which increases to eleven in the middle, and it has six fathoms to the bottom." The Reviewers, after proceding to adduce some statements of Herara, the famed historian of South America, draw the following conclusion—"By this indubitable authority, then, it appears that a canal of nine leagues, through a country mostly flat is all that is wanting to complete the navigation across the isthmus of Panama."

In the event of a complete and permanent independence of South America, an event highly probable—it is not unreasonable to expect that within fifty years the North and South Seas will be connected. And what a stupendous revolution it would produce in navigation and commerce! The distance to India and China would be shortened more than ten thousand miles.

[*Con. Courant.*

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SIXTH-DAY, ELEVENTH MONTH 7th.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

Western Gazetteer.

A new and valuable work has lately appeared in Albany, N. Y. entitled "The Western Gazetteer, or Emigrant's Directory." Containing much useful information, not otherwise so easy of access, it is also chequered with many inaccuracies. As the probability is that a new edition will speedily be called for, we suggest to our typographical brethren the propriety of noting such errors as fall immediately under their notice, so that a subsequent edition (which the intrinsic merit of the work will unquestionably create a demand for) may be as near as practicable correct.

It is stated in the work before us, that *Mount-Pleasant* (Jefferson county, Ohio) is twelve miles *north* of Steubenville; this is incorrect: Mount Pleasant is twenty-one miles from Steubenville, in nearly a *south-western* direction.

Wheeling, Ohio county, Virginia, is stated to contain a Church; yet no building has ever been erected there for divine worship!

Charleston, Brooke county, Virginia, contains barely one hundred houses:—the Directory gives it two hundred. The name of this town was altered, the last session of the Virginia legislature, to Wellsburg.

Fairfield is not the capital of Columbiana county, Ohio: the seat of justice is New Lisbon, the court-house of which is said to be the neatest in the state.

In "The distance from Pittsburgh to the mouth of Ohio by water," very many of the calculations differ from those laid down in describing the country on the banks of the Ohio:—thus Charlestown is stated in the table to be 79, and in the account of Brooks county 82, &c. &c.

For the Philanthropist.

TO THE MEMORY OF
TACE BATES,

Who departed this life the 11th day of the 3rd month, in the thirty-fourth year of her age.

Yes! thou art gone; those happy years
Renew their course no more,
And mingled joys and soften'd cares,
And plighted love are o'er.

Farewell! but round this bleeding heart,
Dear thoughts of thee shall twine;
And fondly cherished there impart,
The virtues that were thine.

There, mingling with the streams of life,
Thy nameless merits blend;
My dear companion—tender wife,
Sweet comforter, and friend!

And Oh! can love surpassing sense,
That sooth'd a life of pain,
Borne by a sainted spirit hence,
Revisit earth again?

Didst thou (or was it but the flight
Of fancy roving wild)
Come like an angel cloth'd in light
'Twas Tace—and she smiled.

Yes, in the silent hours of rest,
When care forgets to weep,
And wearied nature sinks oppress'd
To soft and troubled sleep;

I've seen thee fair as evening's star,
Sweet as an angel's love—
Restor'd to health—returned from far—
Or leaning from above.

But not alone, to raptured thought,
In visions thus divine,
Oft in my waking hours unsought,
Thy spirit visits mine.

And though this earth has lost its charm's,
Though sad is every scene,
And all like THESE DESERTED arms,
Is void where thou hast been—

Still, still this heart with anguish torn;
Has found a lone retreat;
A place where parted friends return,
And kindred spirits meet.

The love that in thy bosom dwelt,
O'er death extends its reign;
The sweet communion we have felt,
My spirit feels again.

And yet, can I lament that thou,
Art suffering here no more,
That songs immortal cheer thee now,
That all thy woes are o'er?—

Would I replace the galling load
Of mortal care and pain?
Or call thee from the bless'd abode,
To toil on earth again?

No—be the sore privation mine—
Thy race on earth is run;
Few of its joys were ever thine,
And of its glory none.

One holy aim, one brighter prize
Engaged thy fervent care,
To form thy spirit for the skies,
And lead thy children there.

To turn my anxious cares above,
And Oh! when we should part,
To guard the pledges of thy love,
And with a mother's heart.

The paths of death with glory shine,
When saints the call obey;
A light from Heaven, an arm divine
Are round them on the way.

I saw, I felt celestial aid
Attend thy latest breath,
My soul was with thee through the shades,
And at the gates of death.

Sweet was the close, though all around
In silent anguish hung,
Calm was thy spirit, love the sound
That trembled on thy tongue.

Rest, happy soul, thy rest is come!
Tis for myself I mourn!
And for these precious babes to whom
Thou never must return.

Rest, and may we that bliss attain,
Where thou art gone before,
And Heaven shall join our souls again,
For death to part no more.

A Louisville paper states that there are NINE STEAM BOATS building on the waters of the Ohio and the Mississippi, which will complete the number of *twenty* on those waters.

Freshet.

The river Ohio, from the rains lately experienced, has been raised to an unusual height. We understand the inhabitants of Warren, a small town near the mouth of Short Creek, were generally obliged to leave their dwellings, and retire to the neighbouring hills, until their return was rendered practicable by the falling of the water. It is said that a skiff loaded with salt in barrels, for the purpose of conveying it from one of the ware-houses, was sunk; and that much property, consisting of hay, grain, boards, &c. has been swept away.

From the Western Spy.

I yesterday sallied out of our garret to take one of my accustomed rambles about town. In these sober promenades, it always gives me a great deal of pleasure to observe the many improvements—the increase of population—the variety of merchandize—the arts, trades and manufactures—the nascent commerce, and the lively industry which distinguish our rising city. But what affords me the most amusement is to criticise the manners and conduct of my fellow-citizens; to examine the genius, turn of thought motives and peculiar traits of character of the different individuals I meet. I was in this frame of mind, when I happened to look into one of the great Banks and was gratified to see the directors, clerks and secretaries, all ranged in their several stations, and assuming an air of importance very proper for the guardians of certain valuable metalic substances. I was also diverted to see several speculators who stood leaning over the counter like so many statues of marble, and viewing, with extreme eagerness, the gold and silver as the cashier counted it out of one strong box into another. In short, there seemed to be a kind of sorcery in these metals which captivated their eyes, absorbed their sences, and held them in a motionless and profound reverie until the boxes were shut.

Upon leaving the Bank, I walked along moralizing upon the magic influence of money, and was endeavoring to refer it to some principal of Ethics, when my attention was attracted by a red flag, suspended over the door of an auction room. I was informed there was a sale of books within. Thinking this a good opportunity of encreasing my library, I went in, and impatiently waited for the auctioneer to put up some work of acknowledged worth in history, taste or science. But as nothing of this kind was offered, I left the sale, full of indignation at the insult offered to our taste and judgement by the eastern booksellers, who having collected together all the rubbish and stupid trash of their libraries—all the moth-eaten tomes of the last century, pack them off into the *Back woods*, supposing us so rude and uncultivated that we could not discover the cheat. And I must confess that they were partly in the right; for I observed some very silly and extravagant novels sell for what I thought a very extravagant price.

I next fell in with a group of merchants, who entertained me with accounts of stocks, drafts, price-currents, markets, speculations, &c. until late in the evening.

After returning to my couch, I fell asleep amidst the reflections which the incidents of my ramble had occasioned; and wh[illegible] were probably the cause of the following

DREAM:

Methought I saw the citizens of a certain town, which stands upon the banks of the beautiful Ohio, all assembled in a spacious and splendid hall; and that the Genius of the river was sitting on an elevated pavilion in the midst of them. I discovered from the wisdom and benevolence which glowed in the countenance of the Genius, combined with his lofty and independant demeanor, that he was of celestial origin; and I was told he had summoned together the citizens of the above mentioned town, in order to reward the most deserving with a medal of inestimable value. As soon as he had made known the object of his visit, I thought the whole assembly pressed forward with extreme eagerness to recommend themselves to his particular attention, and to make known their several claims to the medal in question.

The first who presented themselves were a company of Bank Directors and stockholders, each carrying under his arm a huge bundle.—They told the Genius that these bundles were composed Bank bills—that they had besides large sums of gold and silver locked up in the Vaults of the Bank, and that some of them had the honor of riding in a coach. They were going on to expatiate, with an air of triumphant satisfaction, upon their riches and the schemes they had to acquire more, when the Genius suddenly interrupted them, and inquired with a frown in what manner they had amassed so much treasure? to what use they intended to apply it? and whether their country, their neighbourhood, or even a solitary individual had been benefited by the wealth which they had so avariciously accumulated? As they were very much abashed by these queries, and knew not what answer to make, the Genius next turned his attention to several land speculators, who were each unrolling a huge packet of deeds, patents, maps and parchments, and were pointing with a pride they were unable to conceal, at the sections, lots and fractions, which they severally owned. But the Genius, putting nearly the same queries to these as he had done to the others, asked them what merit there could be in monopolizing wild lands, and thereby preventing the poor and industrious husbandman from purchasing? Upon this, I thought the speculators hung down their heads without making any reply: and that a company of merchants, who were standing behind them, retired with great precipitation, through a fear that the Genius would interrogate them in the same manner. The company was now thrown into confusion by a troop of doctors and lawyers, who came forward with an air of great assurance to put in their claims to the medal. But the Genius, willing to save them the trouble of exposing their vanity, rose from his seat and addressed his audience in the following terms. "You must know, that I am the eldest son of Liberty, and that the supreme happiness of the Republic is the constant aim of all my pursuits—the only object of my desires. Those, therefore who expect to receive the reward I offer, must prove their title to it by acts of substantial patriotism and virtue. They must show themselves to have been real benefactors to the community in which they live—that they have served their country with a real zeal for her prosperity—that they have endeavoured to preserve and perfect its institutions—that they have established schools, provided for the diffusion of knowledge, and done all their power to promote the great cause of public and individual happiness."

As the Genius finished speaking these words, I was awakened by the acclamations and shouts of applause that burst from every part of the assembly. B.

Our Garret.

ANECDOTE.

A man at Lodowe, near Montpelier, in France, having through age and infirmity become very troublesome to the family, his son, influenced by the impatience of his wife, concluded to put him into a public hospital. Against this the afflicted old man earnestly remonstrated, but in vain; and he was accordingly removed to the place. Here, observing the bed he was to lie upon, to be covered with a very dirty blanket, he besought his son, at least to let him have one more clean: this the son agreed to, and on his return home accordingly provided; but, to avoid the old man's importuning him for clean linen also, he gave the blanket to his son, about seventeen years of age, ordering him to carry it to his grandfather. The lad, instead of instantly complying, got a pair of scissors sat down, and began to cut the blanket in two; which the father observing, inquired what he was doing.—"Why father, said the lad, I think one-half will do for my graud-father, and the other may be wanted for yourself." This unexpected rebuke had such an effect on the father, as to produce compunction:—he renounced his cruel purpose, immediately went to the hospital, and restored the old man.

From the New York Gazette.

To the Editors.—It frequently occurs, that the clothes of females take fire, and the season is fast approaching in which such accidents happen, I beg to submit to the public, the following easy and effectual remedy through the medium of your widely circulated paper.

The sufferer has nothing to fear under such circumstances, *provided she fall down flat on the floor.* The flame may be then easily extinguished with the fingers; but in the event of her maintaining an erect position, or causing the smallest agitation by flight, the most fatal consequences are certain to ensue. This may be srongly exemplified by setting fire to a piece of linen, which, if held in a perpendicular position, will quickly consume; but if placed in an horizontal one, will continue to burn slowly, and with great ease may be extinguished. I do not claim the discovery of the above remedy myself, having frequently seen it published in England, where it has been always practised, with the greatest success, by females under such dangerous circumstances. Yours, &c.

A Constant Reader.

ANECDOTE.

In conversing with a person of distinction in the community, on the universality of Divine grace, he related the following anecdote, which I give in nearly his own words. "When I was a little boy, I went to a school, which assembled by the ringing of a bell; and one morning, on hearing it, I hastened into my father's chamber, to receive a penny or two, which he daily gave me to buy a cake by the way, but found him in a sound sleep. The case was urgent, and as I feared to awake him, I thought I might venture to take my usual stipend from his pocket, and tell him at my return what I had done, not doubting my reason for it would satisfy him. I accordingly took it, but instantly felt it was wrong; and, by the time I reached the head of the stairs, my uneasiness increased to so great a degree, that I could not proceed till I had replaced the money; which having done, I went off quiet and contented. Now, sir, (said the relater) is this what the society of friends allude to, as an universal principle in the heart of man?" I answered yes: "why then, replied he, I have been more of a Quaker than I thought myself, from my early days; and the remembrance of this occurrence has proved cautionary to me, on many occasions, in my business and conduct, ever since."

Dillyn.

In passing from Fayetteville to Wilmington in North Carolina, I put up one night with a farmer, whose feelings were more humane than his neighbours, and who was much disgusted with the method of treating slaves in that country. He informed me that the Negroes often stole articles from him, and that he used frequently to remonstrate with them on the subject, telling them if they must steal they ought to take from their masters, and not from their neighbours. Their answers uuiformly were, that they must steal or starve, and that they dare not steal from masters, for if they did, and were detected, they were sure to suffer every thing but death; that they stole from such as they thought would not inform against them, if detected; that if their masters would give them one pound of meat a week, they would never steal from any man. Knowing, as I did, that it was the custom in a great part of the country, to keep their slaves on one peck of corn a week each, without a mouthful of any other kind of nourishment, this honest confession on the part of the poor Negroes excited emotions in my bosom, not easily described. I thought the request a reasonable one, and could not suppress the ejaculations, Great God! and is it possible that any of thy intelligent beings, enjoying the common bounties of thy providence, whose store-houses are filled with the products of the labor of these very slaves, to which they deny a mouthful of meat to appease the cravings of hunger? 'Tell it not in Gath; publish it not in the streets of Askelon.' Is there a man in America, treading upon its soil, breathing its pure and free air, who has a drop of American blood running in his veins but that must sicken at the recital.

—Advertisements—

NOTICE.

THE stated semi-annual meeting of the Union Humane Society, will be held in the town of Mount-Pleasant, at Hopkin's Tavern, on the 14th inst. at 3 o'clock, P. M.

It is desired that the members be punctual in their attendance, as business of importance is expecsed to claim their attention.

WILLIAM JUDKINS, Secretary.

NOTICE,

IS hereby given to all persons indebted to the late store of James P. Stuart, in Mount Pleasant, to come forward and discharge the same, to James Judkins, Esq. who is duly authorised to collect the same, or to the subscriber, as no longer indulgence will be given.

JAMES P. STUARD.

FOR SALE,

476lb. Mill Weights.
Nov. 7—3t

Bank of Mount-pleasant.

11th mo: 3rd, 1817.

THE Directors at their meeting this day, declared a dividend of four per cent. for the last six months, on the stock paid in, agreeably to the provisions of the Charter.

L. WALKER, Cashier.
11th mo. 7th—3t

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Connehy, dec. on WEDNESDAY the 26th of Nov. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 27th of November,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Connehy died, seized. A few months credit, and due attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—3t*

For Sale,

A LARGE and commodious new brick building and the lot on which it stands, situated on the main street, in the centre of the town of Mount-Pleasant, and now occupied by the subscriber as a house of entertainment, well known as the "Goddess of Peaee."—Also, large, new and convenient stabling.

CALEB EVANS.

Nov. 7—3t.

Cash for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill-Grove

TAILORING.

THE Subscriber respectfully informs his Friends and the Public, that he has commenced Business in New Trenton, about one mile West of Mount-Pleasant; and promises to bestow the most persevering and undivided attention to those who favour him with their Patronage. On reasonable Terms.

ZEBULON WORRALL.

10th Mo. 24th 1817.

NOTICE.

THE subscriber, some time in December last, gave a note payable in six months, to a man by the name of Elisha Hawkins, for sixty-eight dollars. This is to forewarn all persons from taking an assignment on the said note, as I am determined not to pay it, as he owes me more than the amount.

M. C. KIMBALL.

oct. 24—3t*

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

A LIST OF

Chartered Banks,

FOR SALE AT THIS OFFICE.

BOOKS.

Among a variety of books, in the various departments of literature, for sale at th office, are the following: viz.

Practical Piety
Journal of Thomas Chalkley
Barcley's Apology
John Grattan's Journal
Spencer's Life
Fothergills Sermons
Smith's Fragments
Octavo Bibles
Christian Morals
Ussher's Letters
Phillips' Hints
Life of Penn
Piety Promoted
Mary Alexander
Penn's Maxims
Simpson's Plea
Thomas-A-Kempis
Present for a Mistress
Economy of Human Life
Elizabeth Ashbridge
No Cross, No Crown
Fry's Poems
New York Memorials
Ellwood's Journal
Life of Stanton
Margaret Lucus
Davidies
Grounds of a Holy Life
Travels in North America by R. Sutcliffe
Life of Thomas Story
Barcley's Catechism
Mary Peisley
Collection of Memorials
John Spalding
Life of Sarah Grubb
Moral Amusement
Introduction to reading the Bible
Life of Benjamin Lay
Christian Researches
Cowper's Works
Josephus

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. ELEVENTH MONTH 14th 1817. NO. 10.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

THE TWO LAMBS.

(Continued.)

Inexperience thanked his new friend for his kindness, and while he laid himself down on a bed of flowers of various colours, scarlet, blue, and yellow, he said to himself, "I shall now be happy." For some time he delighted himself with the smell of the flowers, with listening to the songs of birds, and admiring their gaudy plumage: but in a little while he perceived that the birds never varied their notes; and after hearkening to them for some time, their voices became harsh and unpleasant; so that at last he was quite wearied, and turned his ears from them in disgust. And when these birds spread their wings to fly: he discovered that their fine feathers were only borrowed—their natural plumage was of a dusky colour.

Inexperience now laying down his head, tried to compose himself to sleep: but the smell of the flowers, lately so sweet, became so powerful by the night air, that he was unable to endure it; and rising up, he endeavoured to find some other resting-place. But the sun had long been set, the night was cloudy, and no star was seen. He was in perfect darkness; and he feared to move, lest he should fall into danger. At length, however, he found his way to a tree, at the foot of which he collected some dried leaves, and laid himself down upon this hard bed to sleep.

But now the wind, sweeping from the hills above, began to rise and rock the trees, the shelter of which could not screen him from the cold blast. The owls shriecked in the depths of the woods, and the bats flapped their wings over his head.

It was very long before Inexperience could take any rest: his mind was filled with many distressing thoughts; his tender limbs were chilled with cold; and he was terrified with the strange voices of the birds of night; and, when at last he fell asleep, his slumbers were continually disturbed with painful dreams. Sometimes he thought, that he saw his innocent brother sleeping quietly on his bed of soft grass, sheltered from the breezes of night by bowering trees: sometimes he thought that the good shepherd came to him, and called him with a stern voice, and frowned upon him: and again he would wake in terrors, fancying that he was pursued by the lion, and was almost within his jaws. The next morning, when he was visited by his new companions, he complained to them of his disappointments, informed them how uneasily he had spent the night, and inquired if it would be possible for him to return to his brother.

"It is easy to perceive," said one of the goats, "that you have as yet worn only your first fleece. We did not take you to be so chicken-hearted, when we invited you to free yourself from those burdens and restraints, which none but the weak and timid will suffer to be laid upon them. But I see that you have not spirit to enjoy that noble liberty, which lately you desired so much."

Inexperience replied, that the goat mistook his character; and that he would soon find he knew how to enjoy his liberty: "but," added he, "you have certainly deceived me; for all the pleasures you have offered to me have proved quite unsatisfying, if not bitter and disgusting."

"It is true," answered the goat, "that you met with some disappointments yesterday; but that will not be the case in future: I shall lead you to-day to pastures, where you may feed abundantly upon the most excellent grass."

Inexperience believed the goat; and, although his promises were deceitful, and the lamb again complained of his disappointment, yet his companions daily found means to give him new hopes, which they were never able to satisfy. He was often led in search of new pastures, over hills and rocks, far more steep and difficult to ascend than the mountain over which the shepherd had carried him, when he had rescued him from the lion, and was conveying him to the quiet fold. Here his delicate feet were pierced with stones, and his white fleece torn with thorns, and soiled with mire: but, besides all these difficulties, which were never repaid with any thing really worth possessing, the sheep and goats, who had at first treated him with so much kindness, now ceased to pay him any attention. They not only left him to take care of himself, but they even began to quarrel with him, as was their custom among each other, especially when they meet with any unusually fine herbage, which each was desirous to secure to himself, and hinder his companions from enjoying.

But what distressed Inexperience above all, were the roarings of wild beasts; which he often heard in the dead of the night, proceeding from caverns in the rocks, and thickets in the deep wood. Many nights did he pass without sleep, trembling for fear of the lion, whom he expected every moment to devour him.

Many long winter nights and summer days had passed away, since Inexperience had left the pleasant fold; when late one evening, being quite spent with fatigue, and parched with intolerable thirst, he laid himself down on the grass to bemoan his unhappy state. "How could I ever desire," said he, in a sorrowful voice, "to quit that happy valley, where I was safe under the care of the good shepherd! With what delicious grass did he feed me, and with what excellent water from living fountains did he refresh me! and how did he lay me down to rest in cool shades, while his arms was stretched over me to protect me, that the sun might not light upon me, nor any heat! And Oh! my much-beloved companion! Oh! Peace! Peace! with thee I was wont to rest on the soft grass, and with thee to rise in the morning in haste to meet our beloved master! Oh! my shepherd! Oh! my brother! why did I ever leave you? and what have these mountains given me, in exchange for the pure and peaceable delights I have lost? Alas! alas! all the pleasures that are offered me here bring me nothing but daily and bitter disappointment? And where is the liberty I promised myself? Here I am the slave of dread and anxiety, and of desires that are never satisfied: but when I was the obedient lamb of my shepherd, who loved me, and had shed his blood for me, I lived in perfect liberty; for he taught me to desire nothing but what was good for me, and all that was good for me he gave to me."

While he was thus lamenting himself, he ~~was~~ interrupted by the groans of some one in distress; and turning round, he perceived a wounded sheep making his way towards him with great difficulty; and he had scarcely reached the spot where the lamb was resting, than he laid himself down, and seemed to be in the agonies of death.

[*To be continued.*]

LONDON, Sept. 5

Extraordinary Restoration of a Drowned Person.

Sunday morning about seven o'clock, a young man named English, was bathing with two friends, near the top of Serpentine River, Hyde Park; they left swimming and began to dress themselves: when English called to them for "Help, help!" They supposed he was pretending to be drowning for the purpose of getting them into the water again, and disregarded his cries until they saw him sink several times—They then took off their clothes, except their stockings, and rushed into the water; but having 40 yards to swim before they got to him, he had disappeared. They severally dived about the place for some time, and one of them came in contact with the body and brought it to the surface of the water; and they alternately swam with him till they got him to the bank of the river. They dressed themselves and called for assistance, but half an hour had elapsed before the body was carried to the Humane Society's house by his companions and Mr. Jones, a Bow street officer. Mr. Cronie, the house surgeon at St. George's Hospital, was sent for; previous, however, a gentleman present put him between warm blankets and got the warm bath ready. Mr. Cronie, on his arrival, bled him and put him in the bath, and used those means which have proved successful, on similar occasions when animation had not been long suspended; and by their exertions had the pleasure of restoring the apparently dead man to life and to his family. In the course of a few hours he was conveyed home by his companions.

From the Chester and Delaware Federalist.

The following stanzas were copied for the Federalist, if the editor should think them worthy of a place in the PARTERRE. They are not to be found in any American edition of *Montgomery's Poems*, nor have I seen them in any of our papers.

T. K.

TO THE MOON—BY MONTGOMERY.

What is it that gives thee, mild planet of night,
That secret intelligent grace?
Or why do I gaze with such tender delight;
On thy fair but insensible face?

What gentle enchantment possesses thy beam
Beyond the warm sun-shine of day,
Thy bosom is cold as the glittering stream
Where dances thy tremulous ray.

Can'st thou the sad heart of its sorrow beguile
Or grief's fond indulgence suspend,
Yet where is the bosom but welcomes thy smile,
And loves thee almost as a friend.

The tear that looks bright in thy beam as it glows,
Unmoved thou dost ever behold—
The sorrow that loves in thy light to repose,
To thee it has never been told.

And yet thou dost sooth me, and ever I find,
While watching thy gentle retreat—
A Moon-light composure steal over my mind,
Poetical, pensive and sweet.

I think of the days that forever are fled,
Of follies by others forgot,
Of joys that are vanished, of hopes that are dead.
Of friendship that were, and are not.

I think of the days that forever are fled,
Of follies by others forgot,
Of joys that are vanished, of hopes that are dead,
Of friendship that were, and are not.

I think of the future, still gazing the while.
As if thou couldst these secrets reveal,
But ne'er dost thou grant an encouraging smile,
To answer the mournful appeal.

Those beams that so bright through my casement appear,
To far distant scenes they extend,
Illumine the dwelling of those that are dear,
And sleep on the grave of a friend.

Yet still I must love thee, mild Queen of the night,
Since feeling and fancy agree,
To make thee a source of unfailing delight,
A friend and a solace to me.

SYNOD OF PITTSBURG.

By a resolution, passed on the 10th October, 1817 the Synod directed the publication of sundry extracts from the minutes of its proceedings, including the result of their deliberations respecting Intemperance and Dancing.

INTEMPERANCE.

The committee appointed to prepare a prefatory address to the public, on the use of ardent spirits, reported; which report was adopted, and is as follows:

Whereas the Synod of Pittsburgh cannot but view the use of ardent spirits (except as a medicine) as a source of multiplied evils; injurious to the temporal and eternal interests of individuals, and subversive of the peace and happiness of families, and of society in general: and whereas notwithstanding all past efforts to check the progress of this destructive vice, there is still cause to lament its prevalence: therefore, the Synod, encouraged by the approbation with which the General Assembly, and the religious public at large, have been pleased to notice their former resolutions on this subject, and sensible of the obligations to employ all their endeavours to guard the public morals against the increasing danger with which they continue to be threatened by this insidious enemy—

Resolved, That the resolution of the Synod of last year, be re-printed, and be read from the pulpets of the respective ministers of this Synod, accompanied with a sermon on that subject.

"And whereas the Synod were unanimously of opinion, that the excessive use of ardent spirits produces idleness, poverty and wretchedness; destroy health and reputation; introduces discord into families and larger communities; it enervates the strong, and changes many of the wise into idiots; it threatens to sweep our land as with the besom of destruction, and calls loudly on the friends of religion, order, science and humanity, to exert their influence in checking an evil, so alarming in its consequences, and so ruinous in its effects.

"Therefore, Resolved, That ardent spirits ought never to be used, except as a medicine; that the free and common use of them at the raising of buildings, at military musters, and other public and social occasions, is unnecessary and pernicious; that the custom of making them a part of the entertainment at social visits, is one of those fashions of the world to which christians ought not to conform; that the habitual use of ardent spirits in families, and by labourers, is training up thousands for poverty, disgrace, the prison, the gallows, and eternal misery,

"The Synod therefore recommend to all the ministers and professors of religion within their bounds, to abstain from the unnecessary use of ardent spirits, and to endeavour, both by precept and example, to check the progress of this growing and destructive vice."

—

Resolution against Dancing.

The following enquiry was brought forward by the committee of bills and overtures, viz.

What is the duty of a church-session, in relation to those church members, who attend balls and other places of fashionable amusement.

The Synod proceeded to the consideration of the duty of church-sessions, in relation to church members, who attend balls and other places of fashionable amusement.

Upon this enquiry, the members were called upon to give their opinions individually; this was done with freedom and entire unanimity, viz: That attendance upon balls, dances, routs, theatrical exhibitions, and other amusements, is censurable in the members of our churches. And the Synod were induced, at this solemn and interesting period of the conflict of the church of God against the depraved ensnaring spirit of the world, to enjoin upon all churches and church sessions, in their connexion, to perform their duty with prudence and firmness, and farther enjoin upon the members of their several congregations, to be aware, that when God appears to be arising, to promote extensively, the interests of the Redeemer's kingdom, they appear decided: not of the world; not actuated by its spirit; nor devoted to its pleasures. They warn you, with earnestness and affection, to conform to your holy calling. Come out from the fashions which defile with sin, and seduce from God. We pray that none of our dear flocks may be found amongst the enemies of our Saviour, when he cometh; frustrating, by their opinions and practices, the labors of his ministers; weakening their hands, and promoting the cause of the good of this world, instead of coming forth to the help of the Lord against the mighty.

It was, therefore, on motion, resolved unanimously, That this Synod view these practices censurable; and church sessions are enjoined to act accordingly.

MATTHEW BROWN,
Moderator.
FRANCIS HERTON, Clerk.

Origen of the day of the week.—Lord Mansfield in a letter upon this subject of English history, says, "the Saxons brought their own gods with them to England, viz:—The Sun, Moon, Tuisco, Wooden, Thor, Friga, and Seater; and in imitation of the Romans, dedicated to them respectively the days of the week. Hence the names of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday."

It is a singular fact, that the trial by jury, in civil actions, should not have taken place in Scotland until the last year, the first instances of the kind having occurred in January, 1816, at Edinburg. It is two centuries since the crowns of England and Scotland were united in James the 1st. and one century since the complete political union of the kingdoms under one legislative power. That so important a part of the English system, as the trial by jury, should not have found its way into Scotland until this late period, is truly extraordinary.

N. Y. Daily Adv.

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SIXTH-DAY, ELEVENTH MONTH 14th.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

A malignant fever is raging in many parts of Ireland. In Londonery 100L. (444 dollars 40 cents) have been expended in coffins for the poor, during the short space of time the fever has raged.

An edict has been issued by the Minister of the Interior of Prussia, recommending toleration to the Clergy, and ordering the word Protestant to be erased from their forms and Evangelic substituted.

For the Philanthropist.

Effect of Prejudice.

> If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself. LEVT. XIX. 33.

Raised near Richmond in Virginia, by a master who was not so much prejudiced against the people of my colour as many of the white people are, he very kindly gave me the opportunity of gaining some literary knowledge, both by sending me to school when a teacher could be found to receive me, though this was rare, and by causing me to be instructed in the family. Making the best use of these advantages, enabled me to acquire the art of reading pretty well; and to write so as to give this account of myself.

It was my master's pleasure I should be free at the age of twenty-one years; previous to which time he departed this life, leaving me a tract of land in Ohio, and a money legacy to aid in my settlement there.

From white penple who had explored Ohio, I learned, not only that the land was good, but also that the constitution of that state was congenial to liberty. My tortured feelings on account of the ills to which I saw too many of my comrades subjected, in a state of slavery, rendered the word *liberty* doubly dear to me. I often wondered, when but a lad, how it happened that black people should be slaves to the whites; and as I grew up, I took particular notice of whatever I heard said by white people upon the subject.

One day in looking over my master's library, I found a book entitled "The History of the Rise, Progress and Accomplishment of the Abolition of the African Slave-trade, by the British Parliament." I learned from reading this book, that my forefathers were bronght from Africa; and as I advanced with the painful history, I became also acquainted with the causes which led to our being brought hither:—and the *manner* too!

O avarice—sordid avarice! what lavish waste of human life hast thou cost my native land?—what incalculable misery hast thou perpetuated to my unfortunate countrymen down to the present day.

Alas! I fear too many of the white people have but an imperfect knowledge of the Slave trade as represented by the great Philanthropist Thomas Clarkson.

But we need not go back to the slave trade for instances of cruelty and oppression. whilst at the present day, and in our own country, so many cases exist, the mention of which must excite in every humane mind mingled emotions of pity and indignation.

Many sad spectacles have I been made to witness in the land which gave me birth. In the country of my nativity, a few years ago, an overseer of a wealty Gentleman, so called, having first treated the Slaves under him with excessive cruelty; whipping one to death, and causing others to run away, as it is there termed, set out in search of some that had eloped; found them in the neighbouring wood, and shot one or two of them down on the spot. A Court was held on the occasion and after a sort of mock trial, the murderer was acquited.

A few nights after, several of the comrades, and perhaps, relations of the deceased, much exasperated no doubt, to see their fellow men shot down like beasts of the field, and seeing no hope of redress in any other way, resolved upon making an attack upon the murderous overseer whilst he lay in bed, and by breaking some of his limbs, disable him from commiting similar outrages upon them in future. They however, wounded him mortally, in the affray, of which he died in a few days. What then was to be done? The men of my despised colour, two or three in number, were drawn up and executed, almost without benefit of Clergy.

Had the court in the first instance acted impartially, and sent the Overseer to the Penitentiary for a term of years, his life, and the lives of the poor slaves, would in all probability have both been prolonged. But I am far from justifying the retaliatory conduct of my infuriated brethren. I would have had them on this trying occasion acted as I believe hundreds of our colour have heretofore done, when under grievous sufferings—exclaim with pious resignation, in the language of a crucified saviour, "Father forgive them, they know not what they do."

Passing over the hardships which my enslaved brethren have to pass through in Virginia, in their common servitude; their exposure in all weather, early and late; their scanty provisions; want of sufficient clothing; the many stripes and hard usage which they receive at their masters' hands, and above all their being unfeelingly torn asunder from the nearest ties of life,—I come to speak of the cap-sheaf of wanton cruelty.

This is the custom of *patrolling*:

which may be thus described: a company of from six to ten white men get together and perform their nightly circuits in each neighbourhood; with one of their number at their head as captain. Their practice is to visit the haunts of the poor blacks, in order, as they say, to suppress insurrection. Thus whiping into the minds of their devoted slaves the very thing which they pretend to guard against. For if in their way they meet with a black man from home, no matter what the occasion, whether bound to a place of worship; on a visit to a near relation; or, after a hard days labour, hastening as on the wings of love to the bosom of a beloved consort, he is liable, and almost certain, to be severely whipped, unless he can produce a written pass from his master; and this some unfeelingly withhold, whilst the haughtiness of others will scarcely permit them to hear such an application from their poor slave, although made with trembling obsequiousness. A recurrence to these melancholy facts bring to my mind the bewailing language of my departed brother Mungo:

"Why then am I devoid of all to live,
That manly comforts to a man can give?
To live—untaught religion's soothing balm
Of life's choice arts; to live—unknown the calm
Of soft domestic ease; those sweets of life.
The duteous offspring, and th'endearing wife?
To live—to property and rights unknown,
Not e'en the common benefits my own!
No arm to guard me from oppression's rod,
My will subservient to a tyrant's nod!
No gentle hand, when life is in decay,
To soothe my pains, and charm my cares away;
But helpless left to quit the horrid stage,
Harrass'd in youth; and desolate in age!"

But what is much to be deplored, the practice of patrolling, is, I believe, authorised by law. *Twin-sister* of another law of Virginia, enacted to prevent the emancipation of Slaves. This law provides that any slave thereafter emancipated, shall leave the State within 12 months, or be taken up by the Overseers of the poor and again sold as a slave. And what may deepen this foul blot of christian legislation, some I understand, have, since I left that coutry, fallen victims to its force. Then what man being accessary thereto, "and having human feelings, does not blush, and hang his head, to think himself a man;" not to say a Christian.

Oh! Richmond, the metropolis of my native state, thou that issuest such iniquitous laws! I fear unless thou relent in thy unjust policy towards my deeply injured brethren, thy doings like Egypt of old, will penetrate the ears of heaven; and thy plagues will hover thick about thy head. Ah! hast thou not already received an awful token of Divine displeasure? But if a prophet was to come to thee with tidings of this kind, I fear thou wouldst treat him no better than Ahab did Micaiah the true prophet of the Lord.

Were the tables turned, and we had the power thus to treat the white people; daily perverting the gospel of Christ, and disregarding the most essential commands of the great Jehovah; I should fear the awful ends which befel Ahab, Jezebel, Haman and others whom we read of in the good book, would be our portion, or the portion of our posterity.

The iniquity of slavery every enlightened mind is forced to acknowledge. As early as the days of the great Milton we find the practice condemned.

"O execrable son, so to aspire
Above his brethren, to himself assuming
Authority usurpt, from God not given;
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man
He made not Lord, such title to himself
Reserving, human left from human free.

The great General Washington after having atchieved the independance of these United States rested not satisfied until He also liberated the slaves which he held—A noble example for those to follow who profess to imitate his patriotism.

The great question then is, with the reflecting part of the Slave holders, what can be done to remedy the enormous evil? whilst others, and much the greater number I fear, seem vainly to suppose the grand desideratum consists in adopting Pharaeh's policy:—in doubling if possible our afflictions, and in exacting the service of their poor slaves with increased rigour. Comparable to adding fuel to fire, as the most ready way to extinguish it.

If I might be allowed to express a sentiment upon this, to me, deeply interesting subject, I would advise the rulers of government, in the slave States, to unshackle the consciences of men, by repealing all laws which militate against the gradual emancipation of slaves:—promote the education of the young blacks—and prevail with congress, to set apart a district of unappropriated land on this continent, as an asylum for those who from time to time obtain their liberty.

Some may query, why I so decidedly prefer an asylum on this continent, to being colonized on the coast of Africa.

My reasons are, 1st. I doubt whether the proposition of sending us free negroes to Africa, is not something like the meretricious glare of friendship. That under the pretext of doing us a service, our benefactors wish to rid themselves of a people whom prejudice has induced them to esteem as a nuisance to society.

2d. I conceive the largest sum which Congress, under present circumstances, could apply to this object, would not annually transport, and settle in Africa, a number more than equivalent to our increase by birth.

3rd. The traders to Africa for slaves, in order to give dispatch to their nefarious designs, having introduced among my unfortunate countrymen a system of warfare, we might with reason fear, our new colony would be liable to their depredations, in conjunction with their instigators, some of whom have not yet abandoned the slave trade.

4th. We dislike again to be subjected to the dreadful mortality and sufferings which prevailed in our transportation to, and settlement in this country.

5th. Has not the sweat, labour, and even lives of our fathers, and grand-fathers for more than a century, given us some claim upon the justice, and generosity of this government?

6th. Why, with this dear bought claim, should we be exiled to a foreign-land in quest of a home, whilst there are yet on this continent millions of acres of wild land; and whilst too, Europeans by thousands, are invited into this country to fill up this unoccupied land.

Lastly, we rely much upon the judgment of our worthy friend and brother, Paul Cuffee, who three times visited the continent of Africa with a view of being useful to the people of his colour; and who gave it as his opinion that a part of this continent was far more eligible for the contemplated colony than that of Africa.

Until, however, something of this kind is done, if the free Negros, disdainfully so called, are to be allowed to live at all; give them some of the valuable privileges of life; that stimulated thereby, they may acquire both property, and reputation.

But I omitted to make a remark upon the main object which seems to be held up to public view in colonizing us in Africa. Which is the propagation of the gospel among our savage brethren. We would ask where, and of whom, have we learned the gospel? We have, it is true heard the white people in their Sermons &c. use the words, which we, who can read, find written in the Bible; but we do not see those excellent precepts put in practice. We of all people have the best right to know that they do not do justly, and love mercy. That they do not do to others, the things which they would have others do to them. We hear them repeat the Lords prayer, but how can we believe from their conduct towards us, that they sincerely wish his kingdom to come, and his will to be done on earth, as it is done in Heaven. I grant there are some, and I hope not a few, among the different denominations of religious professors, who endeavour to practice what they profess; and who have, like the Apostle Peter, seen in the true vision, that deteriorating distinctions ought not to be made amongst men on account of colour; but that of every nation, they that fear God and work righteousness, are accepted with him—and with them. These, in an awful hour which must Overtake all, will not, there is reason to hope, be like the fig tree which our Saviour visited finding sightly leaves thereon, but no fruit.

[*To be Continued.*]

For the Philanthropist.

Emigration to the West.

"We have been furnished by a friend, says the Wellsburg Gazette, with the following account of waggons which crossed the river at this place, from the first to the sixteenth inst.—*Two hundred and forty-six.* After this we hope to be able to give a statement weekly."

All the main roads through the State of Ohio, exhibit a scene of bustle and activity unusual even here, where the tide of emigration has flowed in an unceasing current. From nearly every point of the compass, are we met by strangers, who retire from the heat of the south, the cold of the north, and the intolerant shackles of the eastern world, to settle on the rich soil of the West.

A Haverhill, Ma. Paper of the 4th ult. says: "On Tuesday last, sixteen waggons passed through this town on their way to Indiana. They contained 120 men, women and children, principally from Durham, the District of Maine, accompanied by the Minister of the town, whose object is to purchase and settle a town in that State. It is also ascertained that within the last thirteen days no less than seventy-three waggons, containing an average of six souls each, have passed through this town for the western country."

A letter received from Philadelphia by the writer of this article remarks,—"I can scarcely walk a square without meeting with Irish, Dutch, English and Scotch Emigrants, whose destination is principally Ohio and Indianna."

In a period of twenty years or less, we may fairly calculate on a majority of the citizens of the United States being found west of the Allegheny mountains. This will appear more than problametical from the ensuing extract from the Lancaster Journal: "A few years since, what is now the State of Tennessee, was a howling wilderness. At the late election in that state for Governor, nearly 44,000 votes were taken in."

M. M.

Malaga Wheat.

I have recently assisted in measuring and weighing some of the great *Malaga Wheat* raised on the farm of Nath. Gilman, Esq: in this town—the experiment was made with great care and exactness, and the result showed the weight to be 67 1-2 pounds to the bushel.

This species of wheat is probably superior to any in America—the flour made from it does not suffer in comparison with the best Philadelphia or Baltimore flour.—There are perhaps other species of wheat in this district, that yields as much as this, but this has never been affected by *smut*, to which all other kinds are subject.

A single head of this wheat was brought home to this town in 1810, by a man who plucked it from a field in Malaga—from various accidents only a few quarts was obtained until 1816. The present season there were probably raised 100 bushels of it.

Exeter Watchman.

ERUPTION OF VESUVIOUS.

Naples, July 20.

The present eruptions of Vesuvious are astonishing: copper, iron, alkaline acid, sulphur, sulphuric acid, chalk, and ammoiac, from salts that are sometimes in a mass, and sometimes divided. It is observed that copper is very much mixed with volcanic matter; quantities of it are found among the different kinds of lava.

Peach Trees.

Benjamin Prince & Co. Flushing, L. I advertising Peach Trees for sale at their Nursery, remark—"As the great loss of Peach-trees by the disease called the Yellows, has deterred many from planting them, directions will be given to those who purchase them, which, if attended to, will enable them to preserve their trees in a healthy state, and to have peaches in as great plenty as in former years." —This would be "a secret worth knowing." And yet, we suspect, there is no great mystery in it. A friend of ours in Pennsylvania has an orchard of 12 or 15 acres, which he keeps up without any difficulty. After bearing about three years, the trees generally begin to decay, when their places are supplied from his nursery; and thus his orchard is maintained in a flourishing and productive state—as much so, as any we ever saw in former times.

[*Trenton Paper.*

Productive Corn.

BOSTON, MA.

Two ears of corn are deposited at Merchant's Hall, Boston, as specimens of a kind raised at Roxbury, this year, which yielded 82 bushels and a half to an acre, and weighed 65 lbs. the bushel. The seed was brought from Canada. It was planted the 1st of May and harvested the 15th of Sept. The cob is small.

Literary.

We have read with great pleasure a short Essay, just published in England by the venerable pious LINDLEY MURRAY, and by him sent to Dr. S. L. Mitchill of this city, entitled—"The Duty and Benefit of a Daily Perusal of the Holy scriptures. in Families." This truly excellent little work is written with the elegance and simplicity which characterize all the writings of the respectable author, and is calculated to produce great good wherever it shall be circulated. If we may be allowed to express the opinion, we think it extremely well calculated for the use of those Religious Societies, whose object is to distribute **TRACTS** among the poor and destitute. The strong practical reasons, as well as arguments, which it contains in a very small compass, in support of the duty which it recommends, cannot fail, in greater or less degree, to produce this effect. We understand it will shortly be published from the press of Messrs. C. Wiley & Co. of this city.

[*N. Y. Daily Adv.*

Christian Recreation

From Barclay's Apology.

Now if any will plead, that for relaxation of mind, there may be a libetry allowed beyond these things, which are of absolute need to the sustenance of the outward man, I shall not much contend against it; provided these things be not such as are wholly superfluous, or in their proper nature, and tendency lead the mind into lust, vanity, and wantonness, as being chiefly contrived and framed for that end, or generally experienced to produce these effects, or being the common engines of such as are so minded to feed one another therein, and to propagate their wickedness, to the impoisoning of others; seeing there are other innocent divertisements which may sufficiently serve for relaxation of the mind, such as for friends to visit one another; to hear or read history; to speak soberly of the present or past transactions; to follow after gardening; to use geometrical and mathematical experiments, and such other things of this nature.

Idleness.

Queen Mary, wife of William the third, used to say, that she looked upon idleness as the great corruptor of human nature, and believed, that if the mind had no employment given it, it would create some of the worst to itself; and she thought, that any thing which might amuse and divert, without leaving a dreg and impression behind it, ought to fill up those vacant hours that were not claimed by devotion or business. "When her eyes (says Bishop Burnet) were endangered by reading too much, she found out the amusement of work; and in all those hours that were not given to better employments, she wrought with her own hands, and that sometimes with so constant a diligence, as if she had been to earn her bread by it. Her example soon wrought on not only those that belonged to her, but the whole town, to follow it, so that it was become as much the fashion to work, as it had been to be idle.

Charity.

From Hoyland's Epitome.

The present age displays a prospect very different from the scenes exhibited in the days of religious bigotry and intolerance. The different professors of Christianity, if they disagree on some subjects of religious opinion, manifest a liberality of sentiment, and a spirit of religious charity, unparalleled in any former period. There are few Christian couutries wherein persecution is carried to any great extent; and where it is not entirely extinguished it is rapidly on the decline.

Importing Company.

An Importing company with a capital of three millions, is about to be established in Baltimore. Its object is to afford a seasonable, regular, and full supply of goods from all parts of the world, for the country trade, on the most liberal terms. The character of the gentlemen who have embarked in this grand undertaking, gives us the most favourable prospects of its complete success—to the advantage of the stockholders, and in securing for the city of Baltimore its rightful share of the trade of the interior.

Nile's Register.

Intemperance.

The Catholic legends tell us of of some hermit to whom the Devil gave his choice of three crimes; two of them of the most attrocious kind, and the other to be drunk. The poor man chose the last, as the least of the three; but when drunk he committed the other two.

Death bed Reflections.

A collection of the death bed speeches of men of distinction, could not fail to instruct. Louis XIV, said to his attendants, 'It is not so hard to die as I imagined.' 'Now it is come,' exclaimed Sterne. 'Life, said the marshal Saxe, is a dream. Mine has been a very fine one—but it has been short.' The grand Saladin, Sultan of Egypt, on his death bed, ordered that a shroud should be carried on a spear and a herald proclaimed, 'Saladin, the conqueror of Asia, out of all the fruits of his victories, carries with him only this shroud.

—Advertisements—

NOTICE.

THE stated semi-annual meeting of the Union Humane Society, will be held in the town of Mount-Pleasant, at Hopkin's Tavern, on the 14th inst. at 3 o'clock, P. M.

It is desired that the members be punctual in their attendance, as business of importance is expecsed to clain their attention.

WILLIAM JUDKINS, Secretary.

NOTICE,

IS hereby given to all persons indebted to the late store of James P. Stuart, in Mount Pleasant, to come forward and discharge the same, to James Judkins, Esq. who is duly authorised to collect the same, or to the subscriber, as no longer indulgence will be given.

JAMES P. STUARD.

FOR SALE,

476lb. Mill Weights.
Nov. 7—3t

Bank of Mount-pleasant.

11th mo: 3rd, 1817.

THE Directors at their meeting this day, declared a dividend of four per cent. for the last six months, on the stock paid in, agreeably to the provisions of the Charter.

L. WALKER, Cashier.

11th mo. 7th—3t

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Conehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Conehy died, seized. A few months credit. and ue attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—3t*

For Sale,

A LARGE and commodious new brick building and the lot on which it stands, situated on the main street, in the centre of the town of Mount-Pleasant, and now occupied by the subscriber as a house of entertainment, well known as the "Goddess of Peaee."—Also, large, new and convenient stabling.

CALEB EVANS.

Nov. 7—3t.

Cash for Wheat.

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TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

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The

PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have give ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. ELEVENTH MONTH 21st 1817. NO. 11.

AGENTS FOR THE PHILANTHROPIST.

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The following persons will please receive monies and subscriptions for the Philanthropist.

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J Parker

THE
TWO LAMBS.
[Concluded.]

—

"Brother," said he to Inexperience, in a faint voice, "why do you remain idly here? Do you not know that the lion is now upon the brow of the mountain? Rise, and be gone with as much haste as you can, if you fear to fall into the jaws of the lion, as I have done."

"Where shall I fly?" asked the lamb, trembling. "There is but one place," replied the sheep, "where you can be safe from the lion, and that is the sheep-fold, the restraints of which you found so irksome; but though you made your escape from it without any trouble, yet the passes leading to it from hence are so very difficult, that few of us ever take that way of escaping the lion."

"Where else then can I go?" asked the lamb, with increased fear.

"Go where you will," answered the sheep, "while you remain in these mountains, you never can long be safe from the lion." Just then, a flock of sheep was seen running furiously down the mountain as if pursued; but it was so dark, that Inexperience could not clearly perceive whether or not his enemy was really behind them. His distress was now so great that he called out, in a voice of anguish, "What shall I do to be saved from the lion?"

"Unhappy lamb!" replied the wounded sheep, half expiring, "I, who once was most forward to seduce you from a place of safety, would now show you, if possible, how to return there. Oh! that, instead of pursuading you to quit that fold, I had begged admittance there myself! But I despised your master, and disregarded the power of the lion; and my pride has reduced me to ruin. The fold you have left," added he, "lies towards the sun-rising. Look up; see that bright star in the east, keep your eyes fixed on it, and run for your life!"

The sheep expired with these words in his mouth. The heart of the lamb was filled with gratitude for this his last act of kindness; and he lost not a moment in following his advice, and returning with all possible speed towards the valley; though he scarcely dared to hope that he should reach it again in safety. All night long he continued running; and he heard behind him the bleating of the sheep, and the distant roaring of the lion. He still kept in his eye the bright star in the east, till the star disappeared, and the morning light began to dawn in its stead. The swiftness with which he had run, had left his companions far behind him: besides, most of them had taken a very different direction to the one pointed out by the dying sheep.

By the time the sun had risen, Inexperience found, to his great joy, that he had arrived within view of the fold: but he was now so fatigued with those dificulties which (as the sheep had assured him would be the case) he had met with on his road, that he was unable to go any further; and he laid himself down upon the grass, quite spent and worn out. He now began to examine the outside of the fold, hoping that he might be able to return there as easily as he had escaped from it; but, though he had found no difficulty in first quitting it; yet such was the situation of the ground, that he perceived it was impossible to gain admittance into it again, except by the narrow gate, the key of which was kept by the shepherd.

He was now thrown into a new

perplexity; and he felt, too, increasing fears, lest he had so greatly offended his good master, that he would never restore him to his favour. But again, he recollected how he had loved him, and shed his blood for him; even when he had strayed, and wandered from the fold he ought to have abided in, and had fallen into the jaws of the lion; and he tried to comfort himself with the thoughts of his master's love.

While these things were passing in his mind, he saw the gate of the fold open, and the shepherd himself come forth, carrying Peace in his bosom. How did the sight of this, his best friend, and his happy brother, touch his heart! He tried to raise himself to run to meet them, but his mind was again filled with fear, and he found that he had not strength to move: so he fell back again upon the grass almost in despair. But his eyes continued to follow the good shepherd, who began to ascend that mountain, upon the summit of which lay the pleasant pasture-ground, which in his happier days his master had often shown to him at a distance, and to which he had promised to take him, if he would love him, and obey his voice. The entrance to this pasture-ground was by a golden gate, which was so very bright, that it shone like the sun; and when the shepherd had reached the top of the mountain, the golden gate was opened, and Peace was admitted within; and at the opening of the gate there came forth the sound of some of the sweetest airs that shepherds are wont to play to their sheep.

At that moment, a sound of a very different nature caused Inexperience to start and tremble: and turning his head round, he saw his dreadful enemy, the lion, standing upon the brow of the mountain behind him; and his tremendous roarings were echoed from rock to rock. The lion now began with increasing speed to descend the hill, and his steps were directed towards the spot where Inexperience lay. Just then, the shepherd also appeared, approaching from the opposite hill, and Inexperience thought that he heard him say, "Fear not, little lamb, I am able to save unto the uttermost all that come unto me."

Hope filled his heart; and, exerting all his strength, he raised himself from the ground. The lion was now within a few paces of him; but, springing forwards, he cast himself at the feet of the shepherd, and raised towards him his meek and penitent eyes.

Now what afterwards became of this lamb I have not heard: but I know so much of the mercy of that Good Shepherd; that He is so willing to spare and save those lambs who, knowing that they have offended Him, come to Him for pardon and deliverance; that I feel the fullest persuasion He would rescue Inexperience once again from the power of the lion, and teach him to become a faithful sheep in His flock; and that this happy lamb was always afterwards convinced, that in *His* fold only there is rest, and that in keeping of His commandments there is quietness and assurance forever!

THE EPISTLE

From the Yearly Meeting, held in London, by adjournments, from the 24th of the Fifth month to the 30th of the same, inclusive, 1817.

To the Quarterly and Monthly Meetings of Friends, in great Britain, Ireland and elsewhere.

DEAR FRIENDS,

THE love of our Heavenly Father has prevailed in this, our annual assembly. It has united us in the fellowship of the gospel, and extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who has blessed us and our forefathers with many tokens of his divine regard, is yet waiting to show himself gracious; and by the Spirit of his Son is calling us to purity of heart. and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents, with which we have been intrusted; and the necessity of becoming a more spiritually minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our attention. It is no small privilege to be living in a country where such regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine, whether they are sufficiently solicitous to improve that portion of this day which is now allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul— and oh! that this were the case with all! —we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the holy scriptures with minds turned to their DIVINE AUTHOR, in desire that he would bless them to there comfort and edification: and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance, will not be withheld.

Those of the class whom we have just been addressing, sometimes feel that their faith is low when about to attend their meetings in the course of the week, it *may* be under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from worldly cares, have been blessed to many; they have proved, in seasons of deep trial and discouragement, times of refreshing from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our great CREATOR. Be encouraged then, dear Friends, not to neglect your meetings, however small; but to believe that by a diligent attendance on them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the great Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern that no exception to this practice may be found amongst us; whether it takes place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned in gratitude to God, who liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist—"Evening, and morning, and at noon will I pray."—Ps. iv. 18.

In our last year's Epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tender both for the near relatives of these, and for their creditors who have suffered through them. In adverting to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerece, it will be very useful for Friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to Friends of discriminate and sound judgment, in kindness and love, to watch over their brethren for good. Great advantages would result from early, repeated and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those who, after fair prospects, have from a sudden depreciation of property been subjected to many difficulties. We wish kindly to encourage such of these as have still within their power, to a timely contraction of there domestic expences. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject we would remind our friends of the former advice of this meeting, that when any have injured others in their property, the greatest frugality should be observed by themselves and families; and although they may have a legal discharge, their creditors both equity and our Chrisiian profession demand that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received Epistles from all, except one, of the yearly meettngs on the continent of America. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow men.

Dear young Friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay.—Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times, be permitted indubitably to feel that they are the objects of His paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience, know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in CHRIST JESUS our Lord, they will become firmly persuaded that the resistless power of redeeming love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of our beloved young Friends have been turned into this path.—And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith which gives the victory.—1. *John*, *v.* 4.

And, dear Friends, you who love the truth, and who are in the vigor of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his sacred guidance to become devoted to the support of His Cause.

May our dear elder Brethren and Sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer endued with capacity to trust in God. May they receive that Divine Support which will enable them acceptably to endure the remaining trials of time; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting. Farewell.

Signed in and on behalf of the meetting, by WM. DILWORTH CREWDSON.

From the Sackets Harbour Cazette.

Singular Cave.

The following description of a Cave, near Bartholomew's Falls, on the Black River, was given in a letter to the Editor, some months since, and was not written under the idea that it would ever appear before the public. Understanding, however, the description to be substantially correct, it is presented for the information and amusement of our readers.—There are several Caves in the vicinity of this, which are similar in appearance though in dimensions, inferior.

"As to the Cave, several young men determined to accompany me on the 21st inst. to give a complete investigation.—Fifteen of us with ten candles, and some provisions, walked to the entrance, situated about 200 yards below the Falls, on the left margin of the River, towards Brownsville, and near 50 yards from the water's edge. Descending 3 or 4 feet to an area of 40 or 50 feet circumference, we kindled a fire, and prepared lighted candles. We observed three principal avenues, right, central and left, (with our backs to the river.) Entering centrally, we went about 40 or 50 yards, where we found a close wall in front and a spacious avenue turning to the left: pursuing the latter for near 60 yards, then doubling to the right through a very intricate winding, we got some petrifications of fish, &c. which grew on the rocks, or were suspended from the top wall of the cave; we there traversed about 30 yards more. I stopped to take memorandums. The air was very impure and the candles burnt dim. The drops of water on the walls looked like diamonds. We pushed on about twenty yards more and came out at the right opening. Reentering at the left aperture, we went about 30 yards, and found several capacious apartments both to the right and left, as we had been in the first search above mentioned. The floors were not as muddy as of the first avenue. We turned now to the right for near 40 yards, and came into the central opening; from which we retrograded to the left about 20 yards more, to the mouth at which we entered. Finding the stone in all parts of the Cave of a dark chocolate colour; and all the avenues apparently communicating together."

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, ELEVENTH MONTH 21st.

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

For the Philanthropist.

Effect of Prejudice.

(Continued from p. 78.)

Denied as I have already stated the most valuable priviledges of life, and deeply affected with the suffering condition of my oppressed brethren, I determined upon leaving Virginia and seeking an asylum in Ohio; where I might, as I supposed, not only enjoy the property left me by my kind master, but I might also by persevering industry, and honest integrity gain that respect which I hoped would attend the man of virtuous conduct, in a Christian country, no matter what complexion "an African or an Indian sun had burnt upon him." But I found wherever I directed my way-worn steps, *prejudice* had gone before me, and if she had not planted thorns in my road, she had at least thrown many obstacles in my way. At length, however, I reached the West Bank of the beautiful Ohio; And was congratulating myself with the pleasing prospects which my new situation offered to my view, when to my great mortification was told that black or mulatto persons were not permitted to settle here. After recovering a little from the shock which this unwelcome news gave me, I enquired why and wherefore was it that I who was

"Formed with the same capacity of pain,
The same desire of pleasure and of ease,"

with my white brethren, should be denied the common benefits and blessings here so bountifully bestowed. I was answered that the Legislature had passed a law to that effect in the year 1807 which upon examination I found to be in the following words:

Be it enacted by the General Assembly of the state of Ohio, that no negro or mulatto person shall be permitted to emigrate into and settle within this state, unless such negro or mulatto person shall, within twenty days thereafter, enter into bond with two or more freehold securities, in the penal sum of five-hundred dollars, before the clerk of the court of common pleas of the county in which such negro or mulatto may wish to reside (to be approved of by the clerk) conditioned for the good behaviour of such negro or mulatto, and moreover to pay for the support of such person, in case he, she or they should thereafter be found within any township in this state, unable to support themselves; and if any negro or mulatto shall migrate into this state, and not comply with the provisions of this act, it shall be the duty of the Overseers of the poor of the township where such negro or mulatto person may be found, to remove immediately, such black or mulatto person, in the same manner as is required in the case of paupers.

I was just about to pronounce this statute to be the legitamate offspring of *prejudice*, but upon a more close examination, I recognised in its structure some of the features of *envy*.

Upon enquiry I found to my surprise that a large proportion of the Legislature of this state is usually made up of professors of Christianity. Of men who if they read the Bible at all, cannot be ignorant that He who made all things that are good, "made of one blood all nations of men to dwell on all the face of the earth. Acts. 17, 23" And declared "one law shall be to him that is home-born, and to the stranger that sojourneth among you, Exod. 12. 49" "and thou shalt love him as thyself Levt. 19. 34" "thou shalt relieve him Levt. 25. 35" "thou shalt neither vex a stranger nor oppress him. Exod.

22, 21." Again Malachi III chap: and 5th verse it is declared by the LORD of HOSTS that He will be a swift witness to them "that turn aside the stranger from his right." Now I appeal to every unprejudiced christian in Ohio, professor or profane, whether I am not properly a stranger in your land; and whether those who were accessary to the enactment of the above law, and those who continue it in force, do not do the very things to me, which the Sacred pages so positively forbid.

O Christendom Alas! for thy present state, if unprovoked thou canst so trample under thy feet injunctions of the Supreme Ruler of the Universe. Is this opening "thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Proverbs 31. 8, 9."

Let me with submission ask who are more dumb than those of my dispised colour. We have no representation in the state or General Government. And but for the humane exertions of conscientious individuals, and the salutary influence upon the community of benevolent associations of men, we should in the most consumate state of wretchedness that e'er fell to the lot of rational beings, be left "to weep our sum of life away."

But much to their credit I find in the neighbourhood where my lot is now cast many who like the good Samaritan of old delight to pour in the wine and the oil to heal the wounds of their afflicted brethren of every nation and colour.

Hence it is evident there are two descriptions of Christians, so called, in Ohio.

The one I conceive I have done no more than justice in calling good Samaritans. And those of the other description, if they will take the pains, may see their likeness in Luke X. 31, 32.

In the awful hour

"When dire disease shall cut, or age untie,
This knot of life, and suffer them to die,
When after some delay, some trembling strife,
The soul stands quivering on the ridge of life,
'Twixt hope and fear it throbs, then curious tries
Some strange hereafter, and some hidden skies."

I say in this solemn moment, what will be the language of these Priests and Levites? If they act consistently with themselves, in their approaches to the throne of Mercy, will it not be—"Almighty and incomprehensable being; thou knowest a part of thy creation, the negroes and mulatoes, have long been objects of our contempt; and we have even until this day been occasionally tormented with the sight of their black faces. We have seen many of them in the slave states, stripped of every comfort of life, destitute of friends, and knowing not where to flee for succour and safety, and in this deplorable condition we passed by and left them, supposing their complicated sufferings would soon push them out of existence; but thou put it into the hearts of thy Samaritans, to bring these wretched outcasts into this great Inn, which we inhabit, and to administer to their necessities. With the assistance of our ally *Prejudice*, we thought before this to have convinced the world that they were made of more base materials than we white people; but thy great apostle Paul declared, that thou "made of one blood all nations of men." We have long insisted that their colour was a sufficient proof that they are of a distinct race, greatly inferior to us; but thou hast permitted Blumenback, Smith and others, to write so wisely upon the subject, that many of the white people themselves now begin to think that climate, state of society, manner of living, &c. have produced the external differences which are apparent between them and us. We have contended again that the negroes are very deficient in point of intellect; but thou hast suffered it to enter into the hearts of some of thy believers to give some of them literary knowledge, and so we are likely to be overset in this our favourite hypotheses. We thought because we had the power, it would be well enough for us to take away from them their natural, inherent and unalienable rights and privileges; but thou hast put it into the hearts of certain persons in this state to think that we ought to do unto all men as we would wish them to do unto us.

"Now we are summoned to give up our stewardship, and seeing that we have not succeeded in our attempts to wrest thy attributes out of thy hands; and fearing from thy many gracious promises, and declarations in their favour, that some of this dispised people have been admitted into the mansions of thy everlasting rest; we therefore humbly pray thee that thou wilt be graciously pleased to cast their Black Souls out of Heaven, before our spirits reach there; for it has been much against our will to dwell amongst them the few days of this life; and how can we bear the idea of being confined amongst them to all eternity?"

There is another consideration which may be somewhat connected with this part of the subject, and which if brought into view cannot fail I apprehend, to afford an additional proof that the above law is altogether incompatible with every principle of christianity. If I am correctly informed, there are in this state several numerous and respectable societies of religious professions, whose prejudices have so far given way to the light and influence of the gospel of Jesus Christ, that they hesitate not to receive us into religious fellowship with them. These, it is presumed, must admit us into communion, under the belief that God is indeed no respecter of persons and that we are with themselves equally the objects of redeeming love! They must believe with the Apostle Paul that Christ by his Divine Spirit is in us as well as in them. That as God is emphatically stiled love, they that dwell in him must not only dwell in love with one another, but with all men. And so indeed these Christian professors conduct themselves towards us in time of public devotion.

How then these self-same Christians, as soon as they step out of their meeting houses, and enter into offices of civil government, can put off the holy temper and lamb-like disposition which the gospel inspires, and set their seals to a law so unequal, so unjust, and so unchristian. I would have Methodists, Baptists and Quakers, to reflect seriously upon this subject—it is no fiction.

[*To be continued.*]

AUTUMN.

GRAVE AUTUMN comes with fading bloom,
The verdant groves are changing fast,
And Nature wears a solemn gloom,
Portending winter's chilling blast.

See Vegetation, all around,
Fast falling to its native earth;
Its faded beauties strew the ground,
That first produc'd their flowery birth.

The fragrant rose, the hawthorn gay,
The odorous pink, the lily's hue—
Their charms, alas! have fled away,
And humbly bid us all adieu.

Thus nature's beauties prostrate lie,
Summer and Spring complete their bloom;
With Autumn's frost they fade and die,
And Winter's snow becomes their tomb.

How like the flower is boasting man!
Each youthful grace must soon decay
His sprightly life is but a span,
So soon his prime must fade away.

The blooming youth, the Virgin's smile,
The infant sweet, the bosom friend,
Rude time their beauties soon will soil,
And all their charms with dust will blend.

Like Autumn's frost old age comes on,
And qnickly blasts their youthful bloom;
Their smiling spring and Summer gone,
Death lays them in the silent tomb.

The seasons that successive glide,
On this our vast revolving sphere;
On time's swift wing they silent ride,
And soon complete the changing year.

From the Western Spy.

MODESTY.

Of the faculties of the mind, there is no one more useful in the management of the concerns of life, than that of discrimination. To a want of *it* may be referred most of the false estimates, and their consequent embarrassments, that occur in life—it is from the want of this faculty, that the actions that arise from sympathy are reputed the result of principle—that enthusiasm and frenzy are considered the ferver of divine inspiratian—that hatred, envy and revenge, under the cloke of religion, assume the character of a holy zeal—that a disregard of every thing but the acquisition of wealth, passes for the highest mark of wisdom—that great pretentions to an acquision is indubitable evidence of the possession of it. But perhaps in no instance is the want of discrimination more constantly experienced, than in forming an idea of modesty. Often in society when a word is used that is susceptible of various meanings, it is manifest from the wry faces and asquint looks of the ladies and gentlemen, that they have attached to it some indelicate idea, although its natural connexion with the body of discourse in which it is used, precludes the possibility of its meaning any thing but what is perfectly decorus.

Those who pretend to be shocked at so slight an imaginary appearance of immodesty, are not sensible how they betray themselves by showing that the most distant allusion or a similarity of sound is sufficient to call up a throng of indelicate ideas, which would not make their appearance at such slight calls, if they were strangers to the mind.

They betray also an ignorance of the use of words, and show that they are best acquainted with the most gross and vulgar use of language.

Finally, the embarrassments that this false modesty opposes to familiar and necessary conversation, are great. For however chaste may be his ideas, a person is constantly under apprehensions of wounding the delicacy of his hearers, by the use of some phrase that may be forced into an allusion of something licentious.—By no means should *true* modesty be discouraged, which consists in inward and sentimental purity, and chastity of thought, and not in starting at an ambiguous word, or a sneer at an unguarded expression.

Fashion.

Dr. Rush speaking of Fashion says, it leads men, in some instances, to delight in deformity. The humpback of Alexander was aped by all his officers. It does even more. It leads men to covet diseases and pain. Dionis tells us in his surgery, that after he had cut Lewis XIV, for a fistula in ano, he was called upon by a great number of the nobility of France to examine whether they had not the same loathsome disorder, and he adds, that they always appeared to be offended when he informed them they were not affected with it.

From the Doylestown Correspondent.

Died,

At his residence in Buckingham township, on the 23rd iastant, Doctor **JOHN WATSON**, aged about 70 years.—He was a much respected member of the Society of Friends.—Not over-anxious for this world's goods, he spent much of his time in endeavoring to ameliorate the condition of others.—His Essays to promote the virtue of Temperance—have been numerous; many of which, with some Poetical and other effusions, have often given interest to a page of the Correspondent.

"Dear to the good and wise, disprais'd by none,
He sleeps in peace.
By virtue, as by nature, sweet and kind,
The Father, Husband, Neighbor, Friend we find;
To his fair pattern, let us bend our view,
And iearn, like him, to bid this world adieu."

From the Evening Fire-Side.

Hints to virtuous but incautious Youth.

Public decency is the friend of public felicity. Who violates the one, must essentially injure the other, and become unworthy the esteem of society. Hence the wisdom of the apostolic direction, "abstain from all appearance of evil."

Let not youth imagine, that there is a line which divides innocence from guilt, to which we may safely approach, provided we step not over it. Who sports upon the edge of a precipice, may fall from it, in one moment of giddiness, and be irretrievably lost. The moth that plays around the flame, and is burnt, is the emblem of presumptuous and unwary youth.

He, who can discern the loveliness of beauty, cannot easily associate, even for a moment, with deformity and vice.

The youth whose heart is pure, and whose manners are yet unsullied, will start with horror at the mere shadow of guilt.

Great is he, who, surrounded with expected temptations, resists the allurements of guilty pleasures, and comes off victorious. But greater is he, who, apprehensive of human frailty, seduously avoids the combat, and seeks for safety in flight. He obeys that Heavenly voice, which has repeatedly instructed us, "not to enter into temptation."

Familiarity has a power which few suspect, but against which the truly virtuous should guard. What is, at first, disgusting to the taste, by degrees, may become palatable. Even a fondness for it will entervene; and habit, at last, will render it indispensable.

Congress, and the Legislature of this state will convene, at their respective places, on Monday the 1st of December.

The Ohio river is at this time unusually high for the season. The rise of its waters has been rapid and unexpected. It has never been known, at this season of the year, to rise to any thing like its present height. It will however, greatly facilitate the descent of the emigrants, who usually at this season of the year experience a tedious and disagreeable passage, after they get on the river.

W. Spy.]

The vapour bath has been tried in England with great success as a remedy for the gout, by Dr. Steinhouse. The bath ought to be repeated several times after the pain is removed to effect a radical cure.

HISTORICAL ANECDOTE.

Peter Peuteman was a good painter of still life; but the most memorable circumstance relative to this artist was the incident that occasioned his death.

He was employed to paint an emblematical picture of mortality, expressive of the vanity of the pleasures of this world, and of the shortness and misery of human life; and, that he might imitate some parts of his snbject with greater exactness, he painted them in an anatomical room, where several skeletons were suspended from the ceiling, and sculls and bones lay scattered about the floor. Here he prepared to take his designs, and either from some previous fatigue, or the intenseness of his study, insensibly fell asleep. This was on September 18, 1692, when an earthquake, that happened while he was dozing, roused him: and the instant he awoke he perceived all the skeletons in motion, and the loose skulls rolling about the room! Being totally ignorant of the cause, he was struok with such horror that he threw himself down stairs, and tumbled out into the street half dead. His friends took all imaginary pains to efface the impression made on his mind by this event; explaining the true cause of the agitation of the skeletons; nevertheless his spirits were affected in so violent a manner, that he never recovered his health, but died soon after, at forty-two years of age.

It seems very extraordinary, that it should be the most difficult thing in the world to be natural; and that it should be harder to hit off the manners of real life, and to deliniate such characters as we converse with every day, than to imagine such as do not exist. But caricature is much easier than an exact outline, and the colouring of fancy less difficult than that of truth.

—Advertisements—

For Sale,

A LARGE and commodious new brick building and the lot on which it stands, situated on the main street, in the centre of the town of Mount-Pleasant, and now occupied by the subscriber as a house of entertainment, well known as the "Goddess of Peaee."—Also, large, new and convenient stabling.

CALEB EVANS.

Nov. 7—3t.

NOTICE.

THE partnership hitherto carried on under the firm of Fleming and Mathews, is this day dissolved by mutual consent. All those indebted to said firm by book account or otherwise are requested to come forward and settle with David Fleming, of Smithfield, (at the old stand) who is duly authorised to receive and receipt for the same.

THOMAS FLEMING,
WM. MATHEWS.

Fair Warning.

THE subscriber having been appointed to settle the affairs of the late firm of Fleming & Mathews, takes this opportunity of informing all those indebted to said firm, that unless they come forward and settle their accounts, on or before the first day of January 1818, they will positively find them placed in the hands of proper persons for collection, and when once there, nothing but specie, or paper of such banks as pay specie, will be received in payment.

DAVID FLEMING.

Smithfield Nov. 4, 1817—nov. 21. 3t

NOTICE,

IS hereby given to all persons indebted to the late store of James P. Stuart, in Mount Pleasant, to come forward and discharge the same, to James Judkins, Esq. who is duly authorised to collect the same, or to the subscriber, as no longer indulgence will be given.

JAMES P. STUARD.

FOR SALE,

476lb Mill Weights.
Nov. 7—3t

Bank of Mount-pleasant.

11th mo: 3rd, 1817.

THE Directors at their meeting this day, declared a dividend of four per cent. for the last six months, on the stock paid in, agreeably to the provisions of the Charter.

L. WALKER, Cashier.

11th mo. 7th—3t

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

A LIST OF

Chartered Banks,

FOR SALE AT THIS OFFICE.

Really Cheap GOODS.

THE subscriber returns his sincere thanks to his numerous customers, and the public in general, for the very generous encouragement he has heretofore received in his line of business, and takes this method to inform them, that he is now opening at his store in Mount-Pleasant, nearly opposite the Market-house, (under the sign of Cash and Country Produce,) a large and splendid assortment of

Fall, Winter and Spring Goods,

Consisting in part of

Superfine Cloths and Coatings
Baizes and Flannels
Cassimeres and Cords
Bombazetts and Wildboys of every colour and quality.
Flushings and Kerseys
6, 8, 9, and 10 quarter Rose Blankets
Pint Blankets and Rugs
A great variety of Cambrick Shirting and steam loom muslins
Cotton and Linen ticking
Swansdown and other vestings, very low
6 quarter Carlisle and silk ginghams
6 quarter Orange and Blue super Chambrays
2500 yds Factory cottons
500 lbs. spun cotton from No. 4 to 12.
750 pair Ladies, Gentlemen and children's Morocco and Leather shoes and boots of all descriptions
Childrens hats and hose
Senshaw, Levantine, Virginia figured and plain silks and sarsnett, assorted
Black Canton Crape, sewing silks and ribbons
Silk and Gingham Umbrella's and Parasols
Silk Bandanoes of all kinds. Black fringed silk handkerchiefs
4, 6, and 8 quarter silk shawls assorted
Galoon and Worsted binding
White and brown factory muslins and shirtings
3, 4, 5, and 6 quarter checks
Super. India book muslins
3, 4 and 5 quarter coarse do.
Ladies Beaver Kid and Silk Gloves
Men's Buckskin, Beaver, and Worsted do.
Black and white worsted and cotton stockings
Turtle, horn, Ivory side and riding combs, plain and ornamented, of superior quality
Worsted, cotton, and silk suspenders
Pound, Box, Paper, and Corking pins
Velvet ribbons, Glass, Bullet, and silk buttons assorted
Black Ivory do.
Double Milled Drab cloths and cassimeres
Men's silk and cotton cravats
Madrass and cotton handkerchiefs
Casteel silver-eyed and Chaple Needles
7-eights and 4 quarter Irish Linens
3, 4, 6, and 8 quarter Rich cotton shawls
Ladies Peleise Cloths
Black and Olive velvets and cords
Large and small trunks
Silk and cotton hat and bonnet covers
Silk coat buttons
6 and 8 quarter Table diaper
Gilt and mahogany Looking glasses
Ladies and gentlemens silver mounted riding whips
Sweeping, hearth, scrub, whitewash, shoe and cloth brushes
Wall and landscape flowered paper
Cypress and silk gauze
4 and 6 quarter mull mull muslins
Plain and figured Leno ditto

Also a great variety of GROCERIES, Wines, &c.

Tanners oil—Logwood, Spirits of Vitroil, Spirits of Nitre, Shad, Mackerel, and Herrings
Hardware, Queensware and China, Paints Drugs, and Patent Medicines
Duponts best Rifle Powder. Shot, lead, and flints
Flint, Green, and Window Glass, by the box or single light
Patent French boot-tops, and soal leather
Mellish's large maps of the state of Ohio, price $10
Peacock's Patent Ploughs
Buffaloe Robes
Raw cotton
Feathers
Gold, silver and gilt capt and common watches
Plated stirrups and bitts
Buckles and slides
Heds and cantwells
Steelyards large and small
Coal grates
Shovells and tongs
Spades and shovells
English and Crowley steel
Sportsmen's 4 and 6 blade knives, double and single blade ditto
Real Buck-handle knives and forks
Braces and Bitts
Plated Spurs and Razors

Also, Oats, Rye, Corn, Flour, Meal, Cyder, Apples green and dryed, and dryed Peaches—Which added to his former stock makes the assortmeut very general and complete. All of which are offered to the publi

Wholesale & Retail,

at the lowest prices for Cash, or on Credit to punctual men; or will be bartered fo Wheat, Rye, Oats, Flax, Linen, Butter, Lard Beeswax, Rags, Beef, Hides and Tallow, Notes, due bills or judgments on good men or for unimproved lands, if the entrance money has been paid, or any other approved produce.

THOMAS EMORY.

N. B. Smithfield and New Philadelphia Notes will also be taken, if offered soon.

Mount-Pleasant, Nov. 21

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Conehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Conehy died, seized. A few months credit, and ue attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

[illegible] N York

The

PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. ELEVENTH MONTH 28th 1817. NO. 12.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.

Natural History.

In the reign of king James the First, Henry Archer, a watchmaker in Morocco, had two whelps given him, which had been stolen not long before, from a lioness near Mount Atlas. They were a male and female, and till the death of the latter were kept in the emperor's garden. He at that time had the male constantly in his bed-room, till he was as tall as a large mastiff dog; he was perfectly tame and gentle in his manners. Being about to return to England, he reluctantly gave the animal to a Marseilles merchant, who presented him to the French king, from whom he came as a present to our king, and, for seven years afterwards, was kept in the tower. A person of the name of Bull, who had been a servant to H. Archer, went by chance with some friends, to see the animals there. —The beast recognized him in a moment; and, by his whining voice and motions, expressive of anxiety for him to come near, fully exhibited the symtoms of his joy at meeting with a former friend.—Bull, equally rejoiced, ordered the keeper to open the gate, and he went in.—The lion fawned upon him like a dog, licking his feet, hands, and face, skipped and tumbled about to the astonishment of all the spectators. When the man left the place the animal bellowed aloud, and shook his cage in an extacy of sorrow and rage, and for four days afterwards refused to take any nourishment whatever.

[*Bingley's Animal Biography.*

Emigration to the West.

Two thousand one hundred and fifty nine emigrants sailen from Belfast for America, from the 17th March to the 21st of August of the present year.

Phil. Paper,

EASTON, (Penn.) October 21.

Through the politeness of a gentleman of this borough, we have been favoured with the following memorandum, exhibiting a daily statement of the number of wagons, teams, &c. which have passed through this town, from the 19th September to the 24th October, 1817—emigrating to the Westward, principally to the state of Ohio:

		Wagons.			*Wagons.*
Sept.	19	53	Oct.	1	15
	20	37		2	6
	21	11		3	16
	22	15		4	15
	23	10		5	25
	24	10		6	16
	25	28		7	13
	26	10		8	15
	27	6		9	30
	28	21		10	26
	29	32		11 to 24	85
	30	16			
			Whole number		511

The Gentleman who kept the above Memorandum, premises, that the whole number of wagons exceeded an average of six souls to each wagon; but allowing only six, the whole nnmber of souls would be 3066.

LADY MORGAN.

In her late work, on France, speaking of the religious processions, which have been revived in that country, remarks:—"To overload religion with forms and ceremonies, is always to injure its cause. Truth wants no ornament; religion is, in itself an *abstraction*; 'the evidence of things unseen.'"

State of Otaheite.

The Macquarrie, Capt. Campbell, left Otaheite the 24th of April, with a cargo of between ~~50 and~~ 60 tons of pork, excellently cured. She also touched at Fimeo, one of the Society Islands, where the Missionaries have lately dwelt.—There is on the different Islands a great quantity of poultry, such as Cocks and Hens, a few Muscovy ducks, and a number of goats. The Missionaries have a few head of horned cattle, and a few sheep; but hogs and the bread fruit constitute the cheif dependance of the Island. The Banana seems to have been indigenous to the Islands; the sweet tropical potatoe, the pumpkin and melon, are cultivated with success; and captain Campbell has, we understand, during his late excursion, sown among the Islands, the loquet, the peach, the celery, and other garden seed. Cotton is of spontaneous growth among most or all of the Islands, and its quality very various. The country, which was beautiful in itself, has derived luxurience from its intercourse with the British nation; the aborigines, who but a few years, or indeed but a few months since, were cruel pagans, are now converted to Christianity; their idolatry is past; their wars are at an end; and under the guidance of their Missionary friends and brethren, they promise to become a good and happy people. The inhabitants of Bolabola made Capt. Campbell a present of their deity, which consisted of a log of wood, from five to six feet long, and two or three inches thick, with a number of faces carved upon it. They parted with it as a proof of their reformation, and a token of contempt towards their former prejudices. Pomare has not been re-invested with absolute power; the cheifs are still afraid that he might abuse it; but he is so much the convert to Christian principles, that the fear is supposed to be ungrounded. He resides on a small spot a few hundred yards distant from Taneite; and seems in the enjoyment of perfect content of mind; distributing books to all his countrymen that apply for them, and indiscriminately bestowing his favour upon those who had been enemies, as well as upon his approved friends. In fact, so wonderful has been the change, that it may truly be concluded a miracle has been wrought upon the minds of the people.

[*Liverpool Mercury.*]

Benevolence.

In the year 1662 (when Paris was afflicted with a long and severe famine) M. de Sallo, returning from a summer's evening walk, with only a little foot-boy, was accosted by a man, who presented his pistol, and in a manner far from the resoluteness of a hardened robber, asked him for his money. M. de Sallo observing that he came to the wrong man, and that he could get little from him, added, "I have only three louis d'ors about me which are not worth a scuffle, so much good may they do you; but let me tell you, you are in a bad way." The man took them, without asking for more, and walked off with an air of dejection and terror. The fellow was no sooner gone, that M. de Sallo ordered the boy to follow him, to see where he went, and to give him an account of every thing. The lad obeyed; followed him through several obscure streets, and at length saw him enter a baker's shop, where he observed him change one of the louis, and buy a large brown loaf. With this purchase he went a few doors farther, and entering an alley, ascended a pair of stairs. The boy crept up after him to the fourth story, where he saw him go into a room, that had no other light but that it received from the moon, and peeping through a crevice, he perceived him throw it on the floor, and burst into tears, saying, "There, eat your fill, there's the dearest loaf I ever bought: I have robbed a gentleman of three Louis; let us husband them well, and let me have no more teazings, for sooner or later these doings will bring me to the gallows, and all to satisfy your clamours." His lamentations were answered by those of the whole family; and his wife having at length calmed the agony of his mind, took up the loaf, and cutting it, gave four pieces to four poor starving children.

The boy having thus happily performed his commission, returned home, and gave his master an account of every thing he had seen and heard. M. de Sallo, who was much moved, ordered the boy to call him at five in the morning. This humane gentleman arose at the time appointed, and taking the boy with him, to shew him the way, inquired in the neighbourhood the character of a man who lived in such a garret, with a wife and four children; when he was told that he was a very industrious good kind of a man; that he was a shoemaker, and a neat workman, but was overburdened with a family, and had a hard struggle to live in such bad times. Satisfied with this account, M. de Sallo ascended the shoemaker's garret, and knocking at the door, it was opened by the poor man himself, who knowing him at first sight to be the person he had robbed the evening before, fell at his feet and implored his mercy, pleading the extreme distress of his family, and begging he would forgive his crime. M. de Sallo desired him to make no noise, for he had not the least intention to hurt him. "You have a good character among your neighbours," said he, "but must expect that your life will soon be cut short, if you are now so wicked as to continue the freedoms you took with me. Hold your hand, there are thirty louis to buy leather, husband it well, and set your children a commendable example. To put you out of farther temptations to commit such ruinous and fatal actions, I will encourage your industry; I hear you are a neat workman, you shall take measure of me, and of this boy, for two pair of shoes each, and he shall call upon you for them." The whole family appeared struck with joy, amazement, and gratitude; and M. de Sallo departed greatly moved, and with a mind filled with satisfaction at having saved a man, and perhaps, a family, from the commission of guilt, from an ignominious death; and perhaps, from eternal perdition.

Universal Magazine.

Boston November 6.

SOUTHAMPTON MINE.—The Lead Mine in Southampton is becoming more and more an object of interest to men of science or curiosity.—The principal works have been suspended for several years, in order to complete a gallery, or drift to facilitate the operations of the Mine.—It is this gallery which is at present most worthy of attention. It is a cavern six feet square commencing almost 50 rods from the Mine, at the foot of a hill, and extending horizontally into it.—Its present length is 800 feet.—At its extremity it is 120 feet perpendicularly from the surface of the earth. Except for the first hundred feet, it is entirely cut out of the solid rock; which near the mouth is composed of sand-stone, and at the other extremity, of granite, occasionally interspersed with other minerals. A small vein of lead more has lately been discovered intersecting the gallery; but it is too small to be of any importance except as an indication of the existence of others, in its neighbourhood.

This gallery has already been the work of six years, and it will probably require at least another year to extend it to the vein.—The economy and industry with which the works have been carried on, richly entitle the proprietors to success, and there is much reason to believe they will not be disappointed.

From the Exeter Watchman.

TO THE ROSE OF AUTUMN.

GEM of the mildly-closing year
On nature's breast reclining!
Oh! who would leave thy wildness here
For bowers, in beauty shining?
Bloom then along thy native hill,
By no rude hand invaded;
Thy flowers, like hope, shall flourish still
When all, but thine, have faded.

Go—wreathe the pensive form that lies
O're love's last mansion bending,
And sinks like day in summer skies,
Or evening's star, descending.
Smile on her humble couch of rest—
And droop not thus in sorrow,
For sure the regions of the blest
Shall be her home to-morrow.

Go—and with fading garlands bind
The dark stern brow of madness!
And melt that joy-deserted mind
To more than childhood's sadness.
Tell her of him, whose lowly grave
Shall meet her dark eye, never;
His pillow is the stormy wave,
The deep his home, forever!

Then rest thee, autumn's lingering flower,
In life's last fragrance lying,
And droop along thy golden bower,
Still lovely, though in dying.
And thou shalt seem, while fading there
In ruin calm reposing,
Like virtue on this scene of care
Her weary eye-lids closing!

FROG TAKEN OUT OF A ROCK.

There is now in Peale's Museum, a frog preserved in spirits, which was taken alive out of a compact stone quarry, at the depth of about six feet below the surface of the earth, and it is impossible that the animal could ever escaped from the cavity which it was enclosed; it was found by two quarry-men on the farm of Nathan Sellers, Upper Darby township, five miles from Philadelphia, on the 18th, and continued to live in the Museum until about two o'clock, on Thursday, the 21st ult.

Phil. Paper.

CENTS.—The public are informed that CENTS, to any moderate amount, may be had at the *Mint of the United States*, in exchange for specie, or any notes receivable in the bank of the United States.

B. Telegraph.

The Criterian, captain Avery, at New York from London, has brought three hundred kegs of specie for the United States Bank

N. Y. Gazette.

Mammoth Rye.

C. Whitlow, professor of Botany, in a letter from Schenectaday, Oct. 13, says:—Dr. Noyes, of Hamilton College, accompanied me to this place—On his return he discovered a species of rye on the bank of the river, which is indigenous, and when subjected to cultivation will be of great importance. The stem is seven feet, two inches in height, the ear is 12½ inches, and about 300 grains on the spike. I have a specimen in my possession, and call it the Mammouth rye. The country westward of this place is fertile in vegetables, particularly in grasses and various kinds of grain

Am. D. Advertiser.

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SIXTH-DAY, ELEVENTH MONTH 28th

☞*Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

To Subscribers.

Some complaints have been made respecting the reception of the Philanthropist by distant subscribers. We assure them the papers are regularly packed up and forwarded by the Mail from this place. Since the first publication several *contra* orders have come to hand and been attended to—so that the papers not received probably still remain in the Post Offices first designated. If subscribers hereafter fail in the regular reception of their papers, we request that information may be sent to this office, mentioning not only the County but also the township in which the Post Office is situated, to which they wish their papers forwarded.

To the Agents enumerated on the first page of the Philanthropist, subscribers will please pay their installments.

A corespondent says:

"Through the medium of your paper I wish to call the attention of the citizens of Mount-Pleasant and Warren townships, to the road leading from the River to this place: It is now in contemplation to form a New County from Belmont, Harrison, Tuscarawas and Guernsey, the seat of Justice to be fixed at Londonderry; petitions are now in circulation for a road from that place through Mount-Pleasant,—this together with the business travelling will bring this way (and the road even now is superior to most in the neighbourhood) should prove a sufficient inducement for early and energetic measures to be taken."

Emigration.

The Wellsburgh Gazette of the 14th ult. remarks: "We are again enabled through the attention of a friend in town, to give a statement of the Emigrant Wagons which have crossed at this ferry, from the 16th ult. to the 6th inst. Two hundred and ninety-six. A great number of families took water at this place, which are not included,"

For the Philanthropist.

Smithfield, 11th mo. 24th.

Friend Osborn,

Please (if thought worthy) insert the following lines on the

DEATH OF
DR. JOHN WATSON.

He is gone who the lyre could awaken,
To extacies magical thrill;
*Laoskekie** thy mount is forsaken,
And the harp of thy poet is still!

Oh! deep on my heart are engraven,
The lessons that flowed from his tongue,
"That he who had care for the raven,"
And watch'd o'er the comfortless young—

Would still be my guide through creation,
If I but the right path pursu'd,
And conscience would speak commendation,
With no bitter reflections imbu'd.

On the dark page of memory is written,
The grief that so lately was thine,
When by death a lov'd daughter was smitten,
A daughter on earth a divine.†

Who, the dark paths of death while descending,
The praise of redeeming love sung,
And, unheeding that pangs were attending,
Hosannas burst forth from her tongue.

In mercy the mandate was given,
That brought up the end of thy race,
That landed the patriarch in heaven,
Again a dear child to embrace.

W.

---

*Now called Hughe's Mountain, Laoskekie being the Indian name. The summit of this mountain was a favourite musing place with the doctor.

† Who fell a victim to consumption. This amiable young woman was the author of the lines published in the first number of the Philanthropist, addressed to a person in a consumption.

For the Philanthropist.

Effect of Prejudice.

[Concluded.]

Having shewn, I hope, to the satisfaction of every enlightened understanding, that the law of 1807 amendatory of the several acts regulating Black and Mulatto persons, is wholly inconsistent with the Spirit and precepts of the Gospel, I propose now to examine it upon the grounds of expediency and good policy.

In entering therefore, upon this part of my subject I beg leave to make a few preliminary remarks.

A little previous to the passage of the above law, the Legislature of Virginia, in order to prevent the emancipation of slaves passed an act providing that all slaves thereafter emancipated should leave the State in 12 months, or be again taken up and sold &c. Although the ostensible object of the fathers of the Virginia law was, no doubt, to cut up emancipation by the roots; yet they knew full-well it would be too Glaring a violation of constitutional right, as well as subversive of the principles of republican government, to say in such terms that their Citizens, when convinced of the iniquity of holding their fellow men in bondage, and humbly feeling a "wounded conseience" therefor, should not liberate them. And the expedient they fell upon was to oblige the poor slaves, under these circumstances, to leave the State &c.—Thinking, no doubt that such a step would answer the double purpose of trammiling the conscience of the master, and riviting the fetters of the slave. But the main link of this grand slave chain, was upon trial, found to be open at one end. For it was found that the poor slaves, for whom the convicting principle of truth occasionally wrought deliverance, could flee to Pennsylvania, New Jersey, New York, the New England States and Ohio. And Strange to tell, Ohio, at that time more famed perhaps than the rest for liberty and equality, was the first and only state to become an accomplice with Virginia in her cruel Slave system. This she done by the passage of the law of 1807—thereby assisting to weld the open end of the Slave link. For if all the other states had as unfeelingly denied poor blacks, thus circumstanced, an asylum within their Territorial limits, emancipation, in Virginia, must indeed have come to an end. The advocates for the law of 1807 will perhaps say they were fearful of being overrun by the free negroes from Virginia. And not less apprehensive of being at some cost for their maintainance.

Why let me ask did not the other states take alarm at the approach of these immaginary evils? It could not be that they were too far removed from danger, if any really existed. Pennsylvania is equally as contiguous to the populous part of Virginia as Ohio, and much more easy of access. New-Jersey and New York are not more out of reach. What then could have urged Ohio to such a barbarous act? Was it that her Legislators were so much more sagacious than those of the other states? Or did they possess less of the milk of human kindness? Or were they less disposed to shew mercy, and to give alms? For all, I conceive, that can with reason be said in support of the expediency or policy of such a measure was the possibility that the citizens of Ohio would occasionally have some thing drawn from their pockets for our maintainance. But we are not all paupers; Though I honesty confess we are generally poor. And I suppose there can scarcely exst, in Ohio, an intelligent man whose good sense does not furnish with natural causes sufficient to account for our indigent state. Let the white people who have had the benefit of our labour make a fair settlement with us, and allow us wages for our own services and for the services of our fore-fathers from the time of our introduction into America: making the age of 21 years the data to begin the calculation, allowing interest also on the amount thus produced, and I fancy, in point of wealth, we should not be found very much on the back ground.

But according to my notion of things, the real philanthropist when occasions presents, hesitates not to reach the hand of charity to relieve the distress of a fellow creature; whatever causes may have led to his hopless condition. The sweet consciousness of doing good, amply rewards him. Even though he relieve only the wants of a Negro or an Indian, his approbatory feelings furnish his mind with a delicious feast.

Did the people of Ohio by their public act of 1807 intend to declare to the world that they were strangers to these delightful entertainments—to the feelings of benevolence—and to magnanimous acts?

But to return to my subject, can it be considered expedient, in any case, for a Legislature to enact a law which is both unconstitutional, and inefficient?

To prove that part of the law of 1807 which I have introduced to my readers notice, is unconstitutional, I need only refer him to the 17th section of the 8th Article of the Constitution which provides "that no person shall be liable to be transported out of this State for any offence committed within the State."

Now I suppose after all the degrading distinctions and unkind names which have fallen to our lot, it will hardly be denied even by those most prejudiced against us but that we are persons. If so, how are we to be transported back to the states from which we emigrate to this, as the law provides, without a violation of the constitution. And would not the overseer or constable who might, through ignorance, thus execute the law be liable to be cast in damages, at the suit of the party aggrieved, either in the state courts, or Court of the United States?

Again the 1st section of the 8th Article of the constitution declares "that all men are born equally free and independant, and have certain natural inherent and unalienable rights, amongst which are the enjoying and defending life and liberty, acquiring, possessing and protecting, property, and pursuing happiness, and safety, &c.

Does not this section of the constitution give a free black man, a fair guarentee that he shall be protected in the enjoyment of his property, libty &c? Mind the words of the constitution are "all men" *not all white men* have certain rights &c.

Here, did my limits permit, I might stop to pay the tribute of respect justly due to the noble framers of the constitution; and at the same time to express my regret that a subsequent legislature should thus attempt to pluck from liberties exalted crest so bright a plume.

But to return to the constitutionality of the law, I might urge further that when this state was admitted into the Union; it was admitted upon an equal footing with the original states—not upon any better. As, therefore, the original states claimed no right to make such an unequal law—had this state any right to assume it?

That the law of 1807 is unconstitutional, when tested by the constitution of this state and also that of the United States, is a position so self-evident, it would, I conceive, be offering an insult to every man's good sense to say more in illucidation of the subject.

It is *inefficient* because it points out the mode, but not the means, of carrying its provisions into effect. Suppose for instance, I was to settle on my land in Champaign County. After remaining there more than 20 days the overseer or constable comes to remove or transport me to Virginia.

It can hardly be supposed I should obey so unreasonable a summons very cheerfully. Therefore the Officer charged with my transportation, must either carry me on his back a distance of nearly 100 miles, or provide a horse for my accommodation. There is no provision in the law to punish me for not going willingly nor when taken by force to defray the expense of such an expedition. And even after all the trouble and expense incured in conducting me to the Virginia Shore, I could cross the River back again in the same boat with the Officer who had transported me, and tread upon his heels to Champaign again. And so they might go on to remove me out of the State, and I to return, *ad infinitum*.

Much, however, to the credit of the overseers and Contables of Ohio, they have, it is to be presumed, too much regard to their own credit, to be concerned in so base and unfeeling a transaction. For I do not understand that in a solitary instance Officers charged with the execution of the law have ever put it in force.

It is true it has, in the hands of unprincipled men who had no right to meddle in the business, been used as a rod of oppression.

As in the instance which follows: a black man several years ago emigrated from Pennsylvania and settled in Jefferson County. He had it seems a waggon for sale. Some of his white neighbours wishing to purchase it, and not accomplishing their ends; that is, not being able to get the wagon upon their own terms, succeeded by means of this cruel law in driving the poor man from his new habitation, leaving his growing crop of corn &c. in the field:—perhaps, an acceptable booty for his oppressors to share.

"O Sons of freedom; equalize your laws,
Be all consistent, plead the Negro's cause;
That all the nations in your code may see,
The African, is like the white man, *free.*
"That He may share kind Heav'n's all social plan;
For though no" Buckskin "David is ... a man."

The law, of which I have so justly complained, is impolitic, because it has not the effect of a law, but only acts as a scare-crow to keep out of the state the more prudent and respectable persons of our colour; whilst it is almost daily violated with impunity by those who have nothing to lose.

The Great Author of man's existence has laid down his duty, Micah 6, 8. "He hath shewed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Man's duty, and his best interest I conceive, are so inseperably connected, that any dereliction of duty must necessarily constitute a breach of good policy. And the same with states as with individuals, for States are composed of individuals. States men as will as more private characters ought ever to keep the providence of God in view. And act, if possible, so as to secure his blessings both for themselves, and their beloved country

Or as the poet has it:

Since all the downward track of time,
Gods watchful eye surveys;
O who so wise to chose our lot
To regulate our ways.

Since none can doubt his equal love;
Unmeasurably kind;
To his unering gracious will,
Be ev'ry wish resigned.

DAVID BLACKMORE.

(*For the Philanthropist.*)

Pennsylvania.

FRIEND OSBORN

As the Philanthropist is a medium through which we Pennsylvanians may communicate with some of thy remote Correspondants in the Western Country, I have thought of requesting the favour of them to give us some little account of the different parts of that new and fertile region. In a land to which so many inhabitants from the East are constantly emigrating, there will be many discoveries made that will no doubt be interesting to us on this side of the Mountains.

Among other subjects that may prove interesting, the increase of population in the different counties of Ohio, the growing prosperity of the towns—the navigation of the Rivers, the seasons, climate soil and produce will be all worthy of note.—And lso let it not be omitted to give some minute discriptions of the most noted of those remains of Antiquity which are evidently the works of art, that so much abound in the Western world. These things will be read with satisfaction, and tend to make the pages of the Philanthropist more entertaining to young and enterprising minds.

D.*

[*With his esteemed Correspondent D. the Editor entirely agrees, and requests the favour of his friends, that when time and opportunity concur they will forward such information as is above requested. The Western Country remains in a great measure yet unexplored as to its resources and antiquities, its minerals and herbs, and any communication that will tend to the elucidation of either, will be inserted with pleasure in the Philanthropist.]

For the Philanthropist.

"Bye and Bye."

"As memory rolls back the wheels of time," I am reminded how often when a child I was told that bye-and-bye was two hours and a half off! How rationally then, as well as at the present time, might we expect that in two hours and a half would be presented a busy scene! But from a strange propensity to procrastinate we find that Bye-and bye is, like to-morrow, still in the unfathomed abyss of futurity.

Two neighbouring farmers, beginning with equal prospects of success in the world—James carefully observing the maxim, "never to leave till to-morrow what ought to be done to day," had his farm in good repair, his grain sown and planted in due season, his barns and cribs filled with the abundant products of his fields, and his family and stock in good order; so that he was enabled to accumulate by the time he had reached to middle age, such a competency, that he could retire from the hurry of business, and shelter himself from the heat of the sun in the shade of his trees, or from the chilling blasts of winter in his comfortable dwelling, cheered by the blessings of plenty, made happy by the smiles of his family, and capacitated to pass the eve of life in peace and tranquility. While John, saying "I will do it Bye-and-bye," suffered his farm to grow up with bushes and briars; his grain was sowed in the verge of winter, and his empty barns proved the barrenness of his fields; his cattle were poor, his wife and children in rags; the constable haunted his door; poverty and distress hovered over his mansion, and when age and infirmity overtook him, the wretched victim of procrastination was obliged to labour for his daily bread.

Nature, in all her operations, proceeds with such regularity, as to produce all the varieties of day and night, winter and summer, seed time and harvest, and in fine every thing necessary to preserve the order and harmony of the universe. Man alone falls short of filling the place assigned him. Nothwithstanding he knows that the sun will soon be down, and the shades of night come on, his days work is seldom done; winter he knows is approaching, yet he is not prepared; his fuel is not provided, nor his winter provisions laid up: he still thinks he will do it Bye-and-bye.

James at 'the sweet hour of prime' sallies forth into his fields. The songsters of the grove salute his ears with their harmonious notes, and renovated nature smiles in primeval beauty. Ohio's majestic stream rolls for him its gentle wave, and commerce spreads for him her sails, in short all creation is his own, by a peculiar right of proprietorship which they who fill their places therein are entitled to enjoy. But on the contrary, I have never known those to be happy and prosperous in temporals or spirituals, who regulate their conduct by the system of "Bye-and-Bye."

MORALIST.

[*For the Philanthropist.*]

FRIEND OSBORN,

On perusing the 6th No. of the Philanthropist the observation of a correspondent on the subject of Colonizing the people of colour was quoted from the 5th No. as follows:

"The Coast of Africa has been robbed of its natives, who have with their sweat and and blood manured and fertilized the soil of America:—If their Decendants are now (by way of reparation) to be forced back to that County whose customs and whose soil are equally repugnent to them—

Query are the *Theives* or the *Restorers* most Justifyable." And the person making the quotation gives the following explanation of the subject.

"Now it appears to me that the measure of colonizing, as proposed by the societies which have been formed for that purpose, has not been fairly understood by thy correspondent. It has *never* been proposed to force them away, neither do I suppose that it has ever been seriously contemplated by any sane mind. This would be so glaring an act of tyranny, that the heart of the most abandoned oppressor in the United States would revolt from it; the idea of it would be insupportable. But on the contrary, the consent of the people of colour themselves, is included in the terms expressly held forth in the proposition." And he further adds, that "a knowledge of this fact will effectually do away the objections made by the writer of that article."

This explanation, I confess, seems rather calculated to *silence* than to *satisfy* the enquiring mind. It merely supposes that all people of colour within the United States would freely consent to the measure, and gladly embrace the opportunity of embarking to the coast of Africa, or some other convenient place, which government shall prescribe for their colonization.

What reasons that writer, or the societies alluded to, have for supposing that would be the case, I know not, nor do I wish to say or do any thing that would tend to retard so good a work; for I have long been of opinion, that could they all with their free consent be sent off and colonized, it would not only be a blessing to them, but to the citizens of the United States also. But I have my doubts of the *practicability* of the measure. We are informed that the free people of colour in Philadelphia, have protested against the measure. And particularly the Mulatoes, we have every reason to believe, would be so far from freely consenting, that they would resolutely oppose the measure of being sent off with the blacks.

Now seeing the object of colonizing them is not to *force* any of the people of colour into the measure; and none are to be taken but those who *freely consent* to go back to Africa, or some other convenient place where government may prescribe, and it is a fact that *many will not* freely and willingly *consent* thereto—Query, what is contemplated to be done in that case? are those who are *willing* to go to be sent off and those who are *not willing* to be retained amongst us; or are *none* to go until by *persuasive* eloquence and cogent reasoning they may *all* be persuaded to *consent* to the measure.

A plain, clear, and distinct answer to these remarks will no doubt be a satisfaction to a number of thy Readers.

D. C.

Free Port 11th mo. 22nd 1817.

A WOODEN LEGGED COW.

One of the fore legs of a cow, the property of Mr. Little, of Hesenford, in Cornwall, was accidentally broken some time ago, and he being unwilling to kill it, had the leg amputated just below the knee joint, and the part being prefectly healed, a pad and leg were braced on, and the poor animal walks about, lies down, and rises with much facility.

Lon. pap.

ANECDOTE.

It was the daily practice of that eminent physician Dr. Boerhaave, throughout his whole life, as soon as he arose in the morning (which was generally very early) to retire for an hour to private prayer and meditation on some part of the scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, "That it was this which gave him spirit and vigour in the business of the day." This therefore he recommended as the best rule he could give: "For nothing (he said) could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could support himself or his fellow creatures amidst the various distresses of life, but a well-grounded confidence in the Supreme Being, upon the principles of Christianity."

It was a memorable practice of Vespasian, the Roman Emperor, throughout his whole life, to call himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day without doing some good, he entered upon his diary this memorandum, "Diem perdidi." "I have lost a day."

Among the Turks, every man must be of some trade, the Grand Signior himself not excepted. Mahomet learned the art of a carver, and used to make wooden spoons.

—Advertisements—

NOTICE.

THE partnership hitherto carried on under the firm of Fleming and Mathews, is this day dissolved by mutual consent. All those indebted to said firm by book account or otherwise are requested to come forward and settle with David Fleming, of Smithfield, (at the old stand) who is duly authorised to receive and receipt for the same.

THOMAS FLEMING,
WM. MATHEWS.

Fair Warning.

THE subscriber having been appointed to settle the affairs of the late firm of Fleming & Mathews, takes this opportunity of informing all those indebted to said firm, that unless they come forward and settle their accounts, on or before the first day of January 1818, they will positively find them placed in the hands of proper persons for collection, and when once there, nothing but specie, or paper of such banks as pay specie, will be received in payment.

DAVID FLEMING.

Smithfield Nov. 4, 1817—nov. 21. 3t

BOOK OR JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist
WITH PUNCTUALITY.

A LIST OF
Chartered Banks,
FOR SALE AT THIS OFFICE.

Really Cheap GOODS.

THE subscriber returns his sincere thanks to his numerous customers, and the public in general, for the very generous encouragement he has heretofore received in his line of business, and takes this method to inform them, that he is now opening at his store in Mount-Pleasant, nearly opposite the Market-house, (under the sign of Cash and Country Produce,) a large and splendid assortment of

Fall, Winter and Spring Goods,

Consisting in part of

Superfine Cloths and Coatings
Baizes and Flannels
Cassimeres and Cords
Bombazetts and Wildbores of every colour and quality.
Flushings and Kerseys
6, 8, 9, and 10 quarter Rose Blankets
Pint Blankets and Rugs
A great variety of Cambrick Shirting and steam loom muslins
Cotton and Linen ticking
Swansdown and other vestings, very low
6 quarter Carlisle and silk ginghams
6 quarter Orange and Blue super Chambrays
2500 yds Factory cottons
500 lbs. spun cotton from No. 4 to 12.
750 pair Ladies, Gentlemen and children's Morocco and Leather shoes and boots of all descriptions
Childrens hats and hose
Senshaw, Levantine, Virginia figured and plain silks and sarsnett, assorted
Black Canton Crape, sewing silks and ribbons
Silk and Gingham Umbrella's and Parasols
Silk Bandanoes of all kinds. Black fringed silk handkerchiefs
4, 6, and 8 quarter silk shawls assorted
Galoon and Worsted binding
White and brown factory muslins and shirtings
3, 4, 5, and 6 quarter checks
Super. India book muslins
3, 4 and 5 quarter coarse do.
Ladies Beaver Kid and Silk Gloves
Men's Buckskin, Beaver, and Worsted do.
Black and white worsted and cotton stockings
Turtle, horn, Ivory side and riding combs, plain and ornamented, of superior quality
Worsted, cotton, and silk suspenders
Pound, Box, Paper, and Corking pins
Velvet ribbons, Glass, Bullet, and silk buttons assorted
Black Ivory do.
Double Milled Drab cloths and cassimeres
Men's silk and cotton cravats
Madrass and cotton handkerchiefs
Casteel silver-eyed and Chaple Needles
7-eights and 4 quarter Irish Linens
3, 4, 6, and 8 quarter Rich cotton shawls
Ladies Peleise Cloths
Black and Olive velvets and cords
Large and small trunks
Silk and cotton hat and bonnet covers
Silk coat buttons
6 and 8 quarter Table diaper
Gilt and mahogany Looking glasses
Ladies and gentlemens silver mounted riding whips
Sweeping, hearth, scrub, whitewash, shoe and cloth brushes
Wall and landscape flowered paper
Cypress and silk gauze
4 and 6 quarter mull mull muslins
Plain and figured Leno ditto

Also a great variety of GROCERIES, Wines, &c.

Tanners oil—Logwood, Oil of Vitriol
Spirits of Nitre, Shad, Mackerel, and Herrings
Hardware, Queensware and China, Paints Drugs, and Patent Medicines
Duponts best Rifle Powder. Shot, lead, and flints
Flint, Green, and Window Glass, by the box or single light
Patent French boot-tops, and soal leather
Mellish's large maps of the state of Ohio, price $10
Peacock's Patent Ploughs
Buffaloe Robes
Raw cotton
Feathers
Gold, silver and gilt capt and common watches
Plated stirrups and bitts
Buckles and slides
Heds and cantwells
Steelyards large and small
Coal grates
Shovells and tongs
Spades and shovells
English and Crowley steel
Sportsmen's 4 and 6 blade knives, double and single blade ditto
Real Buck-handle knives and forks
Braces and Bitts
Plated Spurs and Razors

Also, Oats, Rye, Corn, Flour, Meal, Cyder, Apples green and dryed, and dryed Peaches—Which added to his former stock makes the assortmeut very general and complete. All of which are offered to the publi

Wholesale & Retail,

at the lowest prices for Cash, or on Credit to punctual men; or will be bartered for Wheat, Rye, Oats, Flax, Linen, Butter, Lard, Beeswax, Rags, Beef, Hides and Tallow, Notes, due bills or judgments on good men or for unimproved lands, if the entrance money has been paid, or any other approved produce. THOMAS EMORY.

N. B. Smithfield and New Philadelphia Notes will also be taken, if offered soon.

Mount-Pleasant, Nov. 21

Advertisement.

BY virtue of an order of the honourabl the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Connehy, dec. on WEDNESDAY the 24th o Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Connehy died, seized. A few months credit, and ue attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears ar paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TWELFTH MONTH 5th 1817. NO. 13.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

N Ba[illegible]

[*For the Philanthropist.*]

A SIMPLE NARRATIVE.

Friend Osborn,

Thomas Dick, a Brother-town Indian, in the State of New york, has given his own experience which was taken down by a friend who visited that tribe of Indians in the year 1811. From which the wise and learned may probably draw some instruction.

He said he did not often open his mind to any, but now felt the way open. Some years ago it was laid upon me (said he) to encourage others to do good. I thought I was a poor Ignorant Indian, I could not encourage others to do well; so I throwed it away [putting out his hand as though he had put something from him then putting his hand on his breast] said it was brought back and laid upon me again. I then shov'd it away again several times [implying the reasoning state of his mind.] It was then opened to my mind that the truth was a very precious thing—very precious thing indeed. Oh! how precious it did look to me. Words cannot say half. I then said like Peter, depart from me O Lord for I am a sinful man: but it was brought back and laid upon me again. So one morning as I was going to Presbyterian Meeting, I saw a flock of sheep along before me, then putting his hands to his eyes said, not with these eyes—the foremost were fat and large and I heard them say one to another not with these ears (putting his hands to his ears) God speed help you on the way. But the hindmost looked poor and small, their heads hung down, they seemed almost ready to give up.—I wondered what it should mean. Then something came and talked with me here (putting his hand to his breast) and told me these are my sheep, and this day you shall see them lift up their heads in hope and feed on the bread of life. Then it was said to me, them that are before are the Priests and Deacons, they are grown fat and full, and can encourage one another, but they forget the poor of the flock.—I went on to meeting—the Priest preached, prayed, and sung, and were the very words I heard the fat sheep talk—and after he had done I thought I must tell them what I saw on the way, so I did, and I saw the vision fulfilled, the poor of the flock lift up their heads in hope and feed on the bread of life. The Priest said to the people what I say was true, though I was a poor Indian.—Thus I went home very comfortable. O how comfortable I did feel. Then sometimes I feel sympathy with some—I want to go and see them. I was afraid. I did not want folks to think I undertook to encourage others to do well—I think so about a poor family, I went to go and see them—So I thought I would take a grist on my back and go to mill, and so step in, it was just on the road, I supposed he would let me sleep in bed but I thought I would rather lay by the poor mans fire, I felt their wants, I wanted to be with them, in the morning when I was going away, I asked for a bowl, she was unwilling, I told her she must. I took it and left part of my meal in it—I felt the wants of the children so that I dare not take all my meal away—Then I go home quietly—and so I kept obeying—when I feel my mind in sympathy wth any one I try to go and see them, and I begin to think I do pretty well so one day I was thinking I should go to meeting in two or three days, so I begin to think what I should say when I come there. So I thought it over. I got something in my mind—I thought it would do very well. I hung it up—and by and by I took it down and look'd at it again—I thought it would do very well and so I do a great many times before meeting day comes—day come. Well I went to Meeting, and after the Priest was done I stood up and said it off as well as I could, and I thought I said it off pretty well, but Oh! how I was troubled, so I passed along I did not know what was the matter.—Then something come and talked with me, and say did you ever know a great man if he want great business done away to Congress or Philadelphia to send a poor ignorant unlearned man to do it. No I says I did'nt no more want great Spirit take you.—Well I thought, sure enough I have been mistaken, I never have knew what good is; and oh how I was distressed, and did not know where to find good. [This he thought was the bad spirit, endeavouring to discourage him because he had done wrong, and persuading him he had never known what good was.] Then, he said, something else come and talk to me (the Good Spirit) and says, Great one knows all things, and can do all things, he knows what is best, and if a king want great business done, and he send a servant to do it, why if, he send wise and learned men he ought only to say what the king tell him to say—and if he is an ignorant unlearned man, if he can talk he can say over after the king just what he tells him to say if it be two or three words, or more or less: just as the king say, just so he ought to say. Then it said to me, suppose one of your neighbours have a fine piece of meat give to him, a very good piece when he gave it to him. He take it, feels of it hangs it up, then by and by he takes it down and feels it, handles it, looks at it, and hangs it up again, so he do a great many times and keeps it two or three days till it begits to STINK.—Then he takes it, cooks it, and sets it before you to eat: would you eat it?—No says I. I would not eat it:—well it said, so your preaching was the other day—the people wont have it—Great Spirit neither.

Then came into my mind the passage where there was a piece of money brought to our Saviour.—I don't remember it particularly, I believe they had some design to insnare him,—but I remember they asked him whose image and superscription was on it.—They told him Cæsar—Well, he said unto these, render unto Cæsar the things that are Cæsars, and unto God the things that are Gods. Then it came into my head that my preaching had Cæsars image and superscription on it, and it did not come from the Great Spirit, it had not his inscription on it and he would not have it, and that was the reason I was so troubled—I saw that that only which came immediately from God would return to him, or that would be free for his true sheep. My sheep says Christ knew my voice, and the voice of a stranger will they not follow—I think sometimes I hear a strangers voice (meaning some preacher) I dont feel it there (putting his hand to his breast) I love to feel it here.———Then it Opened my mind the passage where the multitude followed our Saviour into the wilderness—the Diciples seemed willing to send them away and give them nothing, but Christ knew their wants, he did not want them to faint by the way. He called on his Disciples, and asked if they had any thihg for the people—they say we have few loves and fishes; but what is that among so many—but he knew what he was going to do, he called on his Disciples and they gave him up all they had: then he took it and broke it and blessed it and then gave it to the Disciples. After all this was done he commanded them to hand it to the multitude, then it was food for them, they had enough and to spare. Just so it is now when the Great Spirit is pleas'd to break the bread of life and hand it to his Disciples, and tell them to hand it to the people, then it is food for them. Now after this it was laid upon me again to encourage others to do well, but I felt like such a poor Ignorant Indian I thought I could not, so I say to that that talked with me (meaning the inward moniter) there are great many others that can do better than I can, take some other and excuse me, it asked me who? I said such a one: it told me to bring it up, I did (putting his hand to his breast as though he had brought to the witness there) but he would not have him, but shov'd him away and so I did with a great many more, but he would not have them, but told me I must do it. Now I found Great Spirit condescended to my weak state, and open'd things to my understanding, so I found it was necessary to wait upon him and learn what to say and when to say; and then I could say as the servant did that was sent to invite folks to the feast, it was done Lord as thou commandest, and yet there is more room, room for more exercise, more labour, more instruction, the way is not shut up in my heart. Then it came into my mind how Joseph was sold by his brethren, and the reason they sold him was because he was to be made greater than his brethren, he had dreams that made them think so—some had a mind to kill him, others to sell him, and see what would become of his dreams;—so they sold him; he was carried into Egypt, and put into prison wrongfully, but the Great Spirit was with him and knew what he was going to do, and bring about.

His brethren got along pretty well for awhile.—There was somebody in prison with Joseph and he was soon released, and Joseph told him when he went before the King to remember him, but he forgot Joseph till he was in a strait—the King had a dream, I cant tell just how it was, I cannot read much but I remember he dreamed something about some ears of Corn eating up more ears of Corn. But nobody could interpret his dreams, then this man remembered Joseph and he was sent for. The great Spirit was with him and knew all things. So he could tell the King the interpretation of his Dreams, so when he told him what was going to be, the the King believed it, and thought best to prepare against the time of famine that Joseph said was coming, and the King said there was none would do so well as Joseph, because the Great Spirit was in him. So he put all power in his hands only the King was greater. So Joseph had store houses built and laid up corn for the time and had the keys of the stores. When the famine came his brethren came to want. They had sold Joseph and did not intend to bow to him, but they heard there was corn in Egypt and there Father sent some of them to buy some. They went. Joseph he knew them, but they did not know him—he asked them if they had any brethren, and if they had a father living.—They all went down and bow'd to Joseph, for there was no other way to be kept alive.—It look'd plain to me, we all have Great Spirit offered us to lead us, we may either do as that tells us, or we may mind bad spirit—but then if we do, it will not yield the peacable fruits of righteousness, and we may say to the good Spirit we will not have this man to rule over us, we may put it away and sell it and it may be put into prison, yet a famine may overtake those that may go into a far Country, and far from what is right, and not ever know Joseph or this good Spirit, yet it will know us, and rise up and talk with us. Now there is no other way than to return back again to that that is right, and acknowledge Joseph, to be greatest—He has all power given him, he has the keys of the stores, and they that will not bow to him, must die. The same disposition that was in Joseph's brethren, and in people in the days of the Apostles is now in people. I have seen some young people so foolish that they got mad with a gun, and broke it all to pieces, because it had done some mischeif as though the gun was to blame!—If it had not been charged and then fire put to it, it would not have done any harm. So when the Apostles were charged with something and the fire of Divine light operated on them, they would do execution, but after it had passed through them they were like empty guns, it was not they that did it, it was that fire of Divine love, and yet the people took the Apostles and pu them to death as though they did it, and thought to keep it from spreading, but they could not, for it operated through others, and it operates now through a thousand guns and they never can stop it.

D

From the Chester and Delaware Fed.

Slavery.

We last week noticed the situation of the district of Columbia, in two important points of view:—First, In respect to its government—*which is, in its principle despotic:* And secondly, That SLAVERY is still tolerated there. The more we reflect upon these subjects, the importance of both increases in our estimation.——They are of too much magnitude to discuss together. We shall therefore pass by the first; and call, as we do with the utmost earnestness, the attention of the thinking and benevolent, to the latter. If there be any whose hearts are callous to the sufferings of their fellow men; who regard slavery as a light evil; and who can behold with indifference, thousands of our race, doomed with their posterity, to the degradation of ignorance, and the cruelty of hopeless bondage—we pray them to pass on: This article is not meant for them.

We shall not now attempt to draw a picture of slavery. We shall not now stop to direct the view to the miserable cabin of the negro, to see his sufferings, and to hear the story of his wrongs. The feelings of the humane and just, do not need to be appealed to: The evil is known to exist. Its greatness is realized; and we cannot doubt but a disposition exists to apply a remedy, if the case is not hopeless. "Is there then no balm in Gillead!"—Is there no step which can be adopted with a reasonable prospect of success?

It seems to be admitted on all hands, that the abolition of slavery must be gradual. If we wait until all the states shall agree on a general plan, it is easy to foresee that the present generation will pass away, and nothing be accomplished. Such is the influence of the slaveholders in Delaware, Maryland, Virginia, and the other slaveholding states, that, it is probable that no member of their Legislature *dare* to make a motion on the subject. It is considered as too dangerous for discussion. The man who should have the temerity to open the matter to the Legislature of either of those states, would probably sublect himself to other hazards than the loss of his popularity. The printers in those states, and in the district of Columbia too, speak of slavery as an evil—touch it lightly, and hurry away to some other topic. It is a point so tender that the press, which freely discusses every other subject, is almost sealed to this. In the National Register, published at Washingron city, is an interesting notice of the District of Columbia. The number of inhabitants is stated at about 30,000. The word SLAVES is not even mentioned. We are left to guess the amount.——In the southern papers, when speaking of the negro troops of commodore Aury, at Amelia, the word *blacks* they dare not mention. It is printed "* * * * * troops." We state these facts to show; First—That the Legislature of those states will not—cannot—*dare not* at present take up the subject; and intend to draw the conclusion—that some Legislature, not under the slave-holding influence, must take the next step towards the abolition of slavery.

Secondly—That the printers who live among, and whose patrons are slave-holders; dare not enter into the discussian; and thence to infer that, if it is done at all, it must be by some printer, who breathes an air not infected with slavery—and therefore to justify ourselves in directing the public attention particularly to the matter.

The Congress of the United States have exclusive jurisdiction over the district of Columbia. A majority of the members are sent by states where the slave-holding interest is not predominant. Is it not therefore certain, if the subject be brought home to their notice, that it will lead to a free discussion of its merits?—Will not the very discussion of the subject tend to aid the great cause of emancipation?—Is it not highly probable that some some prudent measure may be adopted for the early, final extinction of slavery under their immediate and exclusive jurisdiction in the district of Columbia?—The very prospect is exhilirating! If the chain of slavery can be broken which connects Maryland and Virginia; if liberal and just principles can be introduced there, we may cherish the hope that it will soon be abolished on this side of the Potomac: That proper means will be devised for the disposal of the blacks; and that this foul and unnatural crime of holding men in bondage-will finally be rooted out from our land.

What then is our duty?—The reply is obvious.——Make the subject a matter of public and general discussion.—Let petitions be put in circulation, to be presented to Congress, which shall place the subject in a strong point of view, and calling their attention thereto in respectful but fervid language, becoming the great cause of the rights of enslaved, degraded men who then will join us in this noble cause.

Peace on Earth—Good Will to Men.

EXTRACT OF A LETTER,

Addressed to Caleb Strong, late Governor of Massachusetts, showing War to be inconsistent with the Laws of Christ and the Good of Mankind, by Philadelphus.

You Sir, from your great experience in courts of Law, are sensible that in these terrible collisions of passion, pride, and revenge, the oaths on each side are generally counter to each other; and resentment is carried to the last extreme. The perpetual recurrence of these scenes gives tone to the publick mind; and it follows that society, considered as one great person, one aggregate of character, is strained up in every nerve and fibre to the irritable tension of revenge and animosity. Even children inhale it with their vital breath, and draw t with their mothers milk. "*Non docti, sed imbuti sumus.*"

These passions, embodied and directed in a particular way, result in war on the large scale; and the doctrine of retaliation, thus fostered and fed, thus honoured and dignified through all ranks of life, becomes the nursery, the store-house, shall I say, becomes the universal pander, of war and bloodshed.

Thus have I traced, though by no means in their worst forms, the consequences of resistance and revenge. I ommitted to say, that, in almost every instance, sin, against God, and work for bitter, if not too late, repentance, enhances the guilt of both parties; and that when after the conflict is past, they retire to unharness, there is abundant reason for both to bewail their own folly and infatuation. Revenge, Sir, is sweet to the taste, but it is poison to the soul.

Sir, the grand and only counterpoise to all these deplorable consequences of retaliation is that, an offender has been punished. But even of this we may ask Cicero's famous question of Cassius, "*Cui bono fuerit;*" though it was asked on a very different occasion. "*For whose interest was it?*" It will be replied,

1. The law is honoured. But I answer, a disposition is cherished which will ensure ten transgressions in place of one. Besides, what honour is due to a law which Jesus Christ has repealed? It will be answered,

2. An offender is punished. But I answer, is punished by a hand which God has forbidden to meddle with the rod; and the punisher has yet to answer before God for his interference. It will be said,

3. If men were not punished for assault and battery, there would be no living in security. But I answer: This is in the face of fact. For the Church of Christ once tried the experiment; nay, was founded on that principle, and resisted no violence; and during that very period, that Church overspread the Roman Empire.

Sir, I humbly trust in God, there is a far better method for treating every species of violence than by resistance and retaliation. I return to the case whose consequences I have been particularly tracing.

A man, either by premeditated malice, or sudden passion, falls upon me and strikes me. To use the words of Christ, if he strike me on the right cheek, sooner than return the blow, I am to present the other. Every reader of observation knows what this means. The assault must be received with meekness, without passion, without retaliation. Nor is this so sublime a pinnacle of virtue as to be beyond all comprehension, or human effort. Let me at that moment only reflect on what is certainly true, and I shall feel no tendency to anger or revenge. Let me imagine myself in the presence and before the awful throne of God, who is that moment observing my conduct, who has suffered that occurrence as a trial of my virtue; let me consider that powerful and beneficient angels are watching me; perhaps pitying my pains, and ready to exult in my victory over pride and passion; let me imagine that Devils, to whom the Christian's faith and fortitude are more hateful than hell itself are hoping to see me intoxicated with rage and resembling themselves, and perhaps urging the fury and brutality of my assailant;—these views, even without adverting to the prohibitory precept, will check my anger, and rather dispose me to pity and forgiveness.

The emergency of the moment might preclude the necessity or posibility of words: but when the unhappy man, whose tormenting passions have given him far more pain than his blows have inflicted on me, shall have had time to reflect without passion, let me, as opportunity may offer, convince him that I feel no resentment, but heartily forgive him; let me convince him that I do not cover, beneath an exterior of smiles and sunshine, a heart full of hatred and revenge—in short, let me by a course of conduct open, liberal, and sincere, beneficent, kind, and ingenuous, show him that I can overcome evil with good.

Concerning these two very different modes of treating a violent injury, I ask, Sir, not merely which is most conformable to the laws of Christ, the spirit of the Gospel, and the conduct of the primitive Christians; because that can be no question with any one who has attentively read the New-Testament; but I ask, which would evince the noblest character, the most exalted understanding, the purest heart, the greatest and most magnanimous soul. Suppose two men to have pursued these two different kinds of conduct, I ask which of them, on a death-bed, and near the verge of eternity, would reflect on his conduct with most pleasure, or with the least pain? which of these men would be the brightest ornament and blessing to society, would do the most good, prevent the most evil, and be the wisest and ablest councellor in all public deliberations, where the welfare of a state or nation was concerned? Ah, Sir, which of them would you choose as a companion and associate, were you to begin your life anew? And I ask once more, should it be your happiness to gain the regions of eternal peace and joy, which of these men do you think it most probable you should have as your immortal companion there?

A Moral Lesson in Rhyme.

Thou shalt not avenge nor bear any grudge against the children of thy people.— Levit. 19. 18.

Let not a creature of the dust,
  A worm of yesterday,
His high prerogative assume,
  Who vengeance will repay.

If thou wouldst evil overcome,
  With victory complete,
Do good to him who injures you,
  For *such revenge* is sweet.

And such requital will subdue,
  The most ferocious foe,
And far more noble trophies win,
  Than triumph can bestow.

Yet some will cherish, all their days,
  A fell inveterate grudge —
Watch every chance to act at once
  Th' avenger and the Judge.

And if before their end is gain'd,
  Their race of life is run,
The everlasting grudge descends
  From father to the son.

And such malevolence too oft
  Whole nations will imbibe,
Which like a leprosy pervades
  Each family and tribe.

'Twas this the Roman proverb gave,
  "Let Carthage be destroyed,"*
Kindling the bloodiest wars that e'er
  The human race annoy'd.

And French and English partizans,
  By this fell power array'd,
Of weeping Europe's fairest realms,
  A Golgotha have made.

This evil spirit "hot from hell,"
  The savage soul inspires,
Who bids his tortur'd victim burn
  By slow consuming fires.

And even Christian meekness oft
  This demon dire attends,
Makes fellow-mortals act the part
  Of fiends instead of friends.

Can he who never will forgive,
  Expect to be forgiv'n?
No:—ev'n his daily pray'r insults
  The MAJESTY OF HEAVEN!

Then let not creatures of the dust,
  Vile worms of yesterday,
His high prerogative assume,
  Who vengeance will repay

*"*Delenda est Carthago.*"

[*Vermont Intelligencer*]

Peace Society.

A letter from the emperor Alexander to the secretary of the Peace Society of Massachusetts, has been published in most of the newspapers in this country, and has doubtless afforded much satisfaction to those who have observed the dispositions manifested by this distinguished sovereign in relation to the subject of peace as connected with the precepts of the Gospel. In addition to the evidence which that letter furnishes of the pacific sentiments of the emperor, and of his Christian condescension, it may not be uninteresting to the public to learn, that a letter, of the same import, has been received by a few individuals in this city, of the Society of Friends; who, not knowing what the Peace Society of Massachusetts had done, took the liberty of transmitting, to St. Petersburgh, a volume of essays, in which the nature, the tendency, and the policy of war are discussed with unusual clearness and force. The following is a copy of the answer, received a few weeks since.

GENTLEMEN,

Receive my thanks for the volume of essays on Peace, and for the expressions of christian regard, contained in your letter accompanying it. The efforts which you, and other individuals and Societies in North America, are now making to promote love and peace among men, are worthy of the imitation of every well wisher to the peace and happiness of the world; and in these labours of charity, I wish you every possible success. Being well acquainted with the diversified misery and wickedness, which war spreads among mankind, I shall account it a great happiness to be instrumental, in any degree, in preserving that peace uninterrupted with which it has pleased the Divine Being to bless the nations of Europe.

ALEXANDER.

St. Petersburgh, the 4th of July 1817. *N. Y. Gaz.*

COUNTERFEITS.

At the Court of Common Pleas for Belmont county, now sitting, a certain John Madison has been convicted of attempting to pass sundry counterfeit notes—viz one fifty dollar note, purporting to have been issued by the Hagerstown Bank, and two fifty dollar notes, purporting to have been issued by the Union Bank of Maryland.—Madison was this day sentenced to hard Labour in the Penitentiary for three years.

A quantity of other counterfeit paper was found upon Madison, including notes for sundry amounts upon the City Bank of New York, and fives on the Bank of Marietta—all of them very clumsily executed; the letters badly formed, and the impression very far below the usual appearance of copperplate printing. One note was found, purporting to have been issued by the Wilmington and Brandywine Banks, and those on the Union Bank of Maryland, are much better executed than the others, it is probable that some of the same kind are circulating in the neighbourhood, and persons who are not judges of bank paper, would act wisely in rejecting all bills for three dollars on the Wilmington and Brandywine Bank, and fifty dollar bills on the Union Bank of Maryland: and the Hagerstown Bank.

[*Ohio Fed. Nov. 27th*, 1817.]

From the Savannah Republican.

ANCIENT INDIAN FORTIFICATION.

"On the river Dover, a branch of the Great Satilla, in this county, (Camden) there is a remarkable fine bluff on the right bank, on which is situated a very ancient Indian fortification. I have viewed it particularly, myself, as well as many of the most respectable gentlemen on this neck and vicinity, all of whom agree, that it is one of the most magnificent ancient fortifications, that was ever discovered in the United States. It has undoubtedly stood for centuries, from the decayed situation which it is now in; but, from the regularity and strength of the works, it is obvious that there must have been by far more an ingenious race of Aborigines than the present tribes, or those that were found at the first settlement of this country. Each side of the fortification is about 100 feet in length, and they are almost parallel with each other, & the walls, which are made of oyster shells and a kind of hard mould, are now more than ten feet high; but no doubt, when constructed, were considerably higher, the top of which is now very even and broad, sufficiently so as to admit of heavy cannon being placed thereon. The scite on which it is built is remarkably exemplary of Indian ingenuity, being placed beside a beautiful spring rivulet, & notwithstanding which it has a very commanding position. At the north east corner of the fort there is a small round out work, the walls of which are as strong as any part, which admits of a narrow passage into the main fortification; and it also appears that on this bluff was situated one of the largest towns of this ancient people, there being several large mounds of earth thrown upon large masses of the dead, who are laid off in regular strata, one above the other; and there are also large pieces of earthen pots and other implements for domestic use."

For the Philanthropist.

Dialogue on War.

Chopstick. Good morning, neighbour Tumbleturf. What's the news!

Tumbleturf. Why truly, neighbour, I have not much, except that my white faced ewe has twin lambs this morning.

Chopstick. Poh! is that all?

Tumbleturf. No, my Brown Heifer, which I bought of farmer Simpson, calved last night.

Chopstick. Why your news is all about your own concerns? Have you nothing else?

Tumbleturf. Yes, I hear Tom Dickens was found dead by the road side, frozen! His jug was by him.

Chopstick. Ah! poor fellow, he lov'd whiskey too well; I like a sup now and then myself; but am determined never to take too much.

Tumbleturf. So was he—but I have often heard it said that the love of it increases with our years, or if a person is in trouble, or meets with disappointments and vexations, he is apt to fly to this for relief.

Chopstick. Well—have you nothing else?

Tumbleturf. Yes—my neighbour Plodwell was taken very ill yesterday. I sat up with him last night. He seemed very uneasy. I doubt his continuing long.

Chopstick. We must all die sometime or other—I think he is ten years older than I am. But, to shift this discourse, I may inform you, that I have just come from Squire Michagons, he showed me the Paper. There is joyful news in it.

Tumbleturf. Sure! Do let me hear it?

Chopstick. Why, one of our Frigates has taken one from the enemy after killing 32 men and wounding 64.

Tumbleturf. Now such news is no way rejoicing to me.

Chopstick. How so! Have you not the good of your country at heart?

Tumbleturf. I trust I have; but when I hear of so many taken out of this would as in an instant, and reflect how many Fathers and Mothers, wives and children, brothers and sisters must be distrest, on such an occasion I cannot rejoice.

Chopstick. Aye, this you know is the natural consequence of war.

Tumbleturf. But, I am not a friend to war in any shape.

Chopstick. How so! Sure there are just and necessary wars. You will not attempt to deny this. I should like to hear your objections.

Tumbleturf. I will.—War interrupts trade, and makes it more difficult for those in low circumstances to maintain their families; this is the lightest objection. It hurries people out of time into an awful Eternity. It brings distress on relations and friends, and sometimes poverty on thousands.

Chopstick. You only speak of the consequence of war in general, but I want you to speak of the justice and necessity of war.

Tumbleturf. Well then----of the necessity, first. I have always understood, that after nations have been at war, having injured each other as much as possible, and irritated the worst of passions, making the breach between them as wide as they can; then it is to be closed up by negociation; now I am firm in the belief that it would be easier and better done, before they had aggravated each other to the highest pitch. Hence I see no necessity for war.

Chopstick. Well now as to the justice of it.

Tumbleturf. That may be answered very shortly. We are judges in our own cause. But to convey my ideas more fully on the subject: If my neighbour offends me, and I am strong enough to take revenge, I attack and kill him—What is the consequence? I may be taken up, cast into prison, tried, condemned and executed for murder. If then, I am a murderer because I killed one man, after being judge in my own cause, and thought him worthy to die, how can that nation be justified, who after undertaking to judge in her own cause, puts to death thousands of those she counted her enemies, as well as causing the lives of many of her own citizens to be taken away in the execution of her purpose. I wish rulers would seriously consider this.

Chopstick. Why neighbour, would you have us not to fight? Abraham fought. Jacob's sons fought—Moses fought. In short the Jews, who were a favoured nation, fought, until Jerusalem was taken and destroyed; and there has been fighting ever since.

Tumbleturf. But, does all this justify it?

Chopstick. We have example.

Tumbleturf. Where is the precept to Christians?

Chopstick. If we were not to avenge ourselves, we might be imposed upon by any nation which chose to attack us, and should be counted fools indeed; but as you begin to talk like a quaker, I bid you good-bye.

Tumbleturf. Farewell---but remember our Savipur said, "If any man would be wise, let him first become a fool."

Wonderful Fecundity.

On a farm, La Preirre, under the management of Mr. James Clark, a Scotchman, a piece of ground, not three quarters or an acre in extent, was planted last spring with 10 bushels of Potatoes, of the English white kind. The crop measured 420 bushels or 12 fold.—Six of these potatoes were brought to this office, weighing 14 lbs. 14 oz.;—One of them weighed 3 lbs 2 ozs. The seed was planted in drills 4 feet apart, a practice recommended to farmers who plant on rich ground, or even on an indifferent soil if well prepared and strongly dunged.

Montreal paper.

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SIXTH-DAY, TWELFTH MONTH 5th

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

To Subscribers.

Some complaints have been made respecting the reception of the Philanthropist by distant subscribers. We assure them the papers are regularly packed up and forwarded by the Mail from this place. Since the first publication several *contra* orders have come to hand and been attended to—so that the papers not received probably still remain in the Post Offices first designated. If subscribers hereafter fail in the regular reception of their papers, we request that information may be sent to this office, mentioning not only the County but also the township in which the Post Office is situated, to which they wish their papers forwarded.

To the Agents enumerated on the first page of the Philanthropist, subscribers will please pay their installments.

Foster, in his discourses on Natural Religion and Social Virtue, calls slavery "A criminal and outrageous violation of the natural rights of mankind. We take, says he, the most effectual method to prevent the propagation of the gospel, by representing it as a scheme of power and barbarous oppression, and an enemy to the natural privileges and rights of man; and bid that God, who is the God of the Gentiles unconverted to Christianity, most daring and bold defiance, and scorn at the principles of natural and revealed religion."

—Advertisements—

NOTICE.

ALL persons indebted to the subscriber are requested to call on James Judkins, P. M. Mount Pleasant, in whose hands his books are left for collection, and pay off their respective accounts on or before New-Year's day. Those who neglect this notice may expeet to find their accounts lodged in the hands of proper persons for collection.

SAMUEL STEER.

Mills-Grove, 12 mo. 5—3t

A Stray.

WE the undersigned, being called on to appraise a stray horse, in the possession of Caleb Evans, having examined him, his marks, brands, &c. find him to be a dark brown horse, about 14 hands high, from 15 to 20 years old, a small star in his forehead, no other mark discernable—Valued at five dollars.

THOMAS EVANS,
LEWIS JOHNSON.
Appraisers.

Nov. 24, 1817.

State of Ohio, Jefferson County, ss.

I certify the above to be a true copy from my record. Given under my hand and seal,

J. WATSON, *J. P.*

Dec. 5—3t

Bank of Mount-pleasant.

Twelfth Month 1st, 1817.

AN Election will be held by the Stockholders at the Bank, on the first second day of first month next, between the hours of 10 A. M. and 4 P. M., for the purpose of electing thirteen directors for the ensuing year, agreeably to the provisions of the charter.

L. WALKER, Cashier.

12mo 5—4t.

NOTICE.

THE partnership hitherto carried on under the firm of Fleming and Mathews, is this day dissolved by mutual consent. All those indebted to said firm by book account or otherwise are requested to come forward and settle with David Fleming, of Smithfield, (at the old stand) who is duly authorised to receive and receipt for the same.

THOMAS FLEMING,
WM. MATHEWS.

Fair Warning.

THE subscriber having been appointed to settle the affairs of the late firm of Fleming & Mathews, takes this opportunity of informing all those indebted to said firm, that unless they come forward and settle their accounts, on or before the first day of January 1818, they will positively find them placed in the hands of proper persons for collection, and when once there, nothing but specie, or paper of such banks as pay specie will be received in payment.

DAVID FLEMING.

Smithfield Nov. 4, 1817—nov. 21. 3t

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

A LIST OF

Chartered Banks,

FOR SALE AT THIS OFFICE.

Blanks for Magistrates,

For Sale at this Office.

Really Cheap GOODS.

THE subscriber returns his sincere thanks to his numerous customers, and the public in general, for the very generous encouragement he has heretofore received in his line of business, and takes this method to inform them, that he is now opening at his store in Mount-Pleasant, nearly opposite the Market-house, (under the sign of Cash and Country Produce,) a large and splendid assortment of

Fall, Winter and Spring Goods,

Consisting in part of

Superfine Cloths and Coatings
Baizes and Flannels
Cassimeres and Cords
Bombazetts and Wildbores of every colour and quality.
Flushings and Kerseys
6, 8, 9, and 10 quarter Rose Blankets
Pint Blankets and Rugs
A great variety of Cambrick Shirting and steam loom muslins
Cotton and Linen ticking
Swansdown and other vestings, very low
6 quarter Carlisle and silk ginghams
6 quarter Orange and Blue super Chambrays
2500 yds Factory cottons
500 lbs. spun cotton from No. 4 to 12.
750 pair Ladies, Gentlemen and children's Morocco and Leather shoes and boots of all descriptions
Childrens hats and hose
Senshaw, Levantine, Virginia figured and plain silks and sarsnett, assorted
Black Canton Crape, sewing silks and ribbons
Silk and Gingham Umbrella's and Parasols
Silk Bandanoes of all kinds. Black fringed silk handkerchiefs
4, 6, and 8 quarter silk shawls assorted
Galoon and Worsted binding
White and brown factory muslins and shirtings
3, 4, 5, and 6 quarter checks
Super. India book muslins
3, 4 and 5 quarter coarse do.
Ladies Beaver Kid and Silk Gloves
Men's Buckskin, Beaver, and Worsted do.
Black and white worsted and cotton stockings
Turtle, horn, Ivory side and riding combs, plain and ornamented, of superior quality
Worsted, cotton, and silk suspenders
Pound, Box, Paper, and Corking pins
Velvet ribbons, Glass, Bullet, and silk buttons assorted
Black Ivory do.
Double Milled Drab cloths and cassimeres
Men's silk and cotton cravats
Madrass and cotton handkerchiefs
Casteel silver-eyed and Chaple Needles
7-eights and 4 quarter Irish Linens
3, 4, 6, and 8 quarter Rich cotton shawls
Ladies Peleise Cloths
Black and Olive velvets and cords
Large and small trunks
Silk and cotton hat and bonnet covers
Silk coat buttons
6 and 8 quarter Table diaper
Gilt and mahogany Looking glasses
Ladies and gentlemens silver mounted riding whips
Sweeping, hearth, scrub, whitewash, shoe and cloth brushes
Wall and landscape flowered paper
Cypress and silk gauze
4 and 6 quarter mull mull muslins
Plain and figured Leno ditto

Also a great variety of GROCERIES, Wines, &c.

Tanners oil—Logwood, Oil of Vitriol
Spirits of Nitre, Shad, Mackerel, and Herrings
Hardware, Queensware and China, Paints Drugs, and Patent Medicines
Duponts best Rifle Powder. Shot, lead, and flints
Flint, Green, and Window Glass, by the box or single light
Patent French boot-tops, and soal leather
Mellish's large maps of the state of Ohio, price $10
Peacock's Patent Ploughs
Buffaloe Robes
Raw cotton
Feathers
Gold, silver and gilt capt and common watches
Plated stirrups and bitts
Buckles and slides
Heds and cantwells
Steelyards large and small
Coal grates
Shovells and tongs
Spades and shovells
English and Crowley steel
Sportsmen's 4 and 6 blade knives, double and single blade ditto
Real Buck-handle knives and forks
Braces and Bitts
Plated Spurs and Razors

Also, Oats, Rye, Corn, Flour, Meal, Cyder, Apples green and dryed, and dryed Peaches—Which added to his former stock makes the assortment very general and complete. All of which are offered to the public

Wholesale & Retail,

at the lowest prices for Cash, or on Credit to punctual men; or will be bartered for Wheat, Rye, Oats, Flax, Linen, Butter, Lard Beeswax, Rags, Beef, Hides and Tallow, Notes, due bills or judgments on good men or for unimproved lands, if the entrance money has been paid, or any other approved produce.
THOMAS EMORY.

N. B. Smithfield and New Philadelphia Notes will also be taken, if offered soon.

Mount-Pleasant, Nov. 21

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Conehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house, kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Conehy died, seized. A few months credit and due attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. TWELFTH MONTH 12th 1817. NO. 14.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

From the Boston Centinel.

Leading the Best Fashions.

Those who are the "makers of manners," and lead all fashions, are respectfully requested—if indeed they ever read sermons, to peruse the following short extract from a dedicatary sermon delivered in this town a few days since by the Rev. Mr. Jones, "*whose life has been a comment on the doctrines he has taught.*"

THE EXTRACT.

"And as on this occasion, there may be present, the younger branches of various christian denominations, who consent that God our Creator ought to be worshiped with the heart, because he is good; I would presume to say to them all, with the greatest respect and best wishes, never name the name of God your heavenly Father, nor the name of his anointed Son our Saviour, but with religious reverence. It becomes the rising generation who take the lead, in their several stations of life, in *fashion of apparel*, to abandon the *habit* of profanity, as a rudeness unbecoming any one bearing the christian name; because the founder of Christianity said "*Swear not at all.*" Let therefore, this old, worn out, illshaped *habit* be folded as a garment, no longer worthy of wearing, and be committed to perpetual oblivion. There can be no rational inducement offerded to continue the practice. Let therefore the young men of all christion denominations begin this desirable reformation in *Words*, as well as deeds, and give a new era to this western world? And from this may a pure language without a curse, and without a profain oath, go out into all lands! I have made this address to the young men of all christian denominations, with no other feeling but that of benevolence; and I have made it because I know it is in their power, to bury this unseemly custom, if they will, in such a deep grave, as that its place shall not be found. And the abolishment of such a custom can be no unacceptable offering in its kind, presented in adoration before our heavenly Father."

THE BUTTERFLY'S BIRTH DAY.

By WILLIAM ROSCOE, ESQ.

The shades of night were scarcely fled,
 The air was mild, the winds were still;
And slow the slanting sunbeams spread
 O'er wood and lawn, o'er heath and hill.

From fleecy clouds of pearly hue
 Had dropt a short but balmy shower,
That hung like gems of morning dew,
 On every tree, and every flower.

Aud from the black-bird's mellow throat
 Was pour'd so loud and long a swell,
As echoed with responsive note
 From mountain side and shadowy dell.

When bursting forth to life and light,
 The offspring of enraptur'd May,
The Butterfly, on pinions bright,
 Launch'd in full splendor on the day.

Unconcious of a mother's care,
 No infant wretchedness she knew,
But as she felt the vernal air
 At once to full perfection grew.

Her slender form, etherial, light,
 Her velvet textur'd wings unfold;
With all the rainbow's colors bright,
 And, dropt with spots of burnish'd gold.

Trembling with joy awhile she stood,
 And felt the sun's enliv'ning ray;
Drank from the skies the vital flood,
 And wonder'd at her plumage gay—

And ballanc'd oft her 'broider'd wings,
 Through fields of air prepar'd to sail;

Then on her vent‘rous journey springs,
And floats along the rising gale.

Go, child of pleasure, range the fields,
Taste all the joys that spring can give,
Partake what bounteous summer yields,
And live, while yet 'tis thine to live.

Go, sip the rose‘s fragrant dew,
The lily‘s honied cup explore,
From flower to flower the search renew,
And rifle all the woodbine‘s store,—

And let me trace thy vagrant flight,
Thy moments too of short repose,
And mark thee then with fresh delight
Thy golden pinions ope and close.

But Hark! ! while thus I musing stand
Pours on the gale an airy note;
And breathing from a viewless band,
Soft silvery notes around me float!

—They cease—but still a voice I hear,
A whisper‘d voice of hope and joy,
“Thy hour of rest approaches near,
“Prepare thee, mortal!—Thou must die!

“Yet start not;—on thy closing eyes
“Another day shall still unfold,
“A sun of milder radiance rise,
“A happier age of joys untold.

“Shall the poor worm that shocks thy sight,
“The humblest form in nature‘s train,
“Thus rise in new-born lustre bright,
“And yet the emblem teach in vain!

“Ah! where were once her golden eyes,
“Her glittering wings of purple pride?
“Concealed beneath a rude disguise,
“A shapeless mass to earth allied.

“Like thee the hapless reptile liv‘d,
“Like thee he toil‘d, like thee he spun,
“Like thine his closing hour arriv‘d,
“His labours ceas‘d, His web was done.

“And shalt thou, number‘d with the dead,
“No happier state of being know!
“And shall no future morrow shed,
“On thee a beam of brighter glow?

“Is this the bounds of power Divine
“To animate an insect frame?
“Or shall not HE who moulded thine,
“Wake at HIS will the vital flame!

“—Go, mortal! In thy reptile state,
“Enough to know to thee is given,
“—Go, and the joyful truth relate,
“Frail Child of Earth! High Heir of Heaven!”

Horrors of War.

The following passage, which relates to the retreat of the French army from Moscow, is extracted from the “Sketch of Russia,” just published by Sir Robert Wilson.

“In the Hospitals of Wilna, there were above 17,000 dead and dying, frozen and freezing. The bodies of the former, BROKEN UP, served to stop the cavities in windows, floors, and Great Convent, above 1500 bodies were piled up transversely, as pigs of lead or iron. When those were finally removed on sledges to be buried, the most extraordinary figures were presented by the variety of their attitudes, none seemed to have been broken in a composed state: each was fixed in the last action of his life, in the last direction given to his limbs; even the eyes retained the last expression either of anger or painful entreaty.

In the roads, men were collected round the burning ruins of the cottages which a mad spirit of destruction had fired, picking, and eating the burning bodies of their fellow men; while thousands of horses were moaning in agony with their flesh mangled and hacked, to satisfy the cravings of an hunger that knew no pity. In many of the sheds, men scarcely alive had heaped upon their frozen bodies human carcasses, which festering by the communication of animal heat had mingled the dying and the dead in one mass of putrefaction.”

From the Providence American.

War and Peace.

From the murder of Abel to the present day, the world has been almost one continued scene of slaughter, and destruction, and misery.—These two hundered generations of men, comprehending, perhaps, not less than two hundred thousand millions of individuals, have devoted a vast proportion of their time and their talents, their ingenuity and their labour, to the purposes of mutual annoyance:—As if human *happiness* consisted in the accumulation of human *misery!* As if the business of *life* was to hurl the arrows of *death!*

But no age has witnessed more important events, more astonishing vicissitudes, than those which have transpired within the memory of the present generation. When were greater armies raised and destroyed! When were more mighty kingdoms established or subverted? When did tyrants tread with loftier strides, over slaughtered nations, to the summit of ambition, or sink to ruin, more suddenly and complete! Look at the volume of modern history; there is no room for ordinary events. Every page contains a revolution.

These violent struggles are succeeded by an interval of comparative calm. The nations, wearied with conflicts, are sunk in repose. An important crisis in the destinies of the world! The inquiry seemed suspended, ‘where next shall the thunder burst? And Christian nations are listening to a far different inquiry —an inquiry, for some time uttered in feeble murmurs, but now beginning to be distinctly heard—“*Shall the Sword devour Forever!*” Men dare to call in question the legality of war. They assert its inhumanity and impolicy. They boldly assert its inconsistency with the whole Spirit, design and tendency of the Gospel; and they begin to be heard. The shackles of prejudice are falling off. It is now believed that the custom of ages can never sanction crime. In conformity to which sentiment, nation after nation has disowned the horrid traffic in human blood. They may ere long disown the horrid practice of human slaughter.

This is a subject of the deepest interest to all, and must soon force itself into general notice. The friends of peace and humanity are surprised, and will be still more surprised, to find how rapidly their numbers increase. In both hemispheres, bold champions are advocating the cause. The ablest pens and the finest talents have been employed in its service. Numerous treatises have already appeared, breathing the language of peace.—Several societies have been formed in various parts to spread its principles. Characters of the highest respectability are rallying round its standard. Arguments clear and unanswerable are advanced in its defence. But it is not to be imagined, that little more is to be done. The monster *war* is surrounded by many strong walls of defence, and is not to be extirpated without a struggle. It is engendered from the lusts of men, which bear extensive sway. Prejudices, rivited by universal custom, and rusted in by the lapse of ages, are to be worn away by slow degrees. The poets and historians of all nations have adorned their pages with the praise of heroes and the glory of arms. Then our ideas of heroism and glory, and of all the exalted virtues in the human character, by a most unnatural association, are interwoven with destruction and murder. There are many who, amid the horrors of war, look for the promotion of some private interest. There are many whose very profession is arms and who expect no other employment. These are some of the most prominent obstacles; and when these are considered, it is cause of astonishment that so little in the shape of argument has been attempted by the advocates for war. It is, perhaps, cause of regret too. Truth can suffer nothing by investigation. There are doubtless many candid men, who, on various grounds, sincerely believe that war ought to be tolerated. Let these come forward, and publish their arguments to the world. I believe there will not be wanting able advocates to defend the truth; and I have the fullest persuation, that a serious and impartial examination will ensure the complete triumph of the principles of peace.

The design of the present essay is not to discuss the merits of the question before us.—Argument is therefore avoided. Nor is it for the purpose of idle declamation; but from a serious wish to excite attention to a momentious concern, and one of universal interest. Let it be made a subject of general conversation. Let the books which treat of it be sought after and read; and let every one make himself master of the arguments *pro* and *con*. What! shall our libraries be filled with histories of battles, biographies of warriors? Shall the quarrels of contending nations be echoed from every tongue, and all on tiptoe eager to hear? and when the general question is agitated, whether all these violent measures shall be abolished, and mankind live as one great family of brethren, shall a silent apathy ensue and interest expire? I trust not. It is a question that must and will command attention. Nine out of ten of the common people are in their hearts inclined to peace, and when once its banner is fairly displayed they will enlist under it. The current which has long flowed in the polluted ways of errour will run irresistably in the channel of truth, clear and transparant. Let those who are interested in the cause of truth, unite their efforts to advance the work of reformation. Let us hear the sound of The Providece Peace Society. And let some of those excellent treatises, the Solemn Review, the Letters to Governor Strong, the Friend of Peace, &c. &c. be put into the hands of every man, woman and child that can read them.—Men influence the existing concerns of nations; women influence the opinions of society, and form the minds of their children; and the children of the present generation will be the men of the next. In this way a permanent foundation may be laid. Thus nations may be induced to sheathe the sword and learn war no more.

[From the Western Spy.]

Indian Treaty.

The treaty with the Indians concluded at the rapids of the Miami, on the 29th Sept. is calculated to produce results very important, to the interests of the Western country—particularly to the State of Ohio, as well as the aboriginal inhabitants of the forest, who, by some of its provisions, appear inclined to taste gradually of the fruits of civilization. The reservations secured to the Indians, amount probably to about 300,000 acres, which they are to hold in fee simple, by a patent from the President of the United States. The Indians have manifested much judgement in the selection of their lands, having retained only such as are advantageously situated, and of a good quality. When this portion of the State comes to be settled, these bodies of Indians, if they remain on their lands, will be in the midst of civilization, and will, unless their dispositions and pursuits be unchangable, become gradually less savage. The occasion will afford an opportunity better than has been, for a satisfactory demonstration of the practicability of improving their conditions by introducing to their more immediate observation, the advantages of civilized society—and of agricultural pursuits over those of the chase;—and by causing them to feel the mild and powerful sway of laws administered by the equal hand of justice.

The Section of country secured by this treaty, is materially important to the interests and political consequence of this state. Its purchase has opened our borders on the north, to an immense inland sea, connected with others of equal extent, constituting in the whole an extent of internal navigation with vessels of almost any burthen, not equalled on the globe. The day is not distant, when these waters, which constitute a *sea coast* almost the extent of the north line of this state, will be crowded with the commerce of a surrounding country of great extent and fertility;—flourishing cities, and crowded *sea ports*, will arise in a few years, where now the gloomy forests prevail.

From the New York Daily Advertiser.

Among the multiplied attempts which have been made, and which are now making in such rapid succession, particularly at the South and West, to induce our government to engage in the disturbances of South America, we have not observed, in a single instance, an endeavour to discuss the conscientious question. And yet, one would think, before the government of a nation, calling itself christian, should be so loudly invited to engage in so serious an affair as that of becoming a party in a war, some one of the great number of those who are so extremely desirous of producing such a result, would attempt at least to make out a plausible case in this particular, because it cannot be considered even as respectable, or advantagious, for any nation to become engaged in the work of shedding blood, without any justifiable cause.

We then invite the ardent friends,

of the policy under consideration, to lay aside, for a moment, the feelings of chivalry, the waywardness of knights-errant, and cupidity of buccanniers, and set down deliberately to the task of *proving by sound argumentation, that, as a nation professing christianity, we have good cause to join in the intestine broils of South America.*

We are perfectly willing, before hand to state, that we consider the government of the United States just as much responsible for its conduct, with regard to this subject, as individuals are for their personal conduct. —"THOU SHALT NOT KILL," will be written in as deep and awful characters, against the governments which have engaged in unjust wars, for the blood shed, and the misery produced, as against the ruffian who wilfully destroys the life of a fellow-being. There is no proviso in this section of the law of God for an enthusiastic love of freedom, or a bitter hatred of tyranny and oppression. The case of the inhabitants may, indeed, justify them in their endeavours to throw off the heavy yoke with which they have been so long burthened; but our case is far different from theirs. If we undertake to join in it, we do it as volunteers, without any oppression or tyranny to complain of, and have no other ground of quarrel, than what arises from a romantic, or a mercenary sympathy—neither of which, unless we very much mistake, can be considered as excuses for a breach of the solemn command above mentioned.

Knowledge of our capacity, a cure of scepticism and idleness.

When we know our own *strength*, we shall the better know what to undertake with hopes of success: and when we have well surveyed the *powers* of our minds, and made some estimate what we may expect from them, we shall not be inclined either to sit still and not set our thoughts on work at all, in despair of knowing any thing; or, on the other side, question every thing, and disclaim all knowledge, because some things are not to be understood. It is of great use to the sailor, to know the length of his line, though he cannot with it all the depths of the ocean. It is well he knows that it is long enough to reach the bottom, at such places as are necessary to direct his voyage, and caution him against running upon shoals that may ruin him. Our business here is not to know all things, but those which concern our conduct. If we can find out those measures whereby a rational creature, put in that state in which man is in this world, may, and ought to govern his opinions, and actions depending thereon, we need not be troubled that some other things escape our knowledge.

ANECDOTE OF HOWARD.

When this excellent and benevolent man was examined by the House of Commons, one of the members asked him, "At whose expense he had made all his journies through England to examine the state of the different prisons?" and was extremely surprised when H. told him, that he had made them at his own. The wretched situation of the prison of his own county, when he was high Sheriff of Bedfordshire, made a great impression upon his mind, and first set it at work upon those useful and honourable pursuits in which he was afterwards engaged. In a conversation he had with a friend, a few months before he undertook his last and fatal expedition, he said, "that he should once more leave his native land; probable," added he, "never to return to it;" that he proposed to be absent four years; that he intended, in that period of time, to visit Turkey, Asia Minor, and Egypt. On his friends making some objections to the length and peril of the journey, he replied, "I probably shall never return to my own country; but (be that as it may) it is of no concern to me, whether I lay down my life in Turkey, in Egypt, in Asia Minor, or elsewhere. My whole endeavour is to fulfil, according to the ability of so weak an instrument as I am, the will of that Gracious Providence who has condescended to raise in me a firm persuasion that I am employed in what is consonant to his Divine approbation."

[*Europ. Mag.*]

Benevolence.

Frederic King of Prussia, one day rang his bell, and nobody answered, on which he opened his door, and found his page fast asleep in an elbow chair. He advanced towards him, and was going to awaken him, when he perceived part of a letter hanging out of his pocket. His curiosity prompting him to know what it was, he took it out, and read it. It was a letter from this young man's mother, in which she thanked him for having sent her part of his wages to relief her in her misery, and finished with telling him, that God would reward him for his dutiful affection. The king, after having read it, went back softly into his chamber, took a bag full of ducats, and slipped it with the letter into the page's pocket. Returning to his chamber, he rang the bell, so loudly, that it awakened the page, who instantly made his appearance. "You have had a sound sleep," said the king. The page was at a loss how to excuse himself; and putting his hand into his pocket by chance, to his utter astonishment, he there found a purse of ducats. He took it out, turned pale, and, looking at the king, shed a torrent of tears, without being able to utter a single word. "What is that?" said the king: "What is the matter?—"Ah, Sire," said the young man, throwing himself on his knees, "somebody seeks my ruin! I know nothing of this money, which I have just found in my pocket!" "My young friend," replied Frederick, "God often does great things for us even in our sleep. Send that to your mother, salute her on my part, and assure her that I will take care of both her and you."

[*Beauties of History.*]

THE ABBE RAYNAL.

The Abbe Raynal, in his observations on Slavery, says: "Will it be said that he, who wants to make me a slave, does me no injury, but that he only makes use of his rights? Where are those rights? Who hath stamped upon them so sacred a character as to silence mine?

"He, who supports the system of

slavery, is the enemy of the whole human race. He divides it into two societies of legal assassins; the oppressors, and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantaneously take away mine, for I want to have yours.

"But the Negroes, they say, are a race born for slavery; their dispositions are narrow, treacherous, and wicked; they themselves allow the superiority of our understandings, and almost acknowledge the justice of our authority. Yes; the minds of the Negroes are contracted, because slavery destroys all the springs of the soul. They are wicked, but not equally so with you. They are treacherous, because they are under no obligation to speak truth to their tyrants. They acknowledge the superiority of our understandings, because we have abused their ignorance. They allow the justice of our authority, because we have abused their weakness.

"I shall not be afraid to cite to the tribunal of reason and justice those governments, which tolerate this cruelty, or which even are not ashamed to make it the basis of their power."

Humanity.

HUMANITY is one of the most amiable and noble passions that possible can influence the heart of man.—It teaches us the imbecility of our nature, and the liability of being reduced to a state of penury and adversity. It also teaches us tenderly to commiserate the indigent and distressed, and cordially to administer relief to them. Does not the sight of a decrepid fellow mortal that is doomed to wander the earth's wide stage, excite within a sympathetic feeling? Are thine eyes shut to the cries of the helpless orphan? Dost thou turn from the mournful lamentations of the widow! And hast thou never witnessed the unheard of cruelties that are inflicted on the sons of Africa? Surely these must have come under your observation, and have demanded with audible voice, your much needed assistance.

Charity was an injunction enjoyned by our blessed Redeemer. HE, when on earth, left us a signal example by bestowing a competency of such as he had. Who, then, will not listen to the voice of humanity, and lend an arm to support the fainting, homeless wanderer?

To be strictly humane, we must cancel every thing from our memory that is inimical to another, and forgive those who lavishly persecute or traduce us, for such are the characteristics of a benevolent heart, and an indication of genuine piety.

These are duties we ought cheerfully to perform, without the expectation of any earthly remuneration; but with a full assurance that God will smile upon us, and amply reward us for them.

ANECDOTE.

MRS. PIOZZI,

One evening reading in her closet, the candlestick jumped off the table, a hissing fire ran along the floor, and after a short time, left a piece of paper in a flame, which, with her foot, to prevent mischief, she put under the fire-place. She then sat down without any light, to consider what could possibly occasion this event....She knew the doors and windows were fast, and that any thing should come down and strike the candle off the table in that strange manner, was altogether impossible. After she had wearied herself with reflecting to no purpose, she rung the bell. When the servant was told what happened, he begged her pardon for having by mistake given a mould candle with a gun-powder squib in it, which was intended to make some sport among the servants on a rejoicing day. Mrs. Piozzi, with much good humour, desired him not to make himself uneasy; all the concern she had received was from not being able to discover the occasion of the accident. From how many incidents, much more trifling, have ghosts and prodigies been handed down to posterity.

[*Emerald.*]

Intemperance.

It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him. What would that philosopher have said, had he been present at the gluttony of a modern meal? Would he not have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down sallads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavors?—What unnatural motions and counterferments must such a medley of intemperance produce in the body! For my own part, when I behold a fashionable table set out in all its magnificence, I fancy I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade amongst the dishes.

[The following singular advertisement is reccommended to notice.]

TO DRAM-DRINKERS AND DRAM-SELLERS!

From the Genius of Liberty of 1805.

Whereas the Subscriber, through the pernicious habit of drinking, has greetly hurt himself purse and in person, and rendered himself odious to all his acquaintance; finding there is no possibility of breaking off from the said practice, but through impossibility to get liquor; he therefore begs and earnestly prays, that in future no person will sell him either for money or on trust, any sort of spiritous liquors, as he will not in future pay for it—but will present any such one for an action of damages against the temporal and eternal interest of the public's humble, serious, sober servant,

JAMES CHALMERS.

From the Emerald.

"What's the news," said a quidnunc one morning to a moralist?" The reply was "have you not read the papers!" "Yes, but there's nothing in them," was the response, "Nothing in them" said the moralist, in astonishment! "I am sure they are full of news—Did you not read of the launch?"—"Yes but that's nothing"—"Did you not read of the vast number of houses now building in this, that, and the other city? "Oh, that's nothing"—"Did you not read of the great harvest we have had, and, the improvements of our country, its increasing wealth, and success even under gloomy auspices, while other nations are on the precipice of ruin and misery!" "Ah, that's all nothing, but what news from the armies? There all our enquiries at present are directed." "Ah, said the moralist, doth news consist only in the narration of destruction, misery and distress?" Pitiable, indeed, is the appetite of a quidnunc, whose intelligent maw is only satiated with the conflagration of a city, the devastation of a hurricane, or the savage and brutal exploits of his fellow man, whose numerous murders constitute the hero, while he whose exertions have been directed to the promotion of human happiness passes his enquiring eye unheeded and neglected.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TWELFTH MONTH 12th

☞*Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

The Editor of the Philanthropist expects to be absent a few weeks, during which time the business will be conducted by the Printer.

(For the Philanthropist.)

t is a Notorious fact, that for several months past, Hand bills and Cards have been distributed along the several roads leading to Ohio, directing travellers &c. the route they should pursue. And it is equally well known that these *Index's* have generally pointed in such away as to conduce to the advantage of some persons North of this place, while they prove materially injurious to Emigrants &c. The road leading from Steubenville to New Philadelphia is known to be nearly impassable, while that from Steubenville through Mount-Pleasant is generally good, and always Superior to the Northern routes. From this place to Warren, with the exception of about half a mile, the road is (for the Western Country) excellent,—And that this may be improved, and measures taken for the furtherance of a Contemplated road from Londonderry to this place, and for other purposes,

A MEETING

Of the Inhabitants of Mount-Pleasant, Warren and the Adjacent Counties will be held in the town of Mount-Pleasant, at the house of James Johnson on Friday (sixth-day) the 19th of the present Month, at 3 O'clock in the afternoon, to take into consideration what measures will be necessary to be pursued to retain those advantages which neighbouring townships are endeavouring to wrest from us, &c.

[*For the Philanthropist.*]

AMUSEMENTS OF A WINTER'S EVENING.

While fast descends the fleecy showers,
And winter, in his sternest mood,
Bids sickening nature feel his power,
And mourn beneath his downy load.

While Boreas, with his freezing breath,
Spreads desolation o'er the plain,
Nor fruit nor flower adorns the heath
But weeping flies rude winter's reign.

Be mine the evening's cheerful fire,
And social band convened around;
While friendship's joys that never tire,
Soften stern winter's chilling frown.

We then a richer banquet share
Than Epicures can e'er suppose,
And taste a more delicious fare
Than wealth or wanton luxury knows.

Now playful fancy cheers the mind—
We laugh the circling hours away
Or graver converse, more refined
Invites the hastening band to stay.

In retrospect we trace the scenes
Of childhood's care-unspotted hours,
Ere sad'ning sorrow intervenes
And with unhallowed omen low'rs.

Or read by turns th' historic page,
Bright with the knowledge-teeming phrase,
Which leads along th' inquiring Sage
Thro' the bye-paths of other days.

Or the more pleasing Muses lay,
Oft with her fairy dreams beguiles,
Whilst hastening *Spring* with chaplets gay
In premature description smiles.

We now with Thompson trace the year,
Or mourn with Young Narcissa's fate,
Or smile at Goldsmith's Village cheer,
Or soar with Milton's Muse elate.

These are the charms that Winter yields,
The simple joys that cheer his reign,
Amused by these, gay summer's fields,
Scarce one regreting sigh obtain.

JULIET.

[*For the Philanthropist.*]

Friend Osborn,

The question of colonizing the free people of colour, seems at present to claim the attention of a considerable portion of the citizens of the United States: And as might be expected on a subject of so much importance, there are many and various opinions concerning its utility and practicability. The slave holders view it as a measure connected with their interests, and calculated to ensure their safety; while the friends of freedom and equality are some of them of the opinion that it will eventually prove a powerful auxilary to the cause of emancipation.

With a due deference to those who may entertain a different sentiment, I shall in a future number attempt to shew *that something of this kind will be actually necessary to pave the way for the completion of that grand and benevolent work, the Abolition of slavery.* I shall likewise (if it is not done soon by some abler hand) submit to the publick a plan for colonizing, accompanied by a few remarks tending to shew its practicability.

It cannot be expected that all can think alike on any subject of a general nature, much less can we look for entire unanimity in a case so important as the one under consideration. But much good may result ftom a temporate discussion, especially if the mind is open to conviction. And when a very important object is in view, one that is in a greater or less degree interesting to every member of the community, it behoves each one patiently to investigate and to decide with judgment as to the means conducive to its attainment.

A writer in the 12th number of the Philanthropist, over the signitude of D. C. observes that he has "long been of opinion that could they all (the people of colour) with their free consent, be sent off, and colonized, it would not only be a blessing to them, but to the citizens of the United States also." But at the same time he expresses his doubts as to the '*practibility* of the measure.' I will merely remark at this time, that he is rather too large in his calculations as to the *extent* to which it may be necessary to carry the work. I have no idea that *ever* they will *all* be colonized, or that it will be necessary that they should be. I am not anxious to support this measure any further than it will subserve the cause of emancipation. But more anon.

PHILANTHROPOS.

For the Philanthropist.

Slavery.

Travelling not long since through one of the counties of Virginia, my mind was shocked on beholding the cruelty of an unfeeling wretch, who was in the most unmerciful manner beating his poor slave. On expostulating with him upon the impropriety of his conduct, he replied, "He is my property, and I will do what I please with him."—Property! I exclaimed, in terms of indignation at so gross a violation of truth and common sense: from whence did you derive your title to him as property? Methinks that Satan will have a much better claim upon yourself, than you have upon him, unless your heart experiences something of the nature of a purification. Your title is founded in usurpation, and sanctioned by fraud,—whereas his will be legal for it will be derived from the authority of Heaven!

And can it be that man,
So lost to reason, so to virtue lost,
Dare e'en presume to claim as property
His fellow man, and justify the deed
On principles of right? Ah! woe to him
The great Creator never granted one
Of his poor finite creatures privilege
So great, and so exclusive.

VINDICATOR.

—Advertisements—

NOTICE,

IS hereby given to all persons having just and legal claims against the estate of George Walker, (deceased) late of Guernsey County, Londonderry township, that they are hereby notified to exhibit their claims, legally proven, for adjustment within one year from the date hereof; and all those that are indebted to said estate are requested to make immediate payment to

ANNA WALKER,
EBENEZER WALKER. or
GEORGE SMITH,
Administrators of George Walker, dec.
11 mo. 29 1817—12mo 12 3t

Wool Carding and Spinning Machines.

THE Subscriber respectfully informs his friends, and the enterprising public, that he carries on the business of making Wool-carding and Spinning Machines, made on the most approved plans of any in the Western Country. He will likewise make them on any plan the purchaser may direct, and clothe them with the best quality of New York cards, and will sell at a very reduced price. Persons wishing to purchase such Machines will please forward their orders at an early period, as it is necessary to establish Carding early in the season. To those who purchase and are unacquainted with the business, the Subscriber will give all necessary information, as he has many years been in the practice of making Machines and working the same. Specimens of his workmanship may be seen in the Woolen factory at Steubenville; J. Steer's factory, Jefferson County; Marietta Steam mill; Steam factory at Barnesville; I. Dillions factory Zanesville; Steam factory of Cincinatti, and many other small factories too tedious to enumerate.

All orders will be punctually attended to by

JESSE NEWPORT.

N. B. The Subscriber generally keeps on hand New York Cards, by the set or single leaf—Emory tacks &c.

Mount-Pleasant, Jefferson County, Ohio,
December, 12th, 1817

Bank of Mount-pleasant.

Twelfth Month 1st, 1817.

AN Election will be held by the Stockholders at the Bank, on the first second day of first month next, between the hours of 10 A. M. and 4 P. M., for the purpose of electing thirteen directors for the ensuing year, agreeably to the provisions of the charter.

L. WALKER, Cashier.
12mo 5—4t.

NOTICE.

ALL persons indebted to the subscriber are requested to call on James Judkins, P. M. Mount Pleasant, in whose hands his books are left for collection, and pay off their respective accounts on or before New-Year's day. Those who neglect this notice may expeet to find their accounts lodged in the hands of proper persons for collection.

SAMUEL STEER.
Mills-Grove, 12 mo. 5—3t

A Stray.

WE the undersigned, being called on to appraise a stray horse, in the possession of Caleb Evans, having examined him, his marks, brands, &c. find him to be a dark brown horse, about 14 hands high, from 15 to 20 years old, a small star in his forehead, no other mark discernable—Valued at five dollars.

THOMAS EVANS,
LEWIS JOHNSON.
Appraisers.
Nov. 24, 1817.

State of Ohio, Jefferson County, ss.

I certify the above to be a true copy from my record. Given under my hand and seal.

J, WATSON, *J. P.*
Dec. 5—3t

Blanks for Magistrates,

For Sale at this Office.

Really Cheap GOODS.

THE subscriber returns his sincere thanks to his numerous customers, and the public in general, for the very generous encouragement he has heretofore received in his line of business, and takes this method to inform them, that he is now opening at his store in Mount-Pleasant, nearly opposite the Market-house, (under the sign of Cash and Country Produce,) a large and splendid assortment of

Fall, Winter and Spring Goods,

Consisting in part of

Superfine Cloths and Coatings
Baizes and Flannels
Cassimeres and Cords
Bombazetts and Wildbores of every colour and quality.
Flushings and Kerseys
6, 8, 9, and 10 quarter Rose Blankets
Pint Blankets and Rugs
A great variety of Cambrick Shirting and steam loom muslins
Cotton and Linen ticking
Swansdown and other vestings, very low
6 quarter Carlisle and silk ginghams
6 quarter Orange and Blue super Chambrays
2500 yds Factory cottons
500 lbs. spun cotton from No. 4 to 12.
750 pair Ladies, Gentlemen and children's Morocco and Leather shoes and boots of all descriptions
Childrens hats and hose
Senshaw, Levantine, Virginia figured and plain silks and sarsnett, assorted
Black Canton Crape, sewing silks and ribbons
Silk and Gingham Umbrella's and Parasols
Silk Bandanoes of all kinds. Black fringed silk handkerchiefs
4, 6, and 8 quarter silk shawls assorted
Galoon and Worsted binding
White and brown factory muslins and shirtings
3, 4, 5, and 6 quarter checks
Super. India book muslins
3, 4 and 5 quarter coarse do.
Ladies Beaver Kid and Silk Gloves
Men's Buckskin, Beaver, and Worsted do.
Black and white worsted and cotton stockings
Turtle, horn, Ivory side and riding combs, plain and ornamented, of superior quality
Worsted, cotton, and silk suspenders
Pound, Box, Paper, and Corking pins
Velvet ribbons, Glass, Bullet, and silk buttons assorted
Black Ivory do.
Double Milled Drab cloths and cassimeres
Men's silk and cotton cravats
Madrass and cotton handkerchiefs
Casteel silver-eyed and Chaple Needles
7-eights and 4 quarter Irish Linens
3, 4, 6, and 8 quarter Rich cotton shawls
Ladies Peleise Cloths
Black und Olive velvets and cords
Large and small trunks
Silk and cotton hat and bonnet covers
Silk coat buttons
6 and 8 quarter Table diaper
Gilt and mahogany Looking glasses
Ladies and gentlemens silver mounted riding whips
Sweeping, hearth, scrub, whitewash, shoe and cloth brushes
Wall and landscape flowered paper
Cypress and silk gauze
4 and 6 quarter mall mull muslins
Plain and figured Leno ditto

Also a great variety of GROCERIES, Wines, &c.

Tanners oil—Logwood, Oil of Vitriol
Spirits of Nitre, Shad, Mackerel, and Herrings
Hardware, Queensware and China, Paints Drugs, and Patent Medicines
Duponts best Rifle Powder. Shot, lead, and flints
Flint, Green, and Window Glass, by the box or single light
Patent French boot-tops, and soal leather
Mellish's large maps of the state of Ohio, price $10
Peacock's Patent Ploughs
Buffaloe Robes
Raw cotton
Feathers
Gold, silver and gilt capt and common watches
Plated stirrups and bitts
Buckles and slides
Heds and cantwells
Steelyards large and small
Coal grates
Shovells and tongs
Spades and shovells
English and Crowley steel
Sportsmen's 4 and 6 blade knives, double and single blade ditto
Real Buck-handle knives and forks
Braces and Bitts
Plated Spurs and Razors

Also, Oats, Rye, Corn, Flour, Meal, Cyder, Apples green and dryed, and dryed Peaches—Which added to his former stock makes the assortmeut very general and complete. All of which are offered to the public

Wholesale & Retail,

at the lowest prices for Cash, or on Credit to punctual men; or will be bartered for Wheat, Rye, Oats, Flax, Linen, Butter, Lard Beeswax, Rags, Beef, Hides and Tallow, Notes, due bills or judgments on good men or for unimproved lands, if the entrance money has been paid, or any other approved produce. THOMAS EMORY.

N. B. Smithfield and New Philadelphia Notes will also be taken, if offered soon.

Mount-Pleasant, Nov. 21

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Connehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house, kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Connehy died, seized. A few months credit and ue attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The
PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TWELFTH MONTH 19th 1817. NO. 15.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Camm Thomas.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

From the Chester and Delaware Fed.

Slavery.

"O sons of freedom equalize your laws;
Be all consistent; Plead the negro's cause."

A letter from Sir James L. Yeo, who has just left the station off Africa, states, that the horrid traffic in human flesh is carried on with all the spirit that avarice can prompt, by persons of various nations, under the Portugues and Spanish flags. His account is enough to awaken in the coldest heart the feelings of pity and indignation. Small, swift sailing vessels are chiefly employed, depending on their speed for safety. They take in a crowded load of slaves, calculating that if only one third die on the passage, they shall make a great profit. In Africa, the negroes are purchased for about six pounds sterling each; They sell in the West Indies at from 2 to 500 dollars. This inhuman trade is pushed to a vast extent. The different chiefs in Africa are excited to war, that they may make prisoners. Perhaps twice as many are slain as are taken. Of the captives, it is probable that one half die before they reach the West Indies: So that for every thousand negroes; sold on the plantations, FIVE THOUSAND MUST HAVE BEEN PREVIOUSLY MURDERED! And the fate of the dead is less to be deplored than that of the living!

There is a law, it is true, prohibiting the importation of slaves into the United States; but to what effect?—If the District of Columbia wants two thousand slaves, they can be brought from Virginia. She can supply the deficiency from the Carolinas: They from Georgia: And Georgia from the Floridas, without the least difficulty. Where the general sentiments and interests of the people run counter to the laws, they will be violated, and with impunity. We do not think it improbable that some of the slave vessels now engaged, are owned by Americans, and are employed for the supply of slaves to the South. Those who kidnap negroes from Philadelphia, Delaware, and Maryland, to sell in Georgia, would not hesitate to send their vessels to Africa.

We are not guiltless of the blood and the wrongs of those murdered and enslaved men. Whilst slavery exists in the land, it is the solemn duty of every good man, constantly and steadily to press for its abolition.—But at a time like this, when those demons in human form, are pushing this Hellish traffic in human blood, to the utmost of their power, the duty becomes imperious that the benevolent every where should arouse from their slumbers, and unite their efforts in defence of the violated rights of man.

All is still as the grave. We boast that ours is the land of freedom. HERE Liberty dwells; This is the spot where the Sacred tree flourishes, spreading its branches East and West, shading and protecting the whole land. Our Constitution solemnly declares that "ALL MEN ARE BORN EQUALLY FREE!" The enslaved and oppressed of Europe are welcomed to our shores as an asylum from oppression. We rub our hands and congratulate one another that we are the most free people on earth. Gracious Heavens!! And is it yet true that more than *Twelve Hundred Thousand* of our fellow creatures are doomed, themselves and their posterity, to hopeless bondage?

"'Tis human nature's broadest, foulest blot,
That man devotes his brother
Chains him, and tasks him, and exacts his sweat

With stripes, that mercy, with a bleeding
heart,
Weeps when she sees inflicted on a beast.
What then is man!"

Where is our Abolition Society?—Are they weary in well doing?—Where are those intelligent, ardent, benevolent men, who exist in every Country, who step forward on great occasions, animate their fellow men to exertion, and direct their efforts to the attainment of some noble end!—Are the spirits of Wilberforce—Clarkson, and Benezet extinct?—Or is it true that nothing can be done! ——*No—Nothing can be done!*——Go home and repose on your pillows of down: sleep away your lives in iodolense and ease: and let the expression—Nothing can be done!—Satisfy your consciences.——Let the husband be separated from his wife—the mother from her little ones.—Let the poor slave toil in hopeless misery, and bleed beneath the lash of his task master—it will be useless to disturb Congress with your petitions—"Nothing can be done!"

Let the indolent—the hard-hearted, and the unfeeling, use this language. But let the generous and humane make one united effort, to obtain the abolition of slavery in the District of Columbia. Congress has an unquestionable authority to effect the object. No possible evil can arise from our exertions. Much good will certainly be done. We shall, at least, have the best of earthly rewards—the approbation of our consciences.

—

The last papers state, that in Carolina a man is condemned to die, for the MURDER OF A SLAVE.—Just condemned, we suspect, and that will be all. A year or two ago, a wretch murdered a slave in the most inhuman manner, by whipping him to death. He too was condemned to death: reprieved—and then pardoned. The one we now speak of has not yet received his pardon—he is only reprieved. It was a very naughty thing and he must be frightened a little!

TO the Senate and House of Representatives of the United States in Congress Assembled

The Memorial of the Representatives of the Religious Society of Friends in Pennsylvania, New Jersey, Delaware, and the Eastern Shore of Maryland, respectfully sheweth.

—

That deeply impressed with a sense of the excellency and universal obligation of the benign Doctrines of the Gospel and feeling a measure of the Sacred influence of the Spirit of Christ, which not only unites the soul to God, but giveth it a most tender feeling of the sufferings and afflictions of our brethren by creation under the varied circumstances of their allotments in the world: Hence the situation of the Black people on this Continent hath often excited our commisseration, on account of the great oppression they are subjected to in many places through the degraded state in which they are held.—

Congress in the year 1808 by abolishing the trade to Africa for Slaves, exibited an example of nobility and firmness, which, while it reflected a beautiful lustre upon the cause of humanity, gave indubitable evidence to distant Nations, that the principle of liberty and justice the basis of all good Governments, could not tolerate a species of commerce which, however it might advance individual emolument, must in its progress sacrifice every thing that is valuable and dear to man. While we have occasion to rejoice in the accomplishment of a measure so honourable to the Nation. We cannot but deplore, that it is only a partial remedy of an evil of enormous magnitude: The abominable and barbarous practice of stealing the perons of men, carried on as a species of traffic within our borders, is such a system of cruelty and horror as perhaps is only equalled by that upon the shores of Africa.

Men, women and children legally set free and peaceably enjoying the comforts of domestic life, become a prey to a set of hardened unprincipled men, who, cautiously masking the nature of their designs, go prowling through the neighbourhoods where black people reside, and from secret observation and inquiry, obtain such a knowledge of the features, size &c. of the persons marked for their plunder, as will if required, be sufficient for a statement of pretended ownership.——The Fugitive Law enacted in the year 1793, which provides for the apprehension of persons escaping from labour, prescribes a summary mode of proof before a Judge or other Magistrate previous to the removal of a person taken up in virtue thereof; but this barrier is so very weak and vague, that the law with its penalties, has proved rather as an instrument to aid the nefarious plans of these avaricious men: and as by late constructron of the law it is said the proof may be deferred until the person is brought to the place of his supposed former residence, these poor victims not being immediately prepared with evidence of their freedom, are hastily dragged away to some distant part, where the market for slaves, speedily remunerates and encourages the party engaged in this odious business.

We hope that the magnitude of this glaring evil may be viewed by Congress with that abhorence which its enormity demands, and we request that in your wisdom you will be pleased to provide some means to prevent this kidnaping and infernal traffic in the persons of men: And so amend the Fugitive Law that it may no longer be used as an Engine of oppression in the land.

That in your deliberations you may be favoured with the influence of Divine Light, pointing out the path of safety under every exigency, is the fervent desire of your real friends.

Signed in and on behalf of a Meeting of the Representatives of the Religious Society aforesaid, held in Philadelphia the 20th of the 12th month 1816.

JONATHAN EVANS—Clerk.

President's Message.

—

[On the 2nd instant, both branches of the National Legislature having met, a Message was received from President Monroe, some extracts from which follow, our limits at present not permitting us to give more. The message contains a succint state of the National finances, by which it appears, that the country (if indeed an overflowing treasury has any thing to do with it) is in a very prosperous situation.]

Fellow Citizens of the Senate,
and of the House of Representatives:

At no period of our political existence had we so much cause to felicitate ourselves at the prosperous and happy condition of our country. The abundant fruits have filled it with plenty. An extensive and profitable commerse has greatly augmented our revenue. The public credit has attained an extraordinary elevation. Our preparations for defence, in case of future wars, from which, by the experience of all nations, we ought not to expect exemption, are advancing, under a well digested system, with all the despatch which so important a work will admit. Our free government, founded on the interest and affections of the people, has gained, and is daily gaining strength. Local jealousies are rapidly yielding to more generous, enlarged and enlightened views of national policy. For advantages so numerous and highly important, it is our duty to unite in grateful acknowledgements to that omnipotent Being from whom they are derived, and in unceasing prayer that he will endow us with virtue and strength to maintain and hand them down, in their utmost purity, to our latest posterity.

I have the satisfaction also to state, that the commissioners, under the fourth article of the treaty of Ghent, to whom it was referred to decide, to which the several islands in the Bay of Passamaquoddy belonged under the treaty of one thousand seven hundred and eighty-three, have agreed in a report, by which all the islands in possession of each party, before the late war have been decreed to it. The Commissioners acting under the other articles of the treaty of Ghent, for the settlement of boundaries, have also been engaged in the discharge of their respective duties, but have not yet completed them. The difference which arose between the two governments under that treaty, respecting the right of the United States to take and cure fish on the coast of the British provinces north of our limits, which had been secured by the treaty of one thousand seven hundred and eighty-three, is still in negotiation. The proposition made by this government, to extend to the colonies of Great Britain the principle of the convention of London, by which the commerce between the ports of the United States and British ports in Europe, had been placed on a footing of equality, has been declined by the British government. This subject having been thus amicably discussed between the two governments, and it appearing that the British government is unwilling to depart from its present regulations, it remains for Congress to decide whether they will make any other regulations, in consequence thereof, for the protection and improvement of our navigation.

A considerable and rapid augmentation in the value of all the public lands, proceeding from these and other obvious causes, may henceforward be expected. The difficulties attending early emigrations, will be dissipated even in the most remote parts. Several new states have been admitted into our Union, to the West and South, and territorial governments, happily organized, established over every other portion in which there is vacant land for sale. In terminating Indian hostilites, as must soon be done, in a formidable shape at least, the emigration which has heretofore been great, will probably increase, and the demand for land, and the augmentation in its value, be in like proportion. The great increase of our population throughout the Union will alone produce an important effect, and in no quarter will it be so sensibly felt as in those in contemplation. The public lands are a publick stock, which ought to be disposed of to the best advantage for the nation. The nation should, therefore, derive the profit proceeding from the continual rise in their value. Every encouragement should be given to the emigrants, consistent with a fair competition between them, but that competition should operate, in the first sale, to the advantage of the nation rather than of individuals. Great capitalists will derive all the benefit incident to their superior wealth, under any mode of sale which may be adopted. But if, looking forward to the rise in the value of the publick lands, they should have the opportunity of amassing, at a low price, vast bodies in their hands, the profit will accrue to them, and not to the public. They would also have the power, in that degree, to control the emigration and settlement in such manner as their opinion of their respective interests might dictate. I submit this subject to the consideration of Congress, that such further provision may be made in the sale of the publick lands, with a view to the public interest, should any be deemed expedient, as in their judgment may be best adapted to the object.

It appearing in a satisfactory manner that the revenue arising from imposts and tonnage, and from the sale of the publick lands, will be fully adequate to the support of the civil government, of the present military and naval establshments, including the annual augmentation of the latter, to the extent provided for; to the payment of the interest on the public debt, and to the extinguishment of it at the times authorised, without the aid of the internal taxes; I consider it my duty to recommend to Congress their repeal. To impose taxes, when the public exigences require them, is an obligation of the most sacred character, especially with a free people.—The faithful fulfilment of it is among the highest proofs of their virtue, and capacity for self-governmeet. To dispense with taxes, when it may be done with perfect safety, is equally the duty of their representatives. In this instance we have the satisfaction to know that they were imposed when the demand was imperious, and have been sustained with exemplary fidelity. I have to add, that however gratifying it may be to me, regarding the prosperous and happy condition of our country, to recommend the repeal of these taxes at this time, I shall nevertheless be attentive to events, and, should any future emergency occur, be not less prompt to suggest such measures and burthens as may then be requisite and proper.

JAMES MONROE.

Extract of a letter, dated "Paris,
September 14, 1817.

"Religion here is at a low ebb

although the revulsion from Atheism even to fanaticism has been proved by the history of the world not to be uncommon The clergy, too, are also much favored by the monarch, and we should therefore suppose that the exertion of the former would soon render the puncutal attendency on divine worship familiar to the people.

This however, has not been effected here, even in spite of one of the strongest propensities of our nature. For as religion is as yet *new* to the French, what is more natural than that they should be universally attracted by this novelty? It is true, indeed, that every day one may see in almost all the churches a number of beggars, old women and children; and upon particular festival days, bodies of well dressed people may be seen in the *act* of devotion, though *actually* assembled together from curiosity and the love of show. But, generally, the Sabbath in Paris can only be considered as a day of dissipation to the gay, and of unusual profits to the avaricious shop keepers. Many of the churches have been much defaced by the revolution, but have generally withstood the assailing storm, like the holy cause to which they were consecrated. In spite of all the devastations of atheistic vandalism, they are elevating their meek but magnificent heads above their enemies, mildly ready to receive them into their bosoms, still disfigured with traces of blood and barbarous ferocity.

There is English Preaching here every Sabbath, which makes me feel as if in America: and there is also a Lutheran Church here—L'Englisse des Billettes."

Agriculture.

Lord Erskin, speaking of Agriculture, remarks:

"If there were no other proofs of the preeminence of Agriculture, let it be remembered that it is the greatest suorce of labor and in a proportion little understood, because it not only comprehends the direct and immediate labor upon its surface and in its bowels, but the labor also of various arts and manufacturers, whose raw materials it produces—*Labor*, indeed is the salt of the earth, the preserver and nourisher of all things—the curse that man should eat his bread with sweat of his brow, was mercifully repealed in the very moment it was pronounced, and was changed even into a blessing—labor gave him bread, and a comfort with it, which nothing like labor can bestow. If the earth produced spontaneously: it might be a paradice for angels, but no habitation for beings formed like ourselves; without labor, what could support or adorn the whole fabric of society?—It would vanish like an enchantment. The curse of death was also revoked not only by the promise of immortal life hereafter, but to deliver man at the very moment from the barrenness of the earth that was cruel. Without death, he might have toiled and sweated, but the ground would have yielded nothing; death therefore was ordained to revolve with life in a mysterious and frutifying circle. The corruption of all created things, returning into the bosom of nature, brings them back again to reward the industry of man. Every animal that dies: all vegetables, and they have lives also, every substance which dissolves and becomes offensive, every heterogenous mixture which upon the surface would stagnate and become malignant, brought back by human wisdom into their allotted stations, become the future parents of a renovated world.'

Beware of Counterfeiters.

Counterfeit *ten dollar* notes on the *Farmers, Bank of Lancaster*, (Pen.) are in circulation in this city. The plate is well executed, the paper new and very good, & the whole appearance of the note well calculated to deceive those who are not well acquainted with the genuine note.

Bt. Amer.

RETROSPECTION.

THE remembrance of a well spent life gives a peaceable, unmixed pleasure to the mind; and to such who are so fortunate as to be able to look back on youth with satisfaction, they may give themselves no little consolation that they are under no temptation to repeat their follies, and that they a present despise them.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TWELFTH MONTH 19th

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

The Editor of the Philanthropist expects to be absent a few weeks, during which time the business will be conducted by the Printer.

Ohio Legislature.

The legislature of this state met on the 2d instant, received the message of the Governor, and appointed the usual committees.

One object of material interest has been recommended by the Governor, and a resolution to carry it into effect has been offered in the house, it is respecting a Convention for the amendment of the Constitution—That part of the Governor's Message which alludes to this subject follows.

"The constitution of the state has been in operation for fifteen years; and most of its general provisions in favor of equal rights and for the perpetuation of a free government are such as we and those who come after us, I sincerely hope, will always support. When it was adopted our population did not exceed 80,000, and there were only 9 counties. The increase of population since to at least half a million, and the counties to 47, have clearly proved that some of its provisions, tho' well calculated for a population less numerous, have become burdensome and indeed cannot be executed, in consequence of our great increase of population. Neither can it be disguised from even a common observer, that to support the state government, is so expensive for the want of a change of some of the provisions of the constitution, as to make it necessary to continue a rate of taxation which is not only becoming burdensome to us all, but prevents the reprasentatives of the people from possessing the means of making external improvements, and adopting other regulations for the common benefit of the state. Believing as I do that with the extension of jurisdiction, and encrease of population which will shortly take place, some of the most valuable provisions of the constitution cannot be executed; and that by a change of others a saving of near one half of the present expences may be made, and the government be administered for the general benefit of the good people of the state; and that the present is a most favourable time for making these changes, I should not discharge the solemn conviction of duty which I feel, if I did not reccommend to your consideration the propriety of taking the steps authorised by the Constitution, to enable our fellow Citizens to declare whether in their opinion any alterations in our Constitution are necessary."

Wednesday, Dec. 3rd, Mr. HAMMOND submitted the following resolution, which was laid on the table for consideration.

Whereas it is the opinion of two thirds of the members of the present General Assembly, that it is necessary to amend the Constitution of the State: Therefore, Resolved by the Senate and House of Representatives, two thirds of the members of both houses concurring therein, that it is expedient to provide by law for taking the votes of the electors, at the next general election, for and against a Convention conformable to the provisions of the Constitution.

DEFINITION OF GRATITUDE.

At the institution of the *Deaf and Dumb*, in the street of the observatory, No. 143, Paris, a question was put to a pupil of the Abbe Sicard, which would have puzzled any other person to have immediately resolved, although possessed of the perfect use of both his ears and his tongue, yet was instantly and elegantly answered in five words, by one who never enjoyed the use of either—*What is Gratitude?*—THE MEMORY OF THE HEART.

For the Philanthropist.

To the Inhabitants of Mount-Pleasant.

FELLOW CITIZENS,

THE Season of danger again approaches, and although we are always more or less exposed to the awful and destructive, ravages of FIRE, yet at this season we are more particularly endangered. It consequently becomes us as men who are alive to our own interests, as well as to the safety of our neighbours, and the prosperity of our village to be on the alert.

Are not the scenes which have lately occured at Newburyport, St. Petersburg, Richmond, and even in this place during the last Winter, sufficient to awaken us to our true interests? Let us remember the old proverb (and it contains a volume of instruction.) "An ounce of prevention is worth a pound of cure." Last Winter we expended considerable for the purpose of guarding our lives and property against FIRE; Let us not stop short until we have done all our duty requires.—We have organized a Fire Company it is true,—we have provided Hooks and Ladders, but where are our Engines, our Bucketts, and our Water?--These are important considerations, and it is therefore requested

THAT the Citizens of the Town of MOUNT-PLEASANT, Will meet at the bouse of DAVID S. EVANS, the first day of January 1818, at 7 O'clock iu the evening, for the purpose of devising ways and means to combat so devastating an enemy.

A PEACH TREE.

Forbus of this village, has in his garden a Lemon Cling Peach Tree, which has grown this season from an *inoculated bud*, and which measures six feet one inch in height and four inches and a half in circumference.—The inoculatiun was made in the summer of 1816, but as is customary it did not sprout till the ensuing spring, so that the above tree is entirely the growth of the present season. When the bud was inserted the original stalk was about three and a half inches in circumference.

[*Poughkeepsie Journal.*

Extraordinary Longevity.

Capt. Riley, in his very interesting narative of his sufferings in Africa, mentions the surprising age, which he was informed, many Arabs attained. The following are his words. "This account from an Arab who was my friend, and the preserver of my life, and on whose veracity I could rely, together with what fell under my own observation, has removed all doubt from my mind on that subject, and I am fully of opinion, that Hundreds and Thousands of the Arabs on this vast expanse of desert, actually live to the age of two hundred years of our calender." Of his reasons for his belief, one is their constant activity and temperence. "They never taste wine, or any ardent spirits, being entirely out of the way of those articles, and they are besides strictly forbidden hy their religion." *This* fact is sufficient proof of the eroneousness of an idea, that is unhappily too prevalent, that spirituous liquors are useful to the preservation or restoration of health; an idea contradicted by almost universal experience. *To* use language which we have heard employed on some public occasion. "We know not if ardent spirits ought not to be placed on the shelf with arsenic and laudanum."

Capt. Riley, in his narative, &c. thus describes some of the oldest Arabs he saw:—"*They* had lost all the hair from their heads, beards, and every part of their bodies, the flesh on them had entirely wasted away, and their skins appeared to be

D Updegraff

—Advertisements—

NEW GOODS.

JUST received a handsome assortment of

FALL AND WINTER GOODS,

together with a quantity of JUNIATA BAR IRON, and a few Barrels of Lake and Kanhawa Salt, all of which I offer for sale low for CASH or Country produce

JAMES UPDEGRAFF.

N. B. New Philadelphia Notes will be taken for Goods.

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill Grove

NOTICE,

IS hereby given to all persons having just and legal claims against the estate of George Walker, (deceased) late of Guernsey County, Londonderry township, that they are hereby notified to exhibit their claims, legally proven, for adjustment within one year from the date hereof; and all those that are indebted to said estate are requested to make immediate payment to

ANNA WALKER,
EBENEZER WALKER. or
GEORGE SMITH,
Administrators of George Walker, dec.

11 mo. 29 1817—12mo 12 3t

Bank of Mount-pleasant.

Twelfth Month 1st, 1817.

AN Election will be held by the Stockholders at the Bank, on the first second day of first month next, between the hours of 10 A. M. and 4 P. M., for the purpose of electing thirteen directors for the ensuing year, agreeably to the provisions of the charter.

L. WALKER, Cashier.

12mo 5—4t.

Wool Carding and Spinning Machines.

THE Subscriber respectfully informs his friends, and the enterprising public, that he carries on the business of making Wool-carding and Spinning Machines, made on the most approved plans of any in the Western Country. He will likewise make them on any plan the purchaser may direct, and clothe them with the best quality of New York cards, and will sell at a very reduced price. Persons wishing to purchase such Machines will please forward their orders at an early period, as it is necessary to establish Carding early in the season. To those who purchase and are unacquainted with the business, the Subscriber will give all necessary information, as he has many years been in the practice of making Machines and working the same. Specimens of his workmanship may be seen in the Woolen factory at Steubenville; J. Steer's factory, Jefferson County; Marietta Steam mill; Steam factory at Barnesville; I. Dillions factory Zanesville; Steam factory of Cincinatti, and many others small factories too tedious to enumerate.

All orders will be punctually attended to by

JESSE NEWPORT.

N. B. The Subscriber generally keeps on hand New York Cards, by the set or single leaf—Emory tacks &c.

Mount-Pleasant Jefferson County, Ohio, December, 12th, 1817

A Stray.

WE the undersigned, being called on to appraise a stray horse, in the possession of Caleb Evans, having examined him, his marks, brands, &c. find him to be a dark brown horse, about 14 hands high, from 15 to 20 years old, a small star in his forehead, no other mark discernable—Valued at five dollars.

THOMAS EVANS,
LEWIS JOHNSON.
Appraisers.

Nov. 24, 1817.

State of Ohio, Jefferson County, ss.

I certify the above to be a true copy from my record. Given under my hand and seal,

J. WATSON, *J. P.*

Dec. 5—3t

NOTICE.

ALL persons indebted to the subscriber are requested to call on James Judkins, P. M. Mount Pleasant, in whose hands his books are left for collection, and pay off their respective accounts on or before New-Year's day. Those who neglect this notice may expeet to find their accounts lodged in the hands of proper persons for collection.

SAMUEL STEER.

Mills-Grove, 12 mo. 5—3t

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Conehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Conehy died, seized. A few months credit. and due attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

Blanks for Magistrates,

For Sale at this Office.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The

PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. TWELFTH MONTH 26th 1817. NO. 16.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Delmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

Ohio Legislature.

Columbus, Wednesday, Dec. 10.

Mr. HAMMOND reported a bill to amend and reduce into one the several acts regulating black and mulatto persons. This was a long bill, containing 19 sections, and comprising an entire new system upon this subject. It defined in what cases and for what purposes citizens of other states might send their coloured servants into this state, and provided for their safe return. It provided, that if the citizens of other states sent or permitted their servants to come into the state for any other purposes than those allowed by the act, they should be emancipated—and pointed out the course which the servant should pursue to obtain his liberation. It defined who should be deemed mulattoes; and provided that no coloured person should travel, or reside, without the permision of a justice of the peace, certified in writing, and that none should obtain permanent residence without permision of the court. It required the clerk to keep a register, and record the names of all who had complied with the existing laws, and the names of all who should be permitted to settle under the proposed law; and it required the lister every year to make a list of coloured people, and deposited it with the clerk, who was directed to compare the list with the register, and cause all to be apprehended who were not recorded. The bill further provided, that none over forty years of age should be permitted to obtain residence, without giving security for maintenance; and that coloured persons should give testimony in all cases where coloured persons were parties, and in all prosecutions for injures done or offered to them. The two latter provisions were stricken out, and the bill amended so as to conform to the existing law in these particulars. These amendments were carried by majorities of nearly three to one. Mr. HAMMOND and the other friends of the bill instantly abandoned it, and on the motion to engross, it was, lost, 51 to 8.

The resolution on the subject of a Convention, was taken up on Saturday. Mr. HAMMOND made a long speech in support of it, when the committee rose, reported progress, and asked leave to sit again.

It was called up on Tuesday, when it was opposed by Messrs. Shields, Slaughter and Baldwin. and supported by Messrs. Swann, McArthar, Tupper, Vance and Hammond. After considerable debates the committee of the whole was discharged from the further consideration of the subject, and the resolution referred to a select committee of Messrs. Swann, Mack, Tupper, George and Hammond, with directions to make a detailed report of the reasons in favour of the measure.

On Monday a memorial was presented from Joseph Kerr, dated "Chillicothe Prison," alledging that sundry members of the two houses were Directors of the Branch Banks of the United States, and others Directors of State Banks, and alledging that all such were ineligible as members of the Legislature: alledging also that the Governor was a Director of a State Bank, and asserting that he was thereby disqualified from executing the office of Governor. The memorial prayed an enquiry, and after some little conversation, it was referred to a select committee of five members, chosen by ballot. The committee were, Messrs. Lyman, Richardson, Slaughter, Swann and Tatman, They this day reported their opinion, that a Director of a Branch Bank of the United States was not eligible to a seat in the Legislature; that the Director of a state Bank could not execute the office of Governor; and that Directors of the State Banks were eligible as members of the General Assembly.—The report and resolutions comprising these opinions, were committed to a committee of the whole, and made the order of the day for Monday next.

Ohio Fed.

The Tear of Sympathy.

There is a gem more clear and bright
Than diamonds in Golconda‘s night;
More lovely to th‘ enraptured eye,
Than stars that deck the azure sky;
Would‘st thou know what this gem can be?
It is the tear, the tender tear,
The sacred tear of Sympathy!

When dread misfortune‘s iron sway
Broods darkness o‘er the smiling day;
What then can soothe the angry power,
What radiance gild the gloomy hour,
Can soften all our misery?
It is the tear, the tender tear,
The sacred tear of Sympathy!

Sweet emblem of the soul, that breaks
On gentle Pity‘s lily cheeks,
How often hast thou brightly shone,
And trembled in thy humid zone,
When stern disease afflicted me,
Delightful tear, thou tender tear,
Pure, sacred tear of Sympathy?

When life was pendant by a thread,
And friends stood anxious round my bed;
A mother‘s fond affection found
A healing balm for every wound,
More soft, since ministered with thee,
Delightful tear, thou tender tear,
Pure, sacred tear of Sympathy!

Not all the pageantry of state,
The gold apparel, glit‘ring plate;
No jewels, blazing on the crest,
Or stars that deck the kingly breast,
Beam like the eye adorned with thee,
Delightful tear; thou tender tear,
Pure, sacred tear of Sympathy!

When e‘er distress shall meet my view,
May‘st thou, bright pearl, mine eye bedew,
That when the fading frame shall die,
The soul may meet beyond the sky,
The rich reward ordained for thee,
Delightful tear, thou tender tear,
Pure, sacred tear of Sympathy!

VALERIAN.

Bank of the United States.

The following list of the Branches of the Bank of the United States now in operation, may not be unacceptable to the public, who have not before had them in one view. Offices of discount and Deposit are in operation at

Portsmouth, Newhampshire,
Boston, Massachusetts,
Providence, Rhode Island,
Middletown, Connecticut,
New York, New York,
Baltimore, Maryland,
Washington, District of Columbia,
Richmond, Virginia,
Norfolk, Virginia,
Charlestown, South Carolina,
Savannah, Georgia,
New Orleans, Louisiana,
Cincinnati, Ohio,
Lexington, Kentucky.

Branches have also been established at Louisville in Kentucky, Chillicothe in Ohio, Pittsburg in Pennsylvania, Fayetteville in North Carolina, and Augusta in Georgia, which are not yet but soon will be in operation.

Nat. Int.

Monopoly of Salt.

Ohio Fed.

A monopoly of salt has been attempted at Zanesville. The monopolizers have engaged all the salt to be made at Kenhawa, it is asserted, so that they may be enabled to sell at exorbitant prices. To counteract the monopoly, Messrs. Buckingham and Co. have procured from Cleveland a quantity of Onondago salt, much superior to Kenhawa salt, which they offer at lower rates than those demanded by the monopolizers for their salt. The monopoly gives additional interest to the information contained in the following article.

ZANESVILLE, Dec. 12.

Manufacture of Salt.

The public will hear with pleasure, that there is a prospect of an ample supply of this necessary article being shortly furnished in our own neighbourhood. The springs lately opened by **JACOB AYRES**, Esq. and sons, afford salt water, equal in strength to that of Kenhawa, and in quanities sufficient to produce 50bushels of salt in 24 hours.—The implements for manufacturing it are now preparing; and we are authorised to state, that in about two weeks the manufacture will be commenced on a scale sufficiently large to supply all demands in this and neighbouring counties; and that it will be afforded at a reduced price. The scite of the works is in Blue Rock township, on the bank of the Muskingum, about 8 miles below Zanesville. The present extravagant price of salt in this place, renders the success of this establishment of general concern.

Hydrophobia.

The following is extracted from a communication published in the London Morning Chronicle, from an English physician, James Remnant, of Plymouth. He asserts that he had personal proof, while travelling in Germany, of its being a complete and never-failing preventative remedy, against Canine madness, in every instance when administered—and that it was declared by the German physicians to be equally efficacious when timely applied to the human race. The doctor brought the receipt to England, as furnished to him in the German language—and this is his translation of it:

"When a dog, or other animal, is bitten by a mad dog, let the following be given as soon as possible: brass filings, one dram, with white bean meal (calavancers) in milk, or milk broth, well stirred together. The beans are to be burnt brown like coffee, and ground in a coffee mill, or if finely bruised will do.

The remedy requires no repetition, as experience has taught that it was always found to be sufficient security, as a preventative, as none that were bitten, ever went mad after its use; a second portion, therefore, was never required.—It shall also be as beneficial to mankind, by only giving the above mentioned quantity."

[*For the Philanthropist.*]

Some account of **COMFORT COLLINS** *in a letter from M. F. 6th month* 1812.

We called to see **COMFORT COLLINS** aged 101 years 8 months; a more instructive and precious opportunity I have no remembrance of. All her faculties have, in a measure fled, save her religious sensibility. She has no kind of recollection that she ever had Husband or Children, houses or lands, nor of her nearest friends when named; yet her sense of Divine Good, and the religious fervor of her mind appear unabated. We staid about an hour, the whole of which time she was engaged in praising her **MAKER**, in exciting us to love the Lord and lay up treasure in Heaven, several times saying "one hour in his presence is better than a thousand elsewhere, I know it friends, I know it from experience;" and then her voice would seem to settle away with that kind of melody which dear old **MARY GRIFFIN** used to make, and after being still a minute or two, would again lift up her voice with Angelic sweetness in praising the Lord, and advising us to love Him, and would look round upon us and say "I love you dear friends though you are strangers to me, but I love them that love the Lord, Blessed be His Name."

She held Betsey Purington and myself by the hand, nearly all the time. The whole company were in tears while we staid; the remembrance of the opportunity is not off my mind yet, nor I hope ever will be, while memory remains, for I think Mary Griffin and Comfort Collins are the most memorable instances of the reality, and rectitude of the precious principle of light and Life, next to the influence of it in my own soul, I ever met with."

MARY GRIFFIN, mentioned above, was a friend in the ministry much of the same character as **COMFORT COLLINS**, and lived to be nearly the same age.

From Wirts life of

Patrick Henry.

"But it was in the bosom of his own family, where the eye of every visiter and even every neighbour was shut out—where neither the love of fame nor the fear of censure, could be suspected of throwing a false light upon his character—it was in that very scene, in which it has been said that "no man is a hero," that Mr. Henry's heroism shone with the most engaging beauty. It was to his wife, to his children, to his servants, that his true character was best known: to this grateful, devoted, happy circle, were best known the patient and tender forbearance, the kind indulgence, the forgiving mildness, and sweetness of his spirit, those pure and warm affections, which were always looking out for the means of improving their felicity, and that watchful prudence and circumspection, which guarded them from harm. What can be more amiable than the playful tenderness with which he joined in the sport of his little children, and the boundless indulgence with which he received and returned their caresses? "His visiters," says one of my correspondents, "have not unfrequently caught him lying on the floor, with a group of these little ones, climbing over him in every direction, or dancing around him, with obstreperous mirth to the tune of his violen, while the only contest seemed to be who should make the most noise." If there be any batchelor so cold of heart as to be offended at this anecdote, I can only remind him of the remark of the great Agesilaus to the friend who found him riding on a stick among *his* children "*don't mention it, till you are yourself a father.*"

The operation of *Lithotomy*, was performed by Dr. Dudley on Mr. S. Owens, of this place, on Wednesday last, and a stone was taken from him one and three fourths of an inch in length, and one and a half inch in thickness, weighing nearly two ounces. The patient is doing well. This is the first operation for stone that has been performed in Lexington. The skilful and eminent operator on the present occasion, extracted a stone from a little boy in the town of Paris some time ago: in which case one limb had been much shorter and not more than two thirds the size of the other. On the recovery of this little patient from the operation, his limb began to improve, and soon after obtained its proper size and length. The improving condition of the healing art is flattering to the cause of human happiness, and it would almost seem to sanction the pleasing speculation that old age will at one day be the only outlet, saving accident, to human existence. Our Medical College, Kentucky, the western country at large, may we be proud of a professional man of the skill and talent of Dr. Dudley.

Kentucky Gazette.

Puzzle for Lawyers.—In one of the counties of Hungaria, a case has been produced by nature, which furnishes the Hungarian lawyers with an oportunity to exercise their ingenuity. On a steep declivity of the river Hernath, lay two vineyards, one above the other: the higher one detached itself from the rock, glided down the declivity upon the lower vineyard, which it now entirely covers. The question is, who is the owner of this vineyard, and who is considered the loser.

We regret the necessity of confirming the report of the steam boat Telegraph, Hewes master, having sunk on the 29th October.—It appears she struck a snag about 4 feet under water, when off the Island No. 23 in the Mississippi; and in about 10 minutes went down; 15 persons on board of her at the time of the accident fortunately reached the shore, and four were drowned.

Capt. Hewes is now here and will depart in a few days for the purpose of raising the boat, of which he has the most sanguine expectations. Under such an afflicting accident it must be gratifying to Capt. Hewes not to be permitted to depart, until the survivors presented him with a certificate of their full approbation of his conduct during the passage, the time *of the accident and its attending difficulties.*—

Louisville Courier.

Disgraceful.

An ordinance has been passed by the city of Savanna (Georgia) by which any person that teaches a person of colour, either a slave or free, to read or write, or causes such person to be so taught, is subjected to a fine of 30 dollars for each offence; and every person of colour who shall keep a school to teach reading or writing, is subject to a fine of thirty dollars, or be imprisoned ten days and whipped 39 lashes. Although it may be for the interest of slave holders to keep the unfortunate wretches in as much ignorance as possible, generally, yet we consider the adoption of such a law as the above, as revolting to the best feelings of the heart, and a stigma to the city which has enacted it.—

Prov. Gaz.

Sudden Death.

Died, on the evening of the 23rd ult. Miss Elvira Cooper, step daughter of William Lemon, Esq. of this town. The time and manner of this young lady's decease, were peculiarly awful and affecting. It was to have been her wedding night; she had retired to her room to dress, apparently in perfect health, and in fifteen minutes she was discovered to be a corpse by her sister, who entered the room to assist her in dressing. By this time the friends had begun to assemble to witness the nuptial ceremony; but, alas! how changed the scene. She was a woman of delicate frame, and it is supposed her sudden death was occasioned by fainting in a cold room; that her blood chilled and stagnated before any relief could be afforded. It is probable if any person had been in the room with her, she might have been revived.

Cincinnati Gazette.

In the Columbus, arived at Boston, has been brought a Male Elephant, and in the Trident, arrived in New-York, a Female; both said to be in excellent condition; and to be very noble animals.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SIXTH-DAY, TWELFTH MONTH 26th

☞ Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.

The Editor of the Philanthropist expects to be absent a few weeks, during which time the business will be conducted by the Printer.

(For the Philanthropist.)

New Route.

At a Respectable Meeting of a Number of the Citizens of Mount-Pleasant and Warren Townships, held at the house of James Johnson in the Town of Mount-Pleasant on the evening of the 19th of December 1817 agreeable to previous notice. **JESSE THOMAS** *was appointed Chairman, and* **THOMAS EMORY** *Secretary.*

The object of the Meeting having been previously stated to be, to co-operate with our fellow Citizens to the East and West of us, in opening and making a good Road from the Great Cumberland Turn-Pike, through Mount-Pleasant, to intersect the Steubenville and Cambridge road. It was therefore

Resolved that legal notice be given that a petition will be presented to the Commissioners of Jefferson County, at their spring Sessions, for a review of the road leading from the Town of Portland (near the mouth of Snort-Creek) to the Town of Mount-Pleasant—and that Robert Patterson and Thomas Emory, be a Committee for that purpose.

Resolved, that Joseph Steer, Robert Patterson, Thomas Emory, A. R. Dilworth and Joseph Gill, be appointed a standing Committee of Correspondence for the purpose of Communicating with our fellow Citizens, of Pennsylvania, Virginia and Ohio, who may be interested in the object of this Meeting, with instructions to call a future Meeting, when, in their opinion, it may be thought requisite.

Resolved, that the proceedings of this Meeting, be signed by the Chairman and Secratary, and Published in the Philanthropist, Printed in Mount-Pleasant.

JESSE THOMAS, Chairman.
THOMAS EMORY, Secretary.

From the Vermont Intelligencer.

Hope.

> "Cease every joy to glimmer on my mind,
> But leave—oh! leave the light of Hope behind!"

Hope may justly be termed the mainspring of our existence—it has a charm for every woe, it adds a zeal to every toil—what were the way morn pilgrim, unbefriended by this angel of life—this child of heaven—it brings to view distant home, and conducts him unhurt through danger's darkest hour—Child of heaven!—thou canst charm the moon-light vigils of the marchworn Soldier;—though scourged by the rough winds, and pierced by the driving storms, exulting he looks through thee to glory's bright career.—Angel of life! at thy call the unfortunate pilot resigns to the raging winds his shattered bark—though sad his heart, his native hills rush upon his thoughts and the *hope* of again treading the lov'd shore he left behind, keeps him long out o'er the unfathomable deeps.

Primeval Hope! from the barbarous Soythian to the humble christian thy sway is universal—altho' thou may'st for a season have ceas'd to smile, or in some hapless hour have wandered from our sight, yet all—all have enjoyed the blissful vision.

Ambition, too feasts at thy banquet—and he who writes to instruct or please mankind, although rewarded by none, and thanked by few, entertains perhaps a *hope* of seeing his name inscribed on the Temple of Fame—the time which otherwise might be employed to profit is laid out upon experiments of which he knows not the event—he prosecutes his studies o'er the midnight oil—he ransacks the repositories of his imagination, brings to aid the whole extent of his knowledge and genius—and is resolved to encounter difficulties, and perplexities, however formidable—and after all for the *Hope* of hearing the voice of praise, or of receiving the applause which his ambition aims at.

Supporting hope?....Barred from thee, what would be the delirious anguish of parting friends----thy creative spirit can enliven the melancholy scene---recount social hours yet to come.

Oh! eternal!——When the quivering lip and the closing eye, betokens the last pang of dissolving nature——then to thy charge is resigned the awful hour——when life's last burning embers are extinct, 'tis hope that triumphs over her woes.

FURTHER EXTRACTS FROM THE President's Message.

From several of the Indian tribes, inhabiting the country bordering on Lake Erie, purchaces have been made of lands, on conditions very favourable to the United States, and as it is presumed, not less so to the tribes themselves. By these purchaces, the Indian title, with moderate reservations, has been extinguished, to the whole of the land within the limits of the state of Ohio, and to a part of that in the Michigan territory; and of the state of Indiana. From the Cherokee tribe a tract has been purchased in the state of Georgia, and an arrangement made by which, in exchange for lands beyond the Mississippi, a great part, if not the whole, of the land belonging to the tribe, eastward of that river, in the states of North Carolina Georgia, and Tennessee, and in the Alabama territory, will soon be acquired. By these acquisitions, and others that may reasonably be expected soon to follow, we shall be enabled to extend our settlements from the inhabited parts of the state of Ohio, along Lake Erie into the Michigan territory, and to connect our settlements, by degrees, through the state of Indiana and the Illinois territory, to that of Missouri. A similar and equally advantageous effect will soon be produced to the south, through the whole extent of the states and territory which border on the waters emtying into the Mississippi and the Mobile. In this progress, which the rights of nature demand, and nothing can prevent, marking a growth rapid an d gigantic, it is our duty to make new efforts for the preservation, improvement, and civilization of the native inhabitants. The hunter state can exist only in the vast uncultivated desert. It yields to the more dense and compact form, and greater force, of civilized population; and of right it ought to yield, for the earth was given to mankind to support the greatest number of which it is capable, and no tribe of people have a right to withhold from the wants of others more than is necessary for their own support and comfort. It is gratifing to know that the reservations of land made by the treaties with the tribes on Lake Erie, were made with a view to individual ownership among them, and to the cultivation of the soil by all, and that an annual stipend has been pledged to supply other wants. It will merit the consideration of Congress, whether other provision, not stipulated by treaty, ought to be made for these tribes, and for the advancement of the liberal humane policy of the United States towards all the tribes within our limits, and more particularly for their improvement in the arts of civilized life.

Among the advantages incident to these purchases, and to those which have preceded, the security which may thereby be afforded to our inland frontiers is peculiarly important. With a strong barrier, consisting of our own people thus planted on the Lakes, the Mississippi, and the Mobile, with the protection to be derived from the regular forces. Indian hostilities, if they do not altogether cease, will henceforth loose their terror. Fortifications in those quarters to any extent, will not be necessary, and the expense attending them may be saved. A people accustomed to the use of fire arms only, as the Indian tribes are, will shun even moderate works, which are defended by cannon. Great fortifications, will, there fore, be requisite only, in future, along the coast, and at some points in the interior, connected with it. On these will the safety of our towns, and the commerce of our rivers, from the Bay of Fundy to the Mississippi, depend. On these, therefore, should the utmost attention, skill, and labour, be bestowed.

From the Western Herald.

German Bank of Wooster.

From whatever cause it has arisen, or whether from any cause at all, the credit of this bank has been for some weeks past *going down.*—We are glad, however, to find, from the testimony of the president and the cashier, as well as that of disinterested persons, that that bank has not ceased, since the resumption of specie payments, to redeem its paper; and that there exists no reason why its credit onght not to be as good as that of any other bank in the state. We lay before the reader such evidence on this subject as has reached us:

Extract of a letter from the president of the German Bank of Wooster, to a gentleman in Chillicothe, dated

WOOSTER, NOV. 21, 1817.

"In answer to your enquiry, whether you can take the notes of the German Bank of Wooster with safety, I believe you can; the bank has always met all demands in gold or silver, or such funds as the holders of their notes wanted; nor have I heard of any doubt on the subject until a few days before your letter came to hand. I understood that some speculators had put such a report in circualtion, that they might buy the paper at a discount.

We are ready and willing to meet

any demands against the bank that are honorable and fair; and never met with any difficulty, and presume we shall not in future."

German Bank of Wooster.---A letter from the cashier of this institution to the postmaster in this city, dated Nov. 29th says—. The reports in circulation tending to injure the credit of the bank are entirely false. This institution has never refused to redeem its notes with specie since the 29th of April last."

Pittsburgh Gaz.

German Bank of Wooster.—We are authorized from unquestionable authority to state, that the late report of the failure of the *Wooster Bank*, is entirely without foundation. In proof of the contrary is the fact, that within a few days past between four and five thousand dollars has been *paid in specie*, and the specie brought to this place. It is gratifying to learn that this bank, whose credit at a distanse has been greatly impaired by false reports, has given such *solid proof* of stability; and it is believed its paper will now be received with the same degree of confidence as that of the other chartered banks of the state

Muskindum Messenger.

Unexampled Despatch.

On *Sunday* morning last, the Packet Experiment, left *Baltimore* for *Norfolk*, and arrived there in season for the Steam Boat Virginia, to bring back answers to letters sent by the Packet, to merchants there. She left Norfolk on *Monday* morning, and arrived here this morning *(Tuesday.)* Such despatch as this we presume is unrivalled. Letters written in Baltimore on *one morning*, and sent to Norfolk, a distance, there and back, of 410 miles, and answers received the morning following!—*ib.*

The Quebeck Gazette states that the American and British parties, engaged to explore the line of boundary between the District of Maine and New Brunswick, explored the line to the river St. John, which they struck about three miles above the falls, and prolonged it thence until they reached the Ristigouche river, which runs into the bay of Chaleurs. They here desisted for the present, though the American party wished to proceed until they reached the sources of the water which fall directly into the St. Lawrence.

For the Philanthropist.

To the Inhabitants of Mount-Pleasant.

FELLOW CITIZENS,

THE Season of danger again approaches, and although we are always more or less exposed to the awful and destructive, ravages of FIRE, yet at this season we are more particularly endangered. It consequently becomes us as men who are alive to our own interests, as well as to the safety of our neighbours, and the prosperity of our village to be on the alert.

Are not the scenes which have lately occured at Newburyport, St. Petersburg, Richmond, aud even in this place during the last Winter, sufficient to awaken us to our true interests? Let us remember the old proverb (and it contains a volume of instruction,) "An ounce of prevention is worth a pound of cure." Last Winter we expended considerable for the purpose of guarding our lives and property against FIRE; Le us not stop short until we have done all our duty requires.—We have organized a Fire Company it is true,—we have provided Hooks and Ladders, but where are our Engines, our Bucketts, and our Water?--These are important considerations, and it is therefore requested

THAT the Citizens of the Town of MOUNT-PLEASANT, Will meet at the bouse of DAVID S. EVANS, the first day of January 1818, at 7 O' clock iu the evening, for the purpose of devising ways and means to combat so devastating an enemy.

The following account is from a Bengal Paper. "A very interesting case has just occured of a person, born blind, being restored to sight by means of a surgical operation:—A native Burdwan, of the age of 18, was lately sent by his family to Dr. Luxmore, whose success in the removal of the cataract they had heard by public report. The operation was performed on the 26th, and in six days he began to see and distinguish objects. He confirmed, with readiness the conclusion so obvious from the feelings of Dr. Chesselden's patients, that our common judgment of figure, quantity and distance is not an inherent faculty in the mind, but a practical result from the ever repeated experiment of comparing the perspective with the actual figure, bulk or distance.

A cricket-ball was put in one hand, and a cake of soap in the other, and he was desired to describe their shape, but he was unable to do it by his newly acquired and inexperienced vision, and was obliged to have constant recourse to the more practised sense of feeling. When any object is presented to him, although he can without hesitation declare its colour, he is wholly unable to decide on its quality until he is allowed to handle it.

Industry.

Industry will make a man a purse, and frugality give him strings to it. This purse will cost him nothing.—They who have it, will only draw the strings as frugality directs, and will always find a useful penny at the bottom of it.

Star of Freedom.

Duelling.

A quarrel having arisen between a celebrated gentleman in the literary world and one of his acquaintance, the latter heroically, and no less laconically, concluded a letter to the former, on the subject of the dispute, with, "I have a life at your service, if you dare to take it." To which the other replied, "You say you have a life at my service, if I dare take it. I must confess to you, that I dare not take it: I thank my God, that I have not courage to take it. But though I own that I am afraid to deprive you of your life, yet, Sir, permit me to assure you, that I am equally thankful to the Almighty Being, for mercifulty bestowing on me sufficient resolution, if attacked, to defend my own." This unexpected kind of reply had the proper effect; it brought the madman back again to reason; friends intervened, and the affair was compromised.

New State.

A petition is circulating in the *Mis-*

souri territory, praying to be admitted into the Union, on the footing of the other states.

Duty of Man.

When we take a comprehensive view of mankind, and consider the various causes of discord, and enquire into the nature of the commotions that distress the nations of the earth, the result of our researches establishes the position that the advocates for peace are few; for, "from whence come wars?"—are they not the offspring of restless dispositions?

That it is the duty of every man to promote, as far his influence will extend, the happiness of his fellow beings, is a doctrine inculcated in the Christian system of divinity and by heathen philosophers; and reason informs us that social intercourse is the chain which unites men, and renders them capable of enjoying and extending the comforts of life in the highest degree possible independent of divine communications; it enlarges the sphere of action, and gives scope for the exercise of every power of the human mind; but is not possible to preserve the chain unbroken, where a litigious spirit predominates; too frequently does this happen, and the result is misery.

What do the histories of nations shew but a continued train of hostilities, which, if we trace them to their sources, we will find have generally originated in trifling disputes or petty circumstances, remote from the ends to which they are pursued: How often have distant countries cause to lament the quarrels of men unknown to them but by name or some high sounding title! Peace flies the earth and leaves to Discord the affairs of men—Jealousy and Distrust are perpetually engaged to mar the concord that ought ever to exist in communities.

But let us view society in a more local situation—see the misanthrope, with what a significant brow does he frown on the pleasures enjoyed by that happy family into whose circle he has been received by the cordial philanthropy of its head—what demoniac schemes are now revolving in his disaffected mind to destroy their harmony—what arts does he not practise to produce dissention—his envious soul broods with satisfaction over the afflictions of others, and he feels the pangs of anguish when he beholds the prosperity of his neighbours nor does his heart rejoice till contention severs the bonds of union.—But let us leave the wretch to that remorse which will ultimately be the effect of his conduct, and turn our thoughts to a more pleasing subject—the man whose endeavours are in constant exertion for the good of society—behold him assiduously engaged in strengthening the affections of men—is there enmity existing between those whose connection in life renders them necessary to each other in enhancing the value of these blessings a beneficient Providence is constantly conferring on them?—how dilligent is he in employing the means best calculated to heal the breach and of diffusing a spirit of harmony and social love—let us admire and imitate.—The character of a peace-maker is a subject worthy of emulation—let us acquire a mild disposition and cherish placidity of mind, then, whatever storms may ruffle the sea of life, we shall glide smoothly down the stream of time, until it expands in the heaven of rest and perpetual felicity.

Religion.

Sir William Waller left behind him in a "Daily Directory" for his conduct these reflections: "Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning; our growing time from thence to noon, (then we are as the sun in his strength) after which, like a shadow that declineth, we hasten to the evening of our age, until at last we close our eyes in sleep, the image of death; and our whole life is but this tale of a day told over and over. I should therefore so spend every day, as if it were all the life I had to live; and in pursuance of this end, and the vow I have made to walk with God in a closer communion than I have formerly done, I would endeavour, by his grace to observe in the course of my remaining span, or rather inch of life, this daily directory: To awake with God as early as I can, and to consecrate the first fruits of my thoughts unto him by prayer and meditation, and by renewed acts of repentance, that so God may awake for me, and make the habitation of my righteousnes prosperous. To this end I would make it my care to lie down the night before in the peace of God, who hath promised that his commandment shall keep me when awake." Edmond Waller, the poet, who attended him in his last illness, was once at court when the Duke of Buckingham spoke profanely before King Charles the Second, and told him, "My Lord, I am a great deal older than your grace, and have, I believe, heard more arguments for atheism than ever your grace did. But I have lived long enough to see that there is nothing in them, and I hope your grace will."

Advertisement.

NOTICE.

Is hereby given that there will be exposed at public Vendue, on 6th day the 9th of 1st month next, at James Johnson's Inn in Mount-Pleasant, Jefferson County Ohio, the following property of Rees Davis Deaceased viz· one wagon and cover, six horses, five sets of harness, and a number of bags, all at a Credit of Nine months. Sale to begin at ten o' clock on said day, where due attention will be given, and terms made known by

THOMAS LEWIS,
MORGAN LEWIS,
Administrators.

12th month 26th.

NOTICE.

All persons indebted to the subscriber are requested to call on James Judkins, P. M. Mount Pleasant, in whose hands his books are left for collection, and pay off their respective accounts on or before New-Year's day. Those who neglect this notice may expect to find their accounts lodged in the hands of proper persons for collection.

SAMUEL STEER.

Mills-Grove, 12 mo. 5—3t

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

—Advertisements—

REAL ESTATE.

THE subscriber offers for private sale, the following described property, in the flourishing village of Harrisville, viz.

Lot No. 1.

Situate on the main street, on the south side, containing one-fourth of an acre, and having thereon a two story brick building, with a cellar under the whole, together with stabling, &c.

Lot No. 2.

Situate on the north side of the main street containing one-fourth of an acre, with a comfortable log house neatly weather-boarded, with two rooms on a floor, and a good new frame shop adjoining, and a cellar under the house.

Lot No. 3.

Containing three-quarters of an acre, having thereon a new one story frame honse, a good frame stable, and a spring of good soft water near the door.

Lots No. 4, 5, *and* 6,

Are unimproved lots on good sites for building, &c. containing one-fourth of an acre each.

The above described property will be disposed of low, the terms of payment made easy to purchasers, and indisputable titles given. The rapid improvement of the town, and the excellent opportunity for industrious mechanics of almost every description, renders any further comment unnecessary.

Those wishing to purchase may be accommodated by applying to

C. D. HAMPTON.

Harrisville, Dec. 26, 1817.

NEW GOODS.

JUST received a handsome assortment of

FALL AND WINTER GOODS,

together with a quantity of JUNIATA BAR IRON, and a few Barrels of Lake and Kanhawa Salt, all of which I offer for sale low for CASH or Country produce.

JAMES UPDEGRAFF.

N. B. New Philadelphia Notes will be taken for Goods.

A LIST OF

Chartered Banks,

For Sale at this Office.

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill Grove

NOTICE,

IS hereby given to all persons having just and legal claims against the estate of George Walker, (deceased) late of Guernsey Couuty, Londonderry township, that they are hereby notified to exhibit their claims, legally proven, for adjustment within one year from the date hereof; and all those that are indebted to said estate are requested to make immediate payment to

ANNA WALKER,
EBENEZER WALKER. or
GEORGE SMITH,
Administrators of George Walker, dec.

11 mo. 29 1817—12mo 12 3t

---

*B*ank of Mount-pleasant.

Twelfth Month 1st, 1817.

AN Election will be held by the Stockholders at the Bank, on the first second day of first month next, between the hours of 10 A. M. and 4 P. M., for the purpose of electing thirteen directors for the ensuing year, agreeably to the provisions of the charter.

L. WALKER, Cashier.

12mo 5—4t.

Wool Carding and Spinning Machines.

THE Subscriber respectfully informs his friends, and the enterprising public, that he carries on the business of making Wool-carding and Spinning Machines, made on the most approved plans of any in the Western Country. He will likewise make them on any plan the purchaser may direct, and clothe them with the best quality of New York cards, and will sell at a very reduced price. Persons wishing to purchase such Machines, will please forward their orders at an early period, as it is necessary to establish Carding early in the season. To those who purchase and are unacquainted with the business, the Subscriber will give all necessary information, as he has many years been in the practice of making Machines and working the same. Specimens of his workmanship may be seen in the Woolen factory at Steubenville; J. Steer's factory, Jefferson County; Marietta Steam mill; Steam factory at Barnesville; I. Dillions factory Zanesville; Steam factory of Cincinatti, and many other small factories too tedious to enumerate.

All orders will be punctually attended to by

JESSE NEWPORT.

N. B. The Subscriber generally keeps on hand New York Cards, by the set or single leaf—Emory tacks &c.

Mount-Pleasant Jefferson County, Ohio; December, 12th, 1817

Advertisement.

BY virtue of an order of the honourable the Court of Common Pleas, of Jefferson county, Ohio, at September term, 1817—will be exposed for sale at Public Vendue, at the late dwelling house of Hugh M'Conehy, dec. on WEDNESDAY the 24th of Dec. next, at 10 o'clock, A. M.

140 Acres of Land,

in Jefferson county, Sec. No. 29, Township 4, Range 2, on the road from Warrentown to Mount-Pleasant, adjoining lands of Robt. Patterson, esq. with 25 acres cleared, and a log house thereon erected—And 50 acres in the same section, on the Little Fork of Short Creek, with an excellent saw mill, and 5 acres cleared. And on

Thursday, the 25th of December,

two lots in the town of Warren—Lot No. 17, with a frame house; kitchen and garden, and lot No. 40, with a nail shop, blacksmith-shop and garden, of which the late Hugh M'Conehy died, seized. A few months credit, and ue attendance will be given by

Henry West &
James M'Cune,
Administrators.

Nov. 7—7t*

Blanks for Magistrates,

For Sale at this Office.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. FIRST-MONTH 2nd 1818. NO. 17.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

Colonization.

On board the ship electra, captain Williams, for London, which vessel sailed in the last month, embarked the Rev. Mr. Mills, & the Rev. Mr. Sturgess, as Agents for the Colonization Society. Their object in visiting England will be to confer with gentlemen capable of giving them the best information relative to the West Coast of Africa, and also the best means of promoting their enquiries when they arrive there. They will endeavour to obtain letters of introduction to the Governor of the Sierra Leone Colony, and as soon as practicable leave England for the Coast of Africa they will make the Colony their principal station whilst remaining on the Coast, and endeavour to obtain the most accurate information of the climate, soil, rivers, productions, &c. and to visit the Coast above and below the Colony to as great an extent as circumstances will permit, ascertaining as far as they can the extents claimed by different European nations on the Coast. These enquiries being completed, and ascertaining, if a sufficient territory can be procured for establishing a Colony, provided their other enquiries result favorably; they will return direct to the United States, or by the way of England as circumstances may render expedient.

Relf's Gaz.

Emigration down the Allegheny River.

A gentleman, who was lately at Angelica, informs us that an innkeeper near that place being desired to ascertain the number of families which daily passed, on their way down the Allegheny river, had recourse to his books for the 9 days next previous, and counted the number of wagons. He found that Two Hundred and Sixty wagons had passed his house within the 9 days. This number was of course exclusive of all who passed the house without calling, and of the travellers on horseback and on foot.

To this the Editor will add a fact which fell under his own observation, a few days since on the same road. Business calling him to the village of Hamilton, the point of embarcation on the Allegheny, he fell in with on his return, about 12 miles this side of the village, near the intersection of the Angelica and Moscow routes a cavalcade of upwards of twenty wagons, containing as he was informed by one of the company, 160 persons, on their way to the state of Indiana. These people were all from one town in the District of Maine. At the inn where they stopped for the night, he was informed that sixty people, destined for the same state, lodged there the night previous.

Gen. Farmer.

BANK CHARTERS.

The bills for incorporating the President, Directors and Company of the Farmers' and Mechanics' bank of Steubenville, and of the Farmers' bank of Canton, have, as will be seen by the legislative proceedings in this day's paper, passed both houses, and become laws.—These banks have been in operation for a length of time past, notwithstanding the pressure upon them on account of their being unchartered, they have, since the resumption of specie payments, redeemed with specie every dollar of the paper that has been offered.

Herald.

A remarkable instance of Divine interposition in the time of very great difficulty: as related by Stephen Grelet, a preacher of the Society of Friends.

A native of Sweden, who has since resided in the south of France, and with whom Stephen Grelet become acquainted, some years past, had occasion to go from one port to another in the Baltic sea, on business, and when he came to the place from which he expected to sail, the vessel was gone. He by inquiry found a fish boat which was going that same way, in which he embarked, and after getting out to sea, the men observing that he had several trunks or chests with him, concluded he must be rich, and therefore would throw him overboard. This he heard them express among themselves, which gave him great uneasiness, being alone among such a set of men, without apprehending any way to escape from them.—However, he took occasion to open one of his trunks in which were books; they seeing these, said one to another, it is not worth while to throw him overboard, for they did not want books; then asking him if he was a priest, he (not knowing what better means to resort to for safety) answered he was, at which they seemed pleased, and said they would have a sermon next day, being as they called it Sunday.——All this still increased the anxiety and distress of his mind, believing himself to be as incapable of such an undertaking as it was possible for any man to be, for he knew little about the Scriptures, neither did he believe in them, nor any Divine inspiration or Revelation unto man whatever.

Thus going forward, they at length come to a small Island of rocks in the sea, perhaps a quarter of a mile in circumference, where were a number of similar men. By this time he found that he had gotten among a company of pirates, who had chosen this little sequestered spot in the sea, to deposite their treasure. He was taken to a cave, and introduced to an old woman, they telling they had gotten a priest, and were a going to have a sermon next day. She said she was glad of it, for she had not heard the word of God in a great while. His condition now appeared desperate indeed, for preach he must, and he knew nothing about preaching. If he refused to preach, or undertook and did not please them, death he expected would be his portion. In this deplorable situation he passed the night not having power to stay or settle his mind upon any thing to offer the people; and to call upon God, whom he believed inaccessible, was altogether vain, and he could not, with all the powers of his mind, devise any way whereby he might be saved. When morning came he arose and walked to and fro, still shut up in dark distress, striving with all his might and ability to collect something, but could not devise even one single sentence.

When the time came, appointed for the meeting to begin, he returned to the cave, where he found them assembled, and a seat and table, with a Bible on it, provided for him, and sitting down, they all sat, he believed during the space of half an hour in profound silence, and even then the exercise and anguish of his soul were as great as human nature was capable of enduring, without any way appearing to address the people.

At length these words came before him: "Verily there is a reward for the righteous: Verily there is a God that judgeth in the earth." He arose and delivered to them from little to more, until his understanding became opened, and his heart enlightened in a wonderful manner to himself, to treat on subjects suiting their conditions, such as the excellent reward of the righteous, judgements awaiting the wicked, universality of the love of GOD to the children of men, the necessity of amendment of life—which had such a powerful effect on the minds of those poor wicked wretches, that they were exceedingly broken into tenderness and tears; and he no less astonished at the undounded goodness of an Almighty Creator, in thus interfering to save his natual and spiritual life. Well might he exclaim "that it was the LORD'S Doings, and marvelous in his eyes," under an awful sence thereof his heart became filled with thankful acknowledgements which was beyond the power of language to convey.

What a marvelous change was thus suddenly brought about, by DIVINE Interposition? HE, who a little before disbelieved in an intercourse or communication between GOD Almighty and the soul of man, became an humble believer in, and a happy partaker of its blessed effects on the human mind, and they who so lately meditated his death, now were filled with love and good will toward each other and particularly to him, manifesting affectionate kindness and willingness to render him all the services in their power, and next day fitted out one of their vessels, and carried him where he wished to go.

From that time he became, and continues to be an entire changed man, from sentiments of infidelity to a sincere believer of the power and efficacy of the principles of truth, as it is in Jesus Christ the Saviour of the world.

Legislature of Ohio.

The following is a sketch of the most important proceedings in the General Assembly since the commencement of the session

A bill has been reported to incorporate the stockholders of the *Farmers' & Mechanics Bank of Steubenville.*

The bills to establish the new counties of *Olive, Hocking, York* and *Perry*, have been refered to a select committee.

The bills to establish the county of *Holmes* was also referred to a select committee.

A petition, exhibiting charges against *Benjamin Tappan*, Esq. Presiding Judge of the 5th Circuit of the Court of Common Pleas of Ohio, was read, referred to a committee.

The seat of *Waitstill Hastings*, representative from Knox county, has been vacated, he having held a *lucrative office* [that of *coroner*] at the time of his election.

A motion, that it is expedient to take the votes of the people on the subject of *amending the constitutiou*, was laid on the table of the house for consideration.

☞ The Columbus papers furnish but a very imperfect sketch of th proceedings of the legislature. We are therefore obliged to depend on the information given by other gazettes, correspondents at the seat of government who are willing the public should know what is transacted there, and are *friendly* enough to communicate it to them.

M. Messenger.

Beet Sugar.

"I was very incredulous (says a Paris writer,) respecting the manufacture of sugar from beet-root, until M. Chaptal has converted me by exhibiting two thousand pounds, in his Sugar Bakery. The process is quite simple—there is nothing mysterious in it. The profits are very considerable—nothing is lost. The remains of this precious root serve as excellent food for cattle, the syrups and molases are afterwards converted into Alcohol, more or less strong, as he may deem proper. He estimates the product of this article at from 4 to 5000 francs.

VERMONT.—Gov. Galusha, in his proclamation appointing the 4th of this month as a day of Public Thanksgiving, says, "The being of a God is written as with a sun-beam on the face of nature. The Heavens bear the impress of his fingers, and earth the footsteps of his power. The rise and fall of kings and kingdoms, empires and republics, nations and individuals, are but his smiles and his frowns. On *those* we live, at *these* we die. The sacred scriptures are a display of his perfections, the signet of his soverignty, and history of his love. Hence, to dispute His existence, completes the climax of folly. To refuse Him reverance and honor, is the height of presumption. To withhold from Him obedience and affection, is the extreme of ingratitude."

Extraordinary Expedition.—The President's Message Was carried from Washington to Baltimore, a distance of forty miles, in *two hours and twenty one minutes.* The message Was delivered in Washington at 12 o'clock, and Was printed and published in baltimore, at a little after 4.

In every important undertaking much, very much depends on beginning well. When a traveller takes the wrong path in his seting out; the mistake, when discovered, is peculiarly discouraging, and finding himself embarrassed, he may attempt too late to correct an error which he should have guarded against in his commencement. It may be easier, with care and attention, to pursue our proper road, than after having made an early inadverting digression from it, to return into it again. The task is not only difficult, but is with regret that we tread back those steps which we have trod in vain. The path of virtue is the path of peace; in that only we can travel with safety, or rationally hope to enjoy permanent pleasures.

Pleasant township is situated on Darby creek, which gives the name of *Darby* to a region of 40 or 50 miles in length and of considerable breadth. In many parts of this region, there has prevailed within two weeks a disease, singular, alarming and fatal. It commences, as we are informed, by vomiting, and destroys life in a few days. Cattle, hogs and dogs appear affected with a similar or the same disease. An instance is related to us of 22 out of 40 head of neat stock dying on the way, while driven from Darby towards Chillicothe; a distance of forty miles. *M. Mes.*

(From the United States Gazette.)

Doctor Waterhouse's

Lecture on the pernicious effects of Smoking Cigars.

The professor of the theory and practice of physic finished his discourses by a public lecture in the Chapel of Cambridge, which had justly excited no small attention without, as well as within, the walls of the college.

We shall not attempt any analysis of it, but simply mention some of its most striking features. The subject is indeed interesting to the community, being a comparative view of the health of the scholars at present, and in years past. It was clearly proved, that instances of depraved health had increased, and were increasing; and that there were more hectical and consumptive complaints within three or four years past, than for upwards of twenty years previous, during which the professor made his observations. He adduced this striking fact, that the table set for the freshmen in the hall, was generally cleaned of its contents; while those students three or four years in advance left nearly half that was set before them. If a keen appetite be a criterion of health, there was something of late years in a college life, which depraves the appetite, in as much as those who came in *ruddy, hale* and *hungry,* go out *pale, languid, smoke dried,* and *dispeptic.* The cause of this declining health was sought for when it was found to originate principally in an indolent or sedentary habit of life, brought on and continued by the very prevalent and nearly universal custom of *Smoking Cigars.*—It was rendered evident, that these two causes co-operated and aggravated each other; that the relaxing habit of smoking disinclined them from exercising in the open air, as was the custom, before the filthy fashion of smoking became so inordinate and so general.* The professor then descanted on the narcotic effects of tobacco, which, he said, like rum or brandy, first stimulated and then stupified; that when chewed it was a consolidated or dry dram.—He then explained the importance of the saliva to digestion, and shewed how the functions were injured, especially in young persons who had not attained their full growth, by ejecting it. It was said that inordinate smokers were in danger of becoming tiplers from the unnatural thirst created by the process of hot fumigation; and that to remove the fainting and sinking of the stomach, incident to young smokers, too many had recourse to stimulating drinks. The professor held out to view the picture of *juvenile health and vigor;* he entreated the young gentlemen, in affectionate manner, to guard against, and resist the first inroads upon their youthful constitutions, and pointed out, in a forcible, but delicate manner, the effects of that folly, "which most easily besets them."

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* Thirty Cigars have been smoked between rising and going to bed, by one young gentleman.

The Doctor allowed that smoking was cordial and comforting to elderly people, in certain situations, and under certain circumstrnces. He said he should be unwilling to deprive the laboring man of the soporiferous regale, after a hard day's work, or the grief worn weary negro, after he has finished his hard task on the plantation, and whose wretched condition excited a wish "to steep his senses in forgetfulness." Nay, said he, I would light the pipe myself, for this dark son of affliction, if its fumes would induce him for a moment to forget his wretchedness. But for a young person, *a young gentleman*, not yet arrived at the perfection of his growth, and faculties, and who is or ought to be, all life, activity, alertness and neatness; for him to wish "to steep his senses into forgetfulness," is it not a vice, a shameful depravity; absolutely *unworthy* the blooming energies of youth.

The professor likewise remarked that it was allowed by all, that since the foundation of the college, the custom of smoking was never so general as of late years; and that it was conceeded by all, that individuals never carried the practice to such excess before: and that it was confessed, by all, that the sons of Harvard never appeared so languid and unhealthy, and that he could say, as a phycician, that during the three and twenty years he had been a professor in the college, he had never seen so many marks of declining health, nor ever knew so many hectical habits and consumptive effections as of late years; and that he could trace this alarming inroad on their tender constitutions, to the *pernicious custom* of SMOAKING CIGARS, and its *equally pernicious concomitants.*

Although this lecture was replete with solemn advice, and was in some passages a strong invective against a darling fashion; yet the students immediately requested a copy for the press, which we hope, will be the means of checking a very serious evil,

[*From the Penn. Correspondent.*]

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The following stanzas are offered, not for the merit of the composition, nor yet as an attempt to delineate a character, worthy of a far more able hand—but merely as a tribute of affectionate respect to the memory of an excellent man.

—

LINES OCCASIONED BY THE DEATH OF

Oliver Paxon.

—

Tis past! Life's weary painful scenes are o'er,
One spirit more the angelic host shall claim,
On wings of faith, triumphantly to soar,
And hymn sweet praises to a Saviour's name.

And shall our selfish tears demand thy stay?
No—rather hush the sad reluctant sigh,
For Heaven's own glories' lend their holiest ray,
To bless the moments when the righteous die.

And such wert thou, Oh! How belov'd, rever'd;
Shall many a distant circle, fondly tell,
Long at that name, by various worth endear'd,
Shall memory's eye, with warm emotions swell.

A vigorous mind was thine; a judgment clear;
A soul so meek, so heavenly—refin'd,
That nought was seen through many pangs severe,
But humble patience and a will resign'd.

How oft shall tender, thankful hearts recall,
Some kind and faithful admonition given—
To check some heedless footsteps, lest they fall,
Or guide a wanderer to the paths of Heaven!

'Twas thine, the bitter wounds of strife to heal,
With soothing art, to bid dissentions cease—
Till crown'd with social love, thy heart could feel,
The christian's labours are repaid with peace.

This peace, which this world's joys can never give,
Nor yet its tumults, nor its frowns destroy;
That blest reward, which faith and love receive—
A blissful foretaste of immortal joy.

May we, who mourn the father and the friend,
Know the same pow'rful influence from above,
To cheer with glorious hopes, like thine our end,
And guide our souls to realms of peace and love.

MARIA.

The Philanthropist
Published Weekly
By Charles Osborn,
MOUNT PLEASANT,—OHIO.
—SIXTH-DAY, FIRST MONTH 2nd.—

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

The Editor of the Philanthropist expects to be absent a few weeks, during which time the business will be conducted by the Printer.

State Bank.

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A letter from Columbus states, that it is in agitation to invite the Banks in this state to throw up their charters, join their stock together, and be incorporated as a State Bank, each of the present institutions, to form a Branch of the Mother Bank. Whether this will be acceded to, is a matter of doubt—and what effect it would have upon the interest of stockholders, very uncertain—this only is evident, that the circulating medium would be equipoised in the different counties of Ohio, and the citizens be relieved of part of the vexation arising from a varied and unsettled currency.

The Pilgrims.

—

While this extraordinary people remained in Mount-Pleasant, a letter was forwarded to Alexander Hutchinson, post Master, Woodstock, Vermont, describing their appearance, behaviour &c., informing him that they were said to be from the neighbourhood where he lived, and requesting information, as to their origin, respectability &c., to which an answer was received from which the following is an extract.

"The character of the Prophet *Isaac*, in Canada, previous to his assuming the office of *Proph-*

et, is stated to be good, by some here, who were then and there acquainted with him, who state that he was considered a man of Elegant figure, and of talents much above the middle class of Citizens, and that his followers from there were very simple, honest people, similar to those from this vicinity.

"From appearances while they remained in this quarter, it is considered that the said Prophet did not honestly believe himself possessed of the powers he professed."—"None joined him here, it is said, but such as were made to believe that *Isaac* had power to make them the most miserable of human beings, and that nothing short of their joining him would prevent the exercise of his power upon them—and they in that belief became insane in a degree."

It is to be hoped that the followers of *Isaac*, whom we cannot but consider as deluded, may be enabled to withstand the severity of the winter. The last accouuts we received of them, they had passed through Zanesville, and were progressing in a South-Westwardly direction.

(For the Philanthropist.)

CHRISTMAS.—A SONNET.

Joy to the morning triumphantly beaming,
That hallow'd the soil of the sons of the earth,
Joy to the day from destruction redeeming,
That gave for our sakes lowly Jesus to birth.

No Couch to receive him, no flattering attendants
Gave note to the world that a Saviour was born,
To wait on his will were no menial dependants,
No herald proclaim'd the celestial morn.

In humble condition to earth came the stranger,
But love on his face beam'd the rays of delight,
His Mansion a stable, his cradle a manger,
The son of the Father, the guide of our night.

Oh how humble, how lofty, how great, how Divine,
Did the light of His Goodness on sinful man Shine.

St. Clairsville. L.

[For the Philanthropist.]

Lines on the Death of
Elvira Cooper.

[See Philanthropist No. 16.]

Oh! who upon this orb may tell,
As time his course is rolling,
When they hear the dismal death-note swell
Who next will cause its tolling?

Oh! who could guess that Hymen's light
In brightest lustre burning,
Should thus by death be quench'd in night,
And pleasure turn'd to mourning?

Oh! who upon this blissful hour,
The dreadful thought would venture,
That death should thus exert his power,
And for the fair bride enter?

To thee Elvira, it may prove
A blessing sent by Heaven—
Snatch'd from an earthly Bridegroom's love,
To Holier pleasures given!

But shall the warning be forgot?—
No!—Let each great endeavour,
Prompt us to reach the Sacred Spot,
Where dwell the Blest Forever!

New Trenton, I. N.

Oaths.

Can there be a practice more pregnant with false morality than the administering of oaths in a court of justice? The language it expressly holds out is this, 'You are not to be believed upon your mere word;' and there are few men resolute enough to preserve themselves from contamination, when they are accustomed upon the most solemn occasion to be treated with contempt. To the unthinking it becomes a plenary indulgenc to the occasional tampering with veracity in affairs of daily occurence, that they are not upon oath; and we affirm without risk of error, that there is no cause of insincerity, prevarication and falsehood more powerful than this practice. It treats veracity in the scenes of ordinary life as unworthy to be regarded. It takes for granted that no man, at least no ordinary man, is to be credited upon his bare affirmation; and what it takes for granted it has an irresistible tendency to promote.

Wherever men of uncommon energy and dignity of mind have existed, they have felt the degradation of binding their assertions with an oath: The English constitution recognizes in a partial and imperfect manner the force of this principle, and therefore provides that, while the common herd of mankind shall be obliged to swear to the truth, nothing more shall be required from the order of the nobles than a declaration upon honour. Will reason justify the distinction?

Men will never act with that liberal justice and conscious integrity which is their highest ornament, till they come to understand what men are. He that contaminates his lips with an oath, must have throughly fortified with previous moral instruction, if he be able afterwards to understand the beauty of an easy and simple integrity. If our political instructors had been but half so judicious in perceiving the manner in which excellence and worth were to be generated, as they have been ingenious and indefatigable in the means of depraving mankind, the world instead of a slaughter house would have been a paradise.

What are the words which we are taught in this instance to address to our creator? 'So help me God, and the contents of his holy word.' It is the language of imprecation. I pray him to pour down his everlasting wrath upon me if I utter a lie.—It were to be wished that the name of that man were recorded, who first invented this mode of binding men to veracity. He had surely himself but very light and contemptuous notions of the Supreme Being, who could thus tempt men to insult him by braving his justice. If it be our duty to invoke his blessing, yet there must be surely something insupportably profane in wantonly and unnecessarily putting all that he is able to inflict upon us upon conditions.

Gordon.

The Abbe de l' Epee, author of the method to educate the Deaf and Dumb.

'M. de Bouilly relates, that the Russian ambassador at Paris made the Abbe a visit in the year 1780, and offered him a present in money, proportioned to the customary magnificence of the empress. This the Abbe declined to accept, saying, he never received gold from any one; but that since his labours had obtained him the esteem of the empress, he begged she would send a deaf and dumb person to him to be educated, which he should deem a more flattering mark of her distinction. A pure and noble disinterestedness breaks out in occasional passages of his writings. Not content with the rejection of presents and profits, which he had no wants nor passions to make necessary, his pious and charitable spirit carried him to impart very largely what he had, to those whom he considered as the greatest objects of compassion.

'The expenses attending the seminary which he established were wholly defrayed by himself. He inherited an income, as M. de Bouilly informs us, amounting to about 14,000 livres (nearly 600 *l.* sterling) of which he allowed 2000 for his own person, and considered the residue as the patrimony of the deaf dumb, to whose use it was faithfully applied.—So strictly he adhered to this appropriation, that in the rigorous winter of 1788, when in his 65th year, and suffering under the infirmities of age, he denied himself fuel, rather than intrench upon the fund he had destined them. His house-keeper having observed his rigid restriction, and, doubtless, imputing it to its real motive, led into his apartment forty of his pupils, who besought him with tears to preserve himself for their sakes. Having been thus prevailed upon to exceed his ordinary expenditures about 200 livres, he would afterwards say, in playing with his scholars, "I have wronged my children out of an hundred crowns."

'To distribute in charitable uses a part of the substance with which we are endowed, as it is meritorious before God and man, so there have been in all times and in all countries, numbers to entitle themselves to this merit. Nor have there been ever wholly wanting virtuous spirits who have used their personal endeavours to sooth the sufferings of misery, and plead the cause of the distressed. But for a person to devote the greatest portion of his life, and employ all his intellectual powers, with exhaustless patience, and unwearied assiduity, in occupations otherwise extremely laborious, tedious and irksome, for the service of his fellow creatures, in order to remove the sad effects of a calamity, tending to degrade them to a level with the "beasts that perish," and that solely upon principles of Religion and humanity, not only with a constant refusal and sincere contempt of gain; but even a profuse dispensation of hereditary fortune, must be allowed to be a more than common ardour of charity; a most exalted height of practical philanthropy. This the Abbe de l'Epee did; and this will doubtless justify the grandeur of the tribute paid to his benevolence!' CARR

[*From the Evening Fire-side.*]

PANEGYRIC ON MARRIAGE.

If it be true that our pleasures are cheifly of a comparative or reflected kind, how supreme must be theirs, who continually reflect on each other the portraitures of happiness; whose amusements,

> "Tho' varied still, are still the same in
> infinite progression."

How tranquil is the state of that bosom which has, as it were, a door perpetually open to the reception of joy or departure of pain, by uninterrupted confidence in, and sympathy with, the object of its affection! I know of no part of the single or bachelor's estate, more irksome than the privation we feel by it, of any friendly breast in which to pour our delights, or from whence to extract an antidote for whatever may chance to give us pain. The mind of a good man I believe to be rather communicative than torpid; if so, how often may a youth of even the best principles expose himself to very disagreeable sensations, from sentiments inadvertently dropped, or a confidence improperly reposed. What but silence can be recommended to them; since in breaking it, so much danger is incurred, among these little interested in our welfare? A good heart, it is true, need not fear the exposition of its amiable contents; but alas, is it always a security for us, that we mean well, when our exprssions are liable to be misconstructed by such as appear to lie in wait only to pervert them to some ungenerous purpose? The charms, then, of social life, and the sweets of domestic conversation, are no small incitements to the marriage state. What is more agreeable than the conversation of an intelligent, amiable, and interesting friend! But what more intelligent than a well educated female! What more amiable than gentleness and sensibility itself? Or what friend more interesting than such an one as we have selected from the whole world, to be our steady companion, in every vicissitude of seasons or of life? "Give me some companion," says Sterne, "in my journey, be it only to remark to, how our shadows lengthen as the sun goes down' to whom I may say, how fresh is the face of nature! how sweet the flowers of the field! how delicious are these fruits!"

[*From the Farmer's Journal.*]

Agricultnre.

American Sythe and Cradle.

Last week, in the presence of a number of the neighbouring farmers, Robert Barclay, Esq. of Bury Hill, near Dorking, had a trial made of the Hainault Scythe, introduced into Hampshire some years ago by George Rose, Esq. and likewise of an American cradle scythe, for mowing wheat sent to Mr. Barclay, by the Hon. Judge Peters, president of the Pennsylvania Agricultural Society. Each of the implments were tried both on wheat and barley. The Hainault Scythe was worked by a servant of John Hawkins, Esq. of Cosford, near Godalming who had been regularly trained to the use of it by a Fleming brought over by Mr. Rose; he managed it with ease and expedition, and cleared the ground in a clean and workmanlike manner. The Cradle Scythe was at first worked by an American gentleman, Mr. Clymer, who though long disused to it, got on with surprising expedition, and laid the corn in the most regular manner. Several of the farmers and workmen then tried both the implements, and it was the general opinion that the Hainault Scythe was considerably more efficient than the common reaping hook, and that the use of it was easily acquired; but that in point of expedition it was surpassed by the American Cradle Scythe, the free use of which, however, was more difficult to attain, particularly in the regular laying of the swathe for binding, which, with the cutting, the American gentleman performed by one motion, but the novices were obliged to make a second motion to disincumber the Cradle of the corn. A short practice will overcome this.

Mr. Clymer says, that the wheat in America is cut with the Cradle Scythe, and that one man regularly cuts down four acres a day, followed by another man who rakes and binds. After the trial, the farmers were regaled with a cold collation, and the most forward and expert of the workmen were rewarded. They evinced a great readiness to become acquainted with the use of both the implements. London, Aug. 23.

[*For the Philanthropist.*]

Hope.

Hope of all passions most befriends us here,
Passions of prouder name befriends us less.

Self-love is a most predominate and ruling passion, and frequently prompts to noble deeds, great atcheivments, and splendid undertakings; but excentric and wild, unless guided by the dictates of prudence, and feeble unless supported by hope, the devotee at the shrine of self-love will most undoubtedly experience the futility of his dreams of greatness his visionary schemes, and his air-built citadels and eventually find them swallowed up in the gulf of disappointment and shame.

Doctor Young who explored human nature in all its various ramifications, and experienced his allotted share of temporal adversity, was thereby enabled to form a correct estimate of the effect of the passions which are incorporated with our system. Under the weight of those trying dispensations, through which he passed, he was cheered by hope, and thereby enabled to bear them all with that degree of Christian fortitude, & temper of mind, which alone supports the victim of tribulation in the path of true piety and humble resignation, trusting that the day may yet come, when the sunshine of prosperity will beam upon him, and serener skies shed their kindly influence on his head.

Endowed as we are with passions which under proper regulations would tend to aleviate the mind, and place us in the station designed by our cretor, while the just balance is preserved we are progressing towards that state of perfection in which man shines forth in splendid greatness. But bereft of hope, all the faculties become dormant, or enlist as our foes. Those prospects which gave us pleasure in anticipation are clouded with gloom, and despair hangs her sable curtain over the imagination, all is horror and dismay. Scenes and objects which once gave us the greatest comfort and satisfaction, now become the source of confusion and regret, until at length the wretched victim of despair, sinks under the load of imaginary evils, and having for a time groped his way through the gloom of dreadful apprehension, breaks the brittle thread of life, and escapes from this visible world, to “tread the dark unknown.”

On the contrary, animated by hope, we are enabled to surmount all the ills to which we are incident, in this frail state of existence, reviewing with philosophic serenity the changes and vicissitudes of time, hoping that ere long we will be landed on a happier shore! What an exalted feeling! what an awful—what a delightful prospect of eternity is presented to us—nor stop we here, but

“Hope travels through, nor quits us when we
die.”

H.

By devoting daily only as many hours to silent reflection, as are employed at the toilette, solitude may be rendered instrumental in leading the mind to piety and the heart to virtue. Meditation and reflection convey every moment greater force and solidity to the intellect, excite abhorrence of too frequent intercourse with mankind, and create disgust of their idle entertainments.

I consider, (says Shenstone) your very testy and quarrelsome people in the same light as I do a loaded gun, which may by accident go off and kill one.

Religion.

That the Supreme Being may be more easily propitiated in one place than another, is the dream of idle superstition: but that some places may operate on our own minds in an uncommon manner is an opinion that hourly experience will justify.

It is a celebrated thought of Socrates, that if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy, would prefer the share they are already possessed of, before that which would fall to them by such a division. Horace has carried this thought a great deal further, and says that the hardships or misfortunes we lie under, are more easy to us than those of any other person would be, in case we could change conditions with him.

Happy is he who can say, when he lies down, no man can reproach me with his affliction, his misfortunes, or his captivity; I have not injured the reputation of any one; and the labourer's hire has not remained in my hands after the setting of the sun.

An interchange of kind offices is the soul of friendship.

—Advertisements—

List of Letters remaining in the Post-Office, Mount-Pleasant, Jefferson County, Ohio, on First Month 2d 1818.

A
Anna Severs
Ann Eyre
Aaron Carter
Abigail Hunt
Aaron Brown 2
Ann Mc Laughlin
B
Benjamin Lett
Benjamin W Ladd
C
Cornelieus Campbel
Curtis Jefferis
D
David Dearman
David Cing 2
David Baker
Daniel Norton
David Parkins
G
George Hartshorn
G. G. Plumer
H
Hannah & Jane Forst
Henry Rankin
Henry Hill Jun.
Henry Hessey
I. & J.
James Collins
Isaac Martin
James Clemons
Joseph Gill 2
John Davis
Jesse Goodwin
John Stam
John Tanner
James Taylor
Jesse Bonsall
James Mc Cune
Isaac Laning
Joseph Swallom
L
Luke Fosking
M
Michael Mitchel
N
Nathan Bullock
Nathan Williams
P
Paterick Bennet
R
Robert Edgar
Rubin Griffith
Rebeccah Emory
S
Susannah Peterson
Susannah Dell
Samuel Philips
Solomon King
Samuel Israel
Samuel Freeborn
Samuel Tuthill
Stephen Shanks
T
Thomas Willson
Thomas Milles
Thomas Emory 2
Thomas Knight
W
William Were
William Hamilton
William Robinson 2
William Moore 2
William Brooke
William Long
William Allaway
William Mc Farland.

JAMES JUDKINS, *P.M.*

1mo 2----3t

REAL ESTATE.

THE subscriber offers for private sale, the following described property, in the flourishing village of Harrisville, viz.

Lot No. 1.

Situate on the main street, on the south side, containing one-fourth of an acre, and having thereon a two story brick building, with a cellar under the whole, together with stabling, &c.

Lot No. 2.

Situate on the north side of the main street containing one-fourth of an acre, with a comfortable log house neatly weather-boarded, with two rooms on a floor, and a good new frame shop adjoining, and a cellar under the house.

Lot No. 3.

Containing three-quarters of an acre, having thereon a new one story frame honse, a good frame stable, and a spring of good soft water near the door.

Lots No. 4, 5, *and* 6,

Are unimproved lots on good sites for building, &c. containing one-fourth of an acre each.

The above described property will be disposed of low, the terms of payment made easy to purchasers, and indisputable titles given. The rapid improvement of the town, and the excellent opportunity for industrious mechanics of almost every description, renders any further comment unnecessary.

Those wishing to purchase may be accommodated by applying to

C. D. HAMPTON.

Harrisville, Dec. 26, 1817.

NOTICE.

IS hereby given that there will be exposed at public Vendue, on 6th day the 9th of 1st month next, at James Johnson's Inn in Mount-Pleasant, Jefferson County Ohio, the following property of Reese Davis Deaceased viz. one wagon and cover, six horses, five sets of harness, and a number of bags, all at a Credit of Nine months. Sale to begin at ten o' clock on said day, where due attention will be given, and terms made known by

THOMAS LEWIS,
MORGAN LEWIS,
Administrators.

12th month 26th.

NOTICE.

ALL persons indebted to the subscriber are requested to call on James Judkins, P. M. Mount-Pleasant, in whose hands his books are left for collection, and pay off their respective accounts on or before New-Year's day. Those who neglect this notice may expeet to find their accounts lodged in the hands of proper persons for collection.

SAMUEL STEER.

Mills-Grove, 12 mo. 5—5t

NEW GOODS.

JUST received a handsome assortment of

FALL AND WINTER GOODS,

together with a qnantity of J NIATA BAR IRON, and a few Barrels of Lake and Kanhawa Salt, all of which I offer for sale low for CASH or Country produce

JAMES UPDEGRAFF.

N. B. New Philadelphia Notes will be taken for Goods.

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill Grove

*B*ank of Mount-pleasant.

Twelfth Month 1st, 1817.

AN Election will be held by the Stockholders at the Bank, on the first second day of first month next, between the hours of 10 A. M. and 4 P. M., for the purpose of electing thirteen directors for the ensuing year, agreeably to the provisions of the charter.

L. WALKER, Cashier.

12mo 5—4t.

Blanks for Magistrates,

For Sale at this Office.

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

A LIST OF

Chartered Banks,

For Sale at this Office.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The

PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. FIRST MONTH 10th 1818. NO. 18.

IMPORTANT AND CURIOUS EXTRACT FROM *ROUSSEAU.*

With respect to revelation, were I more instructed than I am, perhaps I might perceive its truth, and its utility to such as are so happy as to embrace it. But while I perceive on the one hand, arguments in favour of Christianity, which I am unable to answer: I see on the other, objections, against which I cannot resolve. There are so many sollid reasons for and against it, that not knowing on which side the truth lies, and unable to come at a fixed determination, I remain in suspence, and neither acknowledge nor reject it. Instead of disbelieving, I only doubt; and even my doubt is full of respect. I have not the presumption to think myself infalliable.

I acknowledge, at the same time, that the Majesty which reigns in the Sacred writings, fills me with a solemn kind of astonishment; and that the sanctity of the Gospel speaks in a powerful and commanding language to the feelings of my heart. Cast your eye on the writings of philosophers; how insignificant they appear, when compared with the Sacred records of the Gospel! Is it possible that a book so sublime, and yet so artless and simple, can be a production merely human? Is it possible that the person whose history it unfolds, can be considered as a mere man? Here him speak! Behold his actions! Is that the language of enthusiasm? Is that the lordly tone of an ambitious ringleader? On the contrary, what gentleness and purity in his manners! What mildness and affecting grace in his instructions!—What elevation and dignity in his maxims! What deep wisdom in his discourses! What presence of mind, what delicacy, what precision in his answers to the demands of the ignorant, or the objections of the perverse! What an amazing empire over his passions, did his whole conduct and conversation discover!—Where is the man, where is the sage that has so far attained the perfection of wisdom or virtue, as to live, act, suffer, and die, without weakness on the one hand, or ostentation on the other? That sage is Christ. When Plato drew the ideal portrait of a good man, covered with the reproach that is due to iniquity, while he deserved the immortal prise of virtue, he drew exactly the character of Jesus. The resemblance was so striking that it was perceived by all the Christian fathers, and, indeed, it was impossible to mistake it. Who, but such as the tyranny of prejudice and wilful blindness hinder from perceiving things in their true light, would dare to compare the son of Sophorinis-cus with the son of Mary? What an immence distance is there between these two characters! Socrates, expiring without pain or disgrace, acted his part, and sustained it to the end without much effort; and if that easy death had not reflected a lustre on his life, it would be a question, whether Socrates, with all his wit and sagacity, was any thing more than a sophist: He was, some say, the inventor of morality: but what do such mean? Morality was practised long before Socrates; and he had only the merit of saying what others had done, and of displaying, in his instruction, what they exhibited in their examples. Aristides had been just before Socrates had defined what justice was. Leonidas had laid down his life for his country, before Socrates had commended the love of our country as a moral duty. Sparta was frugal before Socrates had praised frugality; and Greece abounded with virtuous men, before he had explained the nature of virtue. But was it from the morals and examples of his countrymen, that Jesus derived the lines of that pure and sublime morality that was inculcated in his instructions, and shone forth in his example, and which he alone taught and practised with an equal degree of perfection? In the midst of a people, where the most furious fanatacism reigned, most exalted wisdom raised her voice, and the grand simplicity of the most heroic virtues cast a lustre upon the vilest and most worthless of all nations. The death of Socrates, who breathed his last in a philosophical conversation with his friends, is the mildest death that nature or wisdom could desire, while the death of Jesus, expiring in torment, injured, inhumanly treated, mocked and cursed by an assembled people, is the most horrible one tha a mortal could apprehend. Socrates, while he takes the poisoned cup, gives his blessing to the person who presents it to him, with the tenderest marks of sorrow. Jesus, in the midst of his dreadful agonies, prays ——for whom? for his executioners, who were foaming with rage against his person? Ah! if the life and death of Socrates, carry the marks of a sage, the life and death of Jesus proclaim a GOD!

Will any one say that the gospel history is all a fiction? Believe me, my friend, it is not so that impostors go to work. I see nothing here that has the air of fiction; and the facts relating to Socrates, of which no mortal entertains the least doubt, are not so well attested as those that are recorded in the history of Christ. All your suppositions will be attended with the same difficulty, which removes some steps farther off, but which will

Wm Dixon

return in its full force; for it is much more inconceivable and absurd to suppose, that a number of persons should have laid their heads together to compose this book, than it is to grant, that the subject of it may have been taken from the real life and actions of one man. Jewish writers, with all their efforts, could never have arisen to that noble and elevated tone, to that pure and sublime morality, that reigns in the Gospel; and the history of Jesus is clothed with such characters of truth, with lines of credibility, that have something in them so striking, so absolutely inimitable, that the inventor of such things would be still a greater object of astonishment than the hero of whom they are reported.

From

THE AMERICN IDLER.

Behold, fond man!
See here thy pictur'd life; pass some few years,
Thy flow'ring spring, thy summer's ardent strength,
Thy sober autumn fading into age,
And pale concluding winter comes at last,
And shuts the scene. THOMSON.

It was a maxim of that profound observer of human nature, the Duke de la ROCHEFOUCAULT, that "Old age gives good advice, when it is no longer able to give bad example."

There is a truth in this observation, which comes home to the heart of every person of feeling and reflection, with a force that could only arise from its correctness. Old age counsels not alone by the procepts of wisdom and experience, which long life and extensive knowledge of the world enable it sometimes to dictate, and which, as the season of warring passions is passed away, enable it to view things through the medium of reason and impartiality; but it more eloquently speaks by its grey hairs, and the various infirmities that follow in its train, than could CICERO or DEMOSTHENES with all the graces of elocution, and all the powers of oratory. When we trace the progress of man (as elegantly described by the author of my motto) from the spring of life to the meridian of manhood, and from thence to the winter of his days, which is the closing scene of time; we arrive at a point to stop, to look back, to consider; and what will be the result? we shall find the stamp of humanity on all his actions, and in the end, often see him sink into childish inanity.

There is nothing more depressing in its tendency or more humiliating in its effects, than the thought of the imbecility; the weakness and decripitude, superinduced by old age, Great talents, mighty genius, minds that could soar above the petty weakness of life, "and almost leave mortality behind," when the "day-spring of youth," and strength of manhood, invigorated their bodies and gave energy to the soul, when age, with "stealing steps," overtakes them, sink into nothingness, and remain melancholy proofs that man is poor, abject, and mortal.

In life's last scene what prodiges suprise,
Fears from the brave, and follies from the wise!
From MARLB'ROUGH's eyes the streams of dotage flow,
And SWIFT expires a driv'ler and a show.
JOHNSON.

Philosophers and moralists have often remarked the fondness for life which is inherent in man, and the anxiety he will evince to stretch unto the greatest length his days, which (if we may believe the experience of SOLOMON) "are few and evil," at best. "Those," says DR. JOHNSON, "who live long, must expect to outliv all whom they love and honour;" and if to the mournful situation of being an inhabitant of a world in which none are left to interest, and consequently none to please or comfort us, we add the weakness which age brings along with it; the tottering frame, the palsied nerve, the faltering tongue, the embecile mind—what is left for hope to exhilirate or joy to brighten?—Oh thou, whatever be thy situation or talents, who art arrived at the decline of life, and still dost bend every faculty of thy soul to purpose of avarice, ambition, or pleasure, who art wasting the present time in actions neither profitable to others, or beneficial to thyself;—view one on whom time has worked this comfortless change; listen to his silent, though impressive monition; it wil check desire, depress the rising impulses of the impulses of the passions, and it will haply sink thee into that state of humiliation, which becomes thy age and character.

the Eye.

THE VISION OF ABDELLAH.

THE sun had darted his parting glance from out the bosom of his cheerful bride, the lovely Thetis, when Abdellah wandered from the suburbs of Balsora; and, while deeply meditating on the end for which man was created, innumerous thoughts, the phantoms of the moment, stole in upon his mind. The dæmon of darkness, slow pacing over the dusky brow of twilight, perceived his doubts, and fearing lest reason should out-strip the vague ideas which philosophers had inculcated, bade Lethargy, the soft companion of her way, pluck from her downy wing the heaviest plume, and write oblivion on his anxious doubts. Soon as she had armed it with the dew stolen from the closing poppy, she flew to obey; but the genius of truth, who had overheard the fell command, rushed from her sphere, and with her wand warded off the impending evil. Nor yet entirely was the evil procrastinated; for as she fled, one big drop fell from the plume, and lulled his senses for a while in sleep.——Truth perceived the mishap, and bade Hope, attendant on her call, in genial tints portray the pregnant dream——

He beheld a damsel, lovely as the morning, whose brow a chaplet bound, adorned with one bright gem in front; though small its orb, yet from it beamed myriads of light which wide dispensed an artificial day; her robe, pure as the snow, the winter cloak of the lofty Alpines, and softly diffused around her arm, fair as the encircled mantle. She waved her wand of admantine, and, lo, the air was darkened, loud rolled the crashing thunder, and intercepting flashes pierced gloom; she ceased and all was still, still as the grave! Abdellah impatiently urged her with inquiries, when she replied, her name was "Truth," and turned. He now beheld a steep and rugged mount, whose summit seemed to mingle with the clouds; a few winding and treachereus paths were perceptible on its sides, and in one part glistened a pale and tremulous flame; a choir of blissful youths pursued it; it vanished; they precipitately dashed into pieces; groans and cries of anguish succeeded. Abdellah, no longer able to view the mountain, anxiously besought Truth to inform him the significancy of these appearances. She rejoined. "Thou hast seen, O, Abdellah, the Mountain of Life; the paths which were just distinguishable, and frequently destructive to the passenger—the pursuits of men; the flame which afforded for a while a lambent gleam—Pleasure; the train of youths; her votaries, and at length the victims to her deceptions: Such, O, Abdellah, are the consequences of life. Again do thou look forth. The mountain again appeared, and he saw one toiling alone to attain the summit; but, while clinging to a projecting part, he fell and was no more seen. A numerous company united hand in hand, then came forward, and soon ascended the greatest elevation of the mountain. But Truth waved her wand, and all was invisible. "Thou hast again beheld, O, Abdellah, the Mountain of Life; the first who singly endeavoured to climb it was the misanthrope, the man of solitude, who was lost in the attempt; the company was society, who, by their mutual aid, diminished their labour, and at length insured their success. Cultivate society, and be happy.

ON BAD COMPANY.

Eusebius was not one of those plodders who seem to disband all society, and to foreswear conversation; who place virtue in sourness, and confound piety with spleen: No; he was free, easy, and cheerful: and never refused to partake of those festivities which recreate the mind, and refresh the body, prejudice to the conscience. He lamented in silent indignation, to behold Christians living the lives of the lowest pagans, and profaining the best religions with the foulest crimes. What pleasure (would he say) can any Christian take in those places where vice rides in triumph, and virtue groans in a dungeon; where goodness and decency lies under contempt, and irregularity receives applause; where the best actions are lampooned, and the worst glossed over or deified by their short-sighted votaries? This consideration weaned Eusebius from the love of the world, and he withdrew into the country, there blending all the qualities of a gentleman so handsomely with the duties of a Christian, that it was hard to judge whether his behaviour was more genteel, or more religious. He was wont to say, "Those lie under a great mistake, who fancy that virtue is an enemy to good breeding; that a man must turn off civility to become a saint; and exclude himself from the society of all men, in order to keep up a correspondence with his God. No, (continued he,) Christianity makes men honest, indeed, but it does not make them clowns; it forbids grimace, but not sincerity; and it puts a mean between foppishnesss and rusticity. Virtue smooths the brow as well as the conscience, and knows how to temperate innocent mirth with a seasonable reservedness and decorum. So that we may, if we so incline, keep up to the height of our duty to God, without dropping our obligations to good neighbourhood, and abandoning the comforts of society."

On Gaming.

Lichswehr, the German fabulist, has the following epologue: "A man who had rambled about the world for some time, at length he returned to his native country. His friends flocked to see him; every one expressed joy at his return, and each was desirous that he should recount to them some of his adventures. The budgut of mericles was presently opened. Among many other things, he said, you well know, my friends, the prodigious distance from this country to that inhabited by the Hurons: well, two hundred leagues beyond that I saw a species of men who appeared very singular to me. They would often sit round a table until the night was far advanced, though there was no cloth laid, nor any thing for them to eat. Thunder might roll over their heads, two armies might fight at their sides, without making them quit their places, or giving them the least disturbance; they appeared to be deaf and dumb. From time to time you might hear them utter some hardly articulate sounds; these sounds had no connexion with what they were about, nor were their signification of much consequence; notwithstanding they turned their eyes to some part of the company in a most strange manner. I often observed them with wonder for they are generally surrounded by spectators, who seem to be attracted by curiosity; and believe me, my friends, I shall never forget the troubled countenances which I have seen on these occasions. Despair, rage, sometimes a malignant joy, blended with inquietude, were by turns depicted. Sometimes it was the rage of the Eumenides, then the serious and sullen air of the infernal judges, and then the pangs of a malefactor going to receive his punishment.'

'But,' said our traveller's friends, 'what had these unhappy creatures in view? Were they labouring for the public good? 'Oh! no.'——'Were they searching for the philosopher's stone? 'It was not that.' 'It was the quadrature of the circle then?' 'Still less."—'Ah! we have it—they were doing pennance for ther crimes.' 'You are mistaken again.' 'Why, then, you have been telling us of madmen! Without hearing, speaking, or feeling, what could they be doing!' 'They were Gaming."

City of Pompeii.

The following, from Kotzebue's Travels in Italy, is a striking account of the once famous city of Pompeii, which, not long previous to the christian era, was swallowed up by an earthquake, and overwhealmed by the volcanic lava from Mount Vesuvius; and the ruins which were dug out at immense labour and expense, during the last century.

"A great rich town, that after lying eighteen centuries in a deep grave, is again shown on by the sun, and stands amidst other cities, as much a stranger as any one of its former inhabitants would be among his posterity of the present day;—such a town has not its equal in the world.—The feelings which seized me at its gate may be very faintly expressed by words, but admit of no adequate representation. My foot now steps on the same pavement as was trodden on eighteen hundred years ago; the tracks of the wheels are still visible which then rolled over it. An elevated path runs by the side of the houses, for foot-passengers; and, that they might in rainy weather pass commodiously over to the oposite side, large flat stones, three of which take up the width of the road were laid at a distance from each other. As the carriages in order to avoid these stones, were obliged to use the intermediate spaces, the tracks of the wheels are there most visible. The whole pavement is in good condition; it consists merely of considerable pieces of lava, which, however, are not cut (as at present) into squares, and may have been on that account the more durable."

"What must have been the feelings of the Pompeians, when the roaring of the mountain and the quaking of the earth waked them from their first sleep. They attempted also to escape the wrath of their gods; and seizing the most valuable things they could lay their hands upon in the darkness and confusion, to seek their safety by flight. In this street, and before the house that is marked with the friendly salutation of its threshold, seven skeletons were found: the first carried a lamp, and the rope had still between the bones of their fingers something, that they wished to save. On a sudden they were overtaken by the storm that descended from Heaven, and sunk into the grave thus made for them. Before the above mentioned country house was still a male skelleton standing with a dish in his hand; and as on his fingers he wore one of those rings that were allowed to be worn only by Roman knights, he is suposed to have been the master of the house, who had just opened the back garden gate with the intent of flying, when the shower overwhelmed him. Several skeletons were found in the very posture in which they had breathed their last, without being forced by the agonies of death to drop the things which they had in their hands."

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
—SEVNTH-DAY, FIRST MONTH 10th.—

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

BANK OF MOUNT-PLEASANT.

AT an Election for Directors of the Bank of Mount-Pleasant, held on the 5th Inst. the following persons were Elected—viz:

James Alexander,
Samuel Cruthers,
Abraham R. Dilworth.
Joseph Gill,
William Hamilton,
Enoch Harris,
Horton Howard,
Joseph M'Kee,
Robert Patterson,
Isaac Parker,
John Semple,
Jesse Thomas,
James Updegraff.

On the 6th Inst. JOSEPH GILL was unanimously re-elected President.

*** Notice is hereby given that a Meeting of the Citizens of Mount-Pleasant and Warren Townships, is requested at the house of William Hopkins, in Mount-Pleasant, on Friday evening the 16th instant, at 6 o'clock, as business of importance will then be submitted for consideration, relative to the New Route.

Signed in behalf of the Standing Commttee of Correspondence.

ROBERT PATTERSON Chairman.
Mt. Pleasant, January 6th, 1818.

The Mail.

Owing to a most perplexing alteration in the route of the Mail, our Western Subscribers we fear will not receive their papers for some time to come with the same regularity as heretofore. All papers or letters going from Mount-Pleasant to the *South-west*, have first to touch at *Steubenville* 21 miles *North-east* of this place.

The route at present adopted, possesses, we believe, no one single advantage, and why it ever was obtained, or why the former line was destroyed, remains an inexplicable enigma. We formerly enjoyed a regular Eastern and Western Mail—we have now neither the advantages of one or the other. The great Western Mail to be sure passes through Cambridge, but our carrier leaves the place two hours before. We are thus hampered on all sides, and perhaps a month may elapse before an efficient remedy can be applied.

HEALTH.

ON a high rock above the vast abyss,
Whose solid base tumultuous waters lave;
Whoes airy high-top balmy breezes kiss,
Fresh from the white foam of the circling wave:——

There ruddy HEALTH, in rude majestic state,
His clust'ring fore lock combatting the winds——
Bares to each season's change his breast elate,
And still fresh vigor from th' encounter finds:

With mighty mind to every fortune brac'd,
To every climate each corporeal power,
And high proof heart, impenetrably cas'd,
He mocks the quick transitions of the hour.

Now could he hug bleak Zembla's bolted snow,
Now to Arabia's heated desarts turn,
Yet bids the biting blast more fiercely blow,
The scorching sun without abatement burn.

There this bold Outlaw, rising with the morn,
His sinewy functions fitted for the toil
Pursues, with tireless steps, the rapturous horn,
And bears in triumph back the shaggy spoil.

Or, on his rugged range of towering hills,
Turns the stiff glebe behind his hardy team;
His wide-spread heaths the blithest measures tills,
And boasts the joys of life are not a dream!

Then to his airy hut, at eve, retires,
Clasps to his open breast his buxom spouse,
Basks in his faggot's blaze, his passions fires,
And strait supine to rest unbroken bows.

On his smooth forhead, Time's old annual score,
Though left to furrow, yet disdains to lie;
He bids weak sorrow tantalize no more,
And puts the cup of care contemtuous by.

If, from some inland height, that, skirting, bears

Its rude encroachments far into the vale,
He views where poor dishonor'd nature wears
On her soft cheek alone the lily pale;

How will he scorn alliance with the race,
Those alpine shoots that shiver at a breath;
Children of sloth, that danger dare not face,
And finds in life but an extended death;

Then from the silken reptiles will he fly,
To the bold cliff in bounding transports run,
And strech'd o'er many a wave his ardent eye,
Embrace th' enduring Sea-boy as his son!

Yes! Thine alone—from pain, from sorrow free,
The lengthen'd life with peerless joys replete!
Then let me LORD OF MOUNTAINS share with thee,
The hard, the early toil!—the relaxation sweet!

Employment.

Of the aptitude for any particular destination in life, what is to be the criterion? Dr. Goldsmith, in his Essays, says very well, "Whatever employment you follow with perseverance and assiduity, will be found fit for you. It will be your support in youth, and your comfort in age. In learning the useful part of any profession very moderate abilities are sufficient; great abilities are generally obnoxious to the possessors. Life has been compared to a race; but the allusion still improves by observing, that the most swift are ever the most apt to stray from their course." Dr. Johnson, who knew as well as any one the miseries of an idle life, and the wretchedness of an undisignated, inappropriated attention, in his Rambler expresses himself in these forcible words: "I have often thought those happy that have been fixed, from the first dawn of thought, in a determination to some state of life, by the choice of one, whose authority may preclude caprice, and whose influence may prejudice them in favour of his opinion. The general precept of consulting the genins is of little use, unless we are told how the genius can be known. If it is to be discovered only by experiment, life will be lost before the resolution can be fixed. If any other indications are to be found, they may, perhaps, be very eraly discerned. At least, if to miscarry in an attempt be a proof of having mistaken the direction of the genius, men appear not less frequently deceived with respect to themselves than to others, and therefore no one has much reason to complain that his life was planned out by his friends, or to be confident that he should have had either more honour or more happiness by being abandoned to the chance of his own fancy."

[*For the Philanthropist.*]

Vicissitude.

Why in each eye does pleasure glow,
Why rather not be steep‘d in woe?—
For in this pilgrimage of pain,
Where all is visionary, vain,
Why will a mortal dare to raise,
The song of pleasure and of praise?—
—Doff from thy brow that lofty smile
'Tis but dissimulations wile;
Close up that open breast, which seems
The outlet of celestial dreams;—
Draw, draw the curtains, let not light
Dispel the visions of the night;
No cheering beam a glance unroll,
To light the chaos of the Soul.

‘Twas thus affiition‘s mournful sun,
The tale of misery begun.
Warp‘d by misfortunes squinting glance,
Forbad all comfort to advance,
For he had felt, for he had seen,
The presure dire, the weapon keen,
And meekly bow‘d beneath the stroke,
And tamely yielded to the yoke—
The vigour of the mind had slept,
And the *automaton* but wept.

Another day arose to view,
The robe of Heaven's cerelian blue,
And nature's cheerful gambols round,
Bid every grateful heart rebound.

—The dream is broke, the frantic child,
Thril'd pleasure‘s rattle o‘er the wild,
No more misfortune‘s omens low‘r,
Hope reigns the goddess of the hour,
Earth is no more a scene of pain,
Creation owns no being vain,
Around, above, in earth, in air,
All is enchanting, all is fair.

Another day broke on the sight——
The spirits wore the gloom of night,
Another day had glided by,
Yet still was heard the heavy sigh,
The spirits fell, the spirits rose,
Now friends were many, now were foes,
And the poor baby man was still,
Directed by a way-ward will.
Had resolution, rock-bound guest,
But own‘d a home within his breast,
How many an evil had been spar‘d,
How many a happiness been shar‘d,
But man to earth attached, can find,
No anchor to a wavering mind,
The only prop and stay from harm,
Is on a dear Redeemer‘s arm.

B.

THE RIGOURS OF JUSTICE.

A certain grocer of Smyrna had a son, who, with the help of the little learning that country afforded, obtained the post of Naib, that is, deputy of the Cadi, and as such, visited the markets, and inspected the weights and measures of all who sold by retail. As he was one day executing his office, the neighbours, who were sufficiently acquainted with his father's character to know that it was necessary for him to be cautious, advised him to conceal the weights he commonly used, and replace them with others, that would bear the strictest scrutiny. But the grocer smiled at their advice, and depending on his relation to the inspector, who, he thought, would never expose him to a public affront, waited carelessly for his coming.

The Naib, who had reason to suspect his father's dishonest practices, was determined to detect his villany, and make him an example of public justice. Accordingly he stopped at his door, and desired him to bring out his weights, that they might be examined. The grocer endeavoured to evade this command with a smile, but was soon convinced that his son was in earnest, by hearing him order the officers to search the shop, and seeing the instruments of his fraud, after the most impartial examination, condemned and broken to pieces.—Nor did his shame and punishment end here; for the Naib sentenced him to a fine of fifty piastres, and to receive a batinado of as many blows on the soles of his feet; the usual punishment for such offences.

The sentence being executed, the Maib leaped from his horse, threw himself at his feet, and wetting them with his tears, cried, "Father, I have discharged my duty to my GOD, my sovereign, my country, and my station; permit me now, by my respect and submission, to pay the debt I owe a parent. Justice is blind; it is the power of GOD on earth; it hath no regard to father or son. GOD and our neighbour's rights are above the ties of nature. You had offended against the laws of justice; you deserved this punishment; you would in the end have received it from some other hand. I am sorry it was your fate to receive it from me. My conscience would not suffer me to act otherwise. Behave better for the future, and instead of blaming me, pity my being reduced to so cruel a necessity.

Fashion.

—On the green carpet, with which Nature had covered her hallowed fields, beneath the friendly branches of an oak which produced a wide-spreading shadow, I lay down to refresh my strength, which was relapsed by the fervid beams of a summer sun; nor was I long free from the somnific power of sleep,but my wakeful mind was excursive in the regions of fancy:—I imagined myself translated, by the mysterious power of a winged messenger, to the gay haunts of fashionable life; a splended edifice attracted my view, whither thronged multitudes, who seemed almost frantic with anxiety to pay their adorations at the shrine of the goddess to whose honour it was erected: Still retaining my rustic habit, they seemed not to notice or regarded me with an air which bespoke their feeling superiority. My attendant conducted me to the vicinity, from whence I could behold the scenes which passed, without being disturbed.

It was night, but the temple was illuminated with innumerable lamps, in which burned lights of variegated colours, reflected by a vast number of the clearest mirrours; these produced a brilliant effect, tho' I could perceive they so injured the sight of some, as to subject them to many inconveniences, whilst they so blinded others, as to render them unable to avoid the dangers which in many places presented; the court was adorned with the most splended decorations, and the garden bloomed with the most beautiful flowers;—all seemed gay—the music played the most enchanting airs, and the dance was joined with cheerful alacrity; a stream wound its course and ran meandering thro' the domain, at which the votaries of the goddess sought refreshment, and thence retired into the garden, from whence I could perceive none return.

At a sight so extraordinary, my admiration was excited, and turning to my attendant, surely, said I, these are they who pass from pleasure to bliss! dost thou then think, Berutha, said he, that because a transient gaiety animates animates the scene, those whom thou seest are exempt from sorrow! Undoubtedly, I replied, for whether can those go who refresh themselves at the stream, but to participate joys still more exquisite! Thou shalt see, said he, and immediately we were transported to a small eminence, from whence I could distinctly view their transition; and here, horrour seized my mind at the sight of those who had first engaged in the service of the temple, perishing with hunger and thirst on a barren heath, exposed naked to the scorching rays of the sun?—I averted my eyes from this scene of wretchedness—and my attendant called my attention to a group where each seemed mad with rage, urged by one more subtile than the rest, aided by a figure whose appearance spread horrour around, murdering each other, whilst others were driven by a ghastly fiend, to a prodigious precipice from which they fell to rise no more!

My soul sickened at the terrific prospect, and again turning to my attendant, I enquired the meaning of these things.—The edifice, said he, which first caused thy wonder, is the temple of *Fashion*, to which her votaries press with eager expectation of happiness; thou didst notice the effect those dazzling lights produced on the sight of those who entered, and the many trivial dangers which are not discernible by those who devote themselves to the goddess—but here thou beholdest more plainly, the consequences resulting to those who sacrifice to this profane shrine—a while they enjoy the giddy round of unhallowed pleasures, and drinking of that intoxicating stream which meanders thro' her fairy domains, until their faculties are inebriated, they pass into her impervious forest, for such is that which appeared to thee as a delightful garden; here *Want*, who inhabits the place, seizes the bewildered fugitives, strips them of their clothing and leaves them to perish, without a friend to alleviate their sufferings or administer to their necessities, whilst *Envy* and *Revenge* urge the more hardy to destroy each other, and *Despair* drives the less resolute to the precipice of ruin, whence they plunge into the sea of misery which surrounds the place.

I was again about to question my attendant, when a loud noise caused me to start—the sea had made a breach in its banks, and with a tremendous force rushed along the foot of the eminence, overwhelming the temple and the votaries of Fashion—my attendant was gone—the shock awoke me from my slumber.

TIM TITULAR.

ON THE
PURSUIT OF PLEASURE.

Pleasure, when it is a man's chief purpose, disappoints itself: and the constant application to it palls the faculty of enjoying it, though it leaves the sense of our inability for that we wish, with a disrelish of every thing else. Thus the intermediate seasons of the man of pleasure are more heavy than one would impose upon the vilest criminal. Take him when he is awakened too soon after a debauch, or disappointed in following a worthless woman without truth, and there is no man living whose being is such a weight or vexation as his is. He is an utter stranger to the pleasing reflections in the evening of a well spent day, or the gladness of heart or quickness of spirit in the morning after profound sleep or indilent slumbers. He is not to be at ease any longer than he can keep reason and good sense without his curtains; otherwise he will be haunted with the reflections, that he could not believe such a one the woman that upon trial he found her. What has he got by his conquest, but to think meanly of her, for whom a day or two before he had the highest honour? and of himself for, perhaps, wronging the man, whom of all men living he himself would least willingly have injured.

Pleasure seizes the whole man who addicts himself to it, and will not give him leisure for any good office in life, which contracts the gaiety of the present hour. You may indeed observe in people of pleasure a certain complacence, an absence of all severity which the habit of a loose, unconcerned life gives them; but tell the man of pleasure your secret wants, cares, or sorrow, and you will find he has given up the delicacy of his passions to the cravings of his appetites. He little knows the perfect joy he loses, for the disappointing gratifications he pursues. He looks at pleasure as she aproaches, and comes to him with the recommendation of warm wishes, gay looks, and graceful motion; but he does not observe how she leaves his presence with disorder, impatience, down-cast shame, and conscious imperfection. She makes our youth inglorious, our age shameful.

Budgell.

[*For the Philanthropist.*]

SKEPTICK. One who doubts, or pretends to doubt of every thing.

JOHNSON.

Who has ever met with a complete skeptick?—Has there not always been some drawback, some general or particular point of faith? Nature entirely disowns, religion cannot recieve, and society holds up to detestation, the paradoxical, inconsistent, and professional *doubter!* Faith and Hope, twin Children of Benevelence, have drawn their chords so tightly round the heart, that the cold fingers of Skepticism, in the vain endeavour to loosen, but force them closer to the citadel of life.

Man! weak and foolish man!——But 'tis vain to reason with that Being, who doubts his own existence—and who even *doubts* whether he *doubt* or no!—

"Nothing exists that is not seen," Said an ancient *Skeptick.* A Philosopher present threw a clod of earth and Struck him on the head.—The ideot complained of pain—"Show it me," said the Philosopher.

C.

The Editor of the Philanthropist expects to be absent a few weeks, during which time the business will be conducted by the Printer.

Anecdote.

A certain celebrated nobleman, speaking of another, remarkable in conversation for his loquacity and manner of address, observed, "that he was always too big for his company." This fault is not a wit the less unpardonable for being so very common: It is neither good-natured, nor just, nor decent; but the certain mark of a deficient judgment. Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shews virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

Zeno, the philosopher, being present when a person of a loquacious disposition played himself off, said, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed, and the rhetorician stopped in his career. "Yes, (added Zeno) the flux is so violent, that it has carried his ears into his tongue."

The significance and importance of frivolos, trifling conversation, was smartly represented by a philosopher; who, being asked how he left the company employed, made anfwer, "Some in milking the ram, others in holding the pail;" initmating thereby, that they were to the full as unprofitably employed.

SENECA.

How fortunate is the guess of Seneca with regard to the discovery afterwards made by Columbus. Had he been one of the fathers of the christion church, it would doubtless have been considered as a prop[illegible]. Having occasion to speak of the first navigators of th ship Argo, he burst forth into all the inspiration of poetry, foretelling more adventurous expeditions in the latter ages of the world, and the discovery of a new and more extensive continent in the west. His words, in an English translation, are as follow:

Time shall disclose a further shore,
  And seas strech out earth's ample round;
New pilots shall new worlds explore,
  Nor Thule be the western bound.

Calculation.

The difference between rising every morning at six and at eight, in the course of forty years (supposing a person should go to bed at the same times he otherwise would) amounts to 29,000 hours, or three years, one hundred and twenty one days, six hours; so that it is just the same as if 10 years of life (a weighty consideration) were to be added; to which we might command eight hours every day for the cultivation of our minds in knowledge and virtue, or the dispach of business.

This calculation is made without regard to the besextile, which reduces it to three years, 100 and eleven days, sixteen hours; and at 8 hours a day, will want about a month of ten years.

INTEGRITY.

Papinianus a lawyer, and the honour of his profession, when the wicked Caracalla had defiled his hands with the innocent blood of his brother Geta, and commanded him by his eloquence to give that action a fair colour to the senate and populace; he positively refused it, saying, 'It was an easier matter to commit fratricide than to defend so barbarous an action;' aud persevered in his denial, though he knew it would cost him the loss of his head, which that cruel prince cut off for disobeying him.

It is reported of the Emperour Antoninus, surnamed Pius, that he never did any thing that he had cause to repent of; that he was never refused what he asked, or disobeyed in what he demanded, and the reasons he gave for these things, were, 'that he made all his actions correspond with reason.'

True honour results from the secret satisfaction of our own minds, and is decreed us both by religion and the suffrages of wise men; it is the shadow of wisdom and virtue, and is inseperable from them.

—Advertisements—

REAL ESTATE.

THE subscriber offers for sale two tracks of land of 75 Acres each, situate about a mile and a half below the mouth of Short Creek, adjoining Tiltonsville, on the Ohio, but so high as to be inaccissible to the freshets

On each of the plantations, is erected a frame house, and on one of them a good Barn. —Each place contains a good orchard with about 175 bearing apple trees, and a good nursery. The two tracts have 90 Acres of cleared land, and will be sold separate or together to suit Purchasers, both plantations having excellent springs of water, eligably situated.

ABNER KIMBALL.

January, 10—3t*

List of Letters remaining in the Post-Office, Mount-Pleasant, Jefferson County, Ohio, on First Month 2d 1818.

A
Anna Severs
Ann Eyre
Aaron Carter
Abigail Hunt
Aaron Brown 2
Ann Mc Laughlin
B
Benjamin Lett
Benjamin W Ladd
C
Cornelieus Campbel
Curtis Jefferis
D
David Dearman
David Cing 2
David Baker
Daniel Norton
David Parkins
G
George Hartshorn
G. G. Plumer
H
Hannah & Jane Forst
Henry Rankin
Henry Hill Jun.
Henry Hessey
I. & J,
James Collins
Isaac Martin
James Clemons
Joseph Gill 2
John Davis
Jesse Goodwin
John Stam
John Tanner
James Taylor
Jesse Bonsall
James Mc Cune
Isaac Laning
Joseph Swallom
L
Luke Fosking
M
Michael Mitchel
N
Nathan Bullock
Nathan Williams
P
Paterick Bennet
R
Robert Edgar
Rubin Griffith
Rebeccah Emory
S
Susannah Peterson
Susannah Dell
Samuel Philips
Solomon King
Samuel Israel
Samuel Freeborn
Samuel Tuthill
Stephen Shanks
T
Thomas Willson
Thomas Milles
Thomas Emory 2
Thomas Knight
W
William Were
William Hamilton
William Robinson 2
William Moore 2
William Brooke
William Long
William Allaway
William Mc Farland.

JAMES JUDKINS, *P.M.*

1mo 2—3t

REAL ESTATE.

THE subscriber offers for private sale, the following described property, in the flourishing village of Harrisville, viz.

Lot No. 1.

Situate on the main street, on the south side, containing one-fourth of an acre, and having thereon a two story brick building, with a cellar under the whole, together with stabling, &c.

Lot No. 2.

Situate on the north side of the main street containing one-fourth of an acre, with a comortable log house neatly weather-boarded, with two rooms on a floor, and a good new frame shop adjoining, and a cellar under the house.

Lot No. 3.

Containing three-quarters of an acre, having thereon a new one story frame honse, a good frame stable, and a spring of good soft water near the door.

Lots No. 4, 5, and 6,

Are unimproved lots on good sites for building, &c. containing one-fourth of an acre each.

The above described property will be disposed of low, the terms of payment made easy to purchasers, and indisputable titles given. The rapid improvement of the town, and the excellent opportunity for industrious mechanics of almost every description, renders any further comment unnecessary.

Those wishing to purchase may be accommodated by applying to

C. D. HAMPTON.

Harrisville, Dec. 26, 1817.

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill Greve

BOOK OR JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist,

WITH PUNCTUALITY.

Blanks for Magistrates,

For Sale at this Office.

A LIST OF

Chartered Banks,

For Sale at this Office.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna,
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The PHILANTHROPIST.

> I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. FIRST MONTH 17th 1818. NO. 19.

From the Trenton Federalist.

National Character.

Having remarked, on several occasions, a sentiment to this effect advanced—

That however questionable the late war may have been, in regard to its policy or justice, there could be no hesitation in admitting that it tended to raise our National Character, through the valour displayed by our warriors, both on the land and on the sea—

A query arose in my mind, whether National Character, thus raised, could stand upon a good foundation?

Do we admire the Algerines, or other barbarians, because we behold *great valour* displayed in their wars for plunder and slaves—or do we applaud an individual who robs on the high-way because his achievements are performed with great personal courage, or bravery?

If the meed of applause is denied in either of these causes, it seems strange that it should be claimed for a nation, who, on similar principles, engages in warfare, merely because it has displayed like traits of Character.

Whatever gloss, or false colouring, habit or custom may give to sentiments of this cast, as they regard National wars, they never can bear the test of cool and dispassionate examination. The propagation of them is always attended with great evil, and no good, to the community where they are promulged, or receive general countenance, as orthodox, or correct, political doctrine.

Orators, historians and poets, too often give currency to such ideas, under an erroneous impression that thereby they favor the reputation of their country. Instead, however, of rendering a service, they infuse a poison, of the most baneful effects into the minds of the public. Whatever is contrary to *truth* and *right*, is not less destructive to National than to individual happiness; and whatever Nation abandons the plain path of honest duty to God and man, in the hope that it can force its character up to the level of an honest reputation, by desperate deeds of valour, will assuredly miss its aim.

After collisions of a warlike character, between nations, the peace which succeeds is too often employed by public writers and historians, on both sides, in sowing the seeds of future collisions. Enough can always be found, on either side, of wrong and cruelties from which to infuse prejudices and inflame the passions, and also to supply food for the vain-glorious, and whereon to found much boasting of superior skill and courage. Disasters, miscarriages and defeats, are soon forgotton and *little talked of*—They are smoothed over, and seem as nothing in the grand picture of heroic deeds and glories that is continually held to delude the respective nations into future scenes of misery and ruin.

Each nation, under these deceptions, soon fancies itself the wisest and bravest in the world—the most humane, generous and honest of all people. In proportion as itself is elevated, in its own opinion, so is its late adversary sunk and depressed. National pride is thus elevated to such a pitch, that neither can brook the slightest indignity, or supposed injury, that may happen. A thousand, or ten thousand wrongs or cruelties, of the most dreadful kind, may occur among themselves, and no excitement, or concern for *National honor* be produced—but a trivial quarrel, or wrongful deprivation of property, or a single murder, arising from the conduct of an inhabitant of another country, and especially of its late adversary straightway kindles a flame, among materials thus rendered combustible, which nothing, it would seem, can allay, but the blood and misery of thousands, or hundreds of thousands of their fellow-men. The fact is, that nations in general, are in more danger from the indulgence of their own inordinate pride and prejudices, than from the injustice of others.

The wars which have so frequently, for hundreds of years past, taken place between England and France, and which present such an awful picture of the folly and depravity of man, have had their origin chiefly, if not altogether, in the delusions of pride and prejudice, which have been infused, from generation to generation, into the minds of the bulk of the people of those two countries—and the only result has been to plunge themselves deeper and deeper in misery—Each is as much now in danger from the other as before—both are equally inimical, and as ready as ever to cut each others throats for national *honor* or *glory*.

Notwithstanding the awful example which these nations have exhibited, and by which it were to be hoped a wise people would be warned to avoid similar calamities from like causes, these are found among us, persons, who from want of reflection, or through corruption of heart seem desirous to drive our country down the same broad road to ruin.

BIBLE SOCIETY.

The Bible Society in Russia have

determined to distribute 196,000 copies of the Bible in 17 different languages. In the course of the year 1816 they printed 10,000 Sclavonic Bibles, 10,000 new testaments in the same language, 5,000 Finnish, 5,000 French' and 5,000 Samoiedian.——Before the close of this year, they will finish an impression of 25,000 Bibles and testaments in the Sclavonic, 8,000 in the armenian, 2,000 in the Tartaric, 8,000 in Greek, 10,000 in Moldavian, 5,000 in German, 3,000 in Esthonian, 5,000 Testaments in Latin, and 3,000 Gospels of St. Mathew in Calmuc. They are also translating the Scriptures into the Mogul and Turkish languages.

Reflections on War.

The following short extracts are from a Sermon, entitled *Reflections on War*, which was preached by the Rev. Robert Hall, a baptist minister, at the baptest meeting in Cambridge, England, on the day of thanks giving for a general peace. The sentiments contained in the extracts are no less seasonable than just and weighty.—For, as the madness of war is over for the present, it is now the prober time to reflect seriously upon its dreadful calamities, and the and the immoralities and abominations that ever follow in its train.

The reverend author, in taking a view of the situation of the countries which became the scene of hostilities, observes:

"How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependant upon the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conjecture can be formed of our destiny, except as far as it is dimly decyphered in characters of blood in the dictates of revenge, and caprice of power. Conceive but for a moment the consternation which the approach of an invading army would impress upon the peaceful villages in this neighbourhood.——When you have placed yourselves for an instant in that situation, you will learn to sympathise with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of Heaven, and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of the peasants given up to the flames, mothers expiring through fear, not for themselves but their infants—the inhabitants flying with their helpless babes in all directions miserable fugitives on their native soil! In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued—the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank, mingled in promiscuous massacre and ruin."

In another part of his discourse, Mr. Hall has the following remarks on the dreadful corruption of morals which war occasions; The injury which the morals of a people sustain from an invading army is prodigious. The agitation and suspense universally prevalent, are incompatible with every thing which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate! Familiarised to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which every thing is held during the absence of laws, must impart confidence; the sudden revolutions of fortune must be infinitely favourable to fraud and injustice. He that reflects on these consequences will not think it too much to affirm, that the injury the virtue of a people sustains from invasion is greater than that which effects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue, and piety, which it is the first care of education to implant and mature, are swept away as by a hurricane."

How little is all this regarded by potentates, statesmen, and legislators and how little mindful are they of their awful responsibility, when, for slight causes, or to gratify their resentments, or to serve their personal interests, they plunge their countries into war.

Connecticut Courant.

From the Chester and Delaware Fed.

The Speculator.

I am neither infected with the gloom of hypochondria nor the melancholy of superstition, yet I consider death as awful as it is certain, and religion as interesting to our happiness as it is sublime to our contemplations. But such is the course of the great mass of our fellow men, that whatever may be their professions, they seem to think this world their abiding place, and its delusive joys the only objects of rational persuits. The grave devours one victim after another. The living see the funeral procession, feel a sudden shock, and hurry from the whisperings of reflection and the chidings of conscience into the bustle of business—the places of pleasure, and the follies of fashion. It is conceded, that in our metropolis, fifty of the living must next week die—that of the inhabitants who are now there, within the coming year, twenty-five hundred must go to their eternal account; yet each one thinks "it will be my neighbour, I have little to fear." As thy speculations are much read by the young, I wish thou wouldst occasionally endeavour to awaken some considerations in their tender minds, to those things which most intimately concern their present and future peace. Is it supposed that I would require them to forego their innocent amusements and rational pleasures? Far otherwise. The song obscene—the lewd jest—the voluptuous dance, I do certainly condemn. But there are innumerable sourses of pure pleasure, which are as innocent as delightful. So far otherwise, that though old, I would mingle in their innocent mirth, and aid to kindle the soul to healthful cheerfulness. What I wish simply is—Let not these take place of higher and nobler pursuits."

These reflections have grown out of late incidents reported in all the public prints, which proclaim in the most distinct and audible voice, the insufficiency, the utter nothingness of worldly pleasures. It was, I think about the time of harvest, the eastern papers announced, that a vessel after a new design had just been built at Salem. She was constructed as a pleasure boat, with a particular regard to swiftness and beauty. Between her decks was a capacious saloon, ceiled with mahogany, hung with richest tapestry, and ornamented with splendid mirrors. It was fitted up like the palace of a prince, and intended pleasure to the Mediterranean. "Who, who," enquired every one, "is the happy man?" It was Geo. Crowninshield.

Another paper came, and we were told that the Cleopatra Barge had departed for her place of destination, with a fine breeze—that she sailed delightfully—that George Crowninshield had taken his friend John Curwan Ward with him, to share in the pleasures of his voyage. Happy men! What objects of envy! A few weeks brought us the news that the Cleopatra Barge was at Marselles, in France. She was the pride of the Ocean and the wonder of all.—The rich, and the curious, and the learned and the noble, crouded down to behold and to admire her.

The song of the feast and the hilarity of wine, added new charms to the enchantment.

The curtain has now dropped, and the play is ended, The fortunes of Job did not change more suddenly. The seed for a new harvest has hardly yet been committed to the earth, and now listen to the tidings from the east.

"The Cleopatra Barge has returned much sooner than was contemplated."

"George Crowninshield, Esq. of Salem, the gentleman who recently visited Europe in the elegant Barge Cleopatra, died very suddenly on board that veesel, last night at 10 o'clock."

"It is remarkable that J. C. Ward, who accompanied George Growninshield on his tour of pleasure, died the same night and at the same hour."

From, hence ye votaries of pleasure—ye slaves to the delusions and fantasies of this world—learn the uncertainty of human enjoyments, and be entreated to bestow one poor thought on concerns which are connected with your dearest and eternal interests.

THOMAS CLAITON.

From the American D. Adv.

On perusing the Advertiser of yesterday, my attention was arrested by an article under the plausible title of "*Whatever is*, is *Wright*"—and as it was under the guarb of poetry, a species of writing to which I am partial, I turned to it, anticipating from its assuming appearance (for it filled a large part of the column) something worth the subject its author had chosen, for a display of his powers of "RHYME and REASON." But I may confess myself not only disappointed, but dissatisfied in the perusal of it, and shall animadvert on the sentiment conveyed. The manner in which the author of that piece, has endeavoured to demonstrate the interference of Providence in the concerns of men, I look upon as a very impotent attempt, to cover that worst of evils, WAR, with the specious appearance of Divine Ordination; which by his rule of reasoning would imply the necessity of the Creator's doing *evil* that *good* might be the result; and most assuredly his powers of perception must be much more acute than those which fall to the lot of most men, who can discover, as M. asserts, that to omit to cut the throats of our fellow men, and destroy their property,

"Would break a link in order's perfect chain."

Men as men have generally agreed to the position of war being an evil; it of course follows that it cannot proceed from a scource of perfect goodness, for this would imply a contradiction, which we can by no means reconcile to the acknowledged attributes of Him, who, when he created the world, pronounced it good. How much more imparative is it then on us as Christians, that we should follow the counsel of Him who when he was reviled, reviled not again, and in no instance (I assert it without fear of contradiction) bade us destroy, but rather that we "love our enemies."

I would not wish to be misunderstood as regards my belief in the omnipresence of Him "without whose consent not a sparrow falls to the ground;" but that I am willing to believe he whose *Justice* is mingled with *Mercy*, should be the *first* cause of involving many of his creatures in destruction, in order to benefit others, I can by no means allow. The Apostle James informs us of the true cause of wars and fightings, by telling us they proceeded from our own lusts.

That Providence permits us to become involved in the consequences attendant on evil actions, is reduced to an every day observation, and when in a national point of view, war is not unfrequently the scourge that follows a corrupted state of morality in a country. But we might with the same propriety advance it as a reason for a Highwayman, that he murders the traveller by Divine inspiration, as attempt to attribute to the Divinity the pre-ordaining the many murders that are committed in a state of warfare, that entirely originates in the corrupted propensities of man.

I sincerely hope M. upon a review of the subject, will agree with me, that it would not be the best rule of conduct, to commit evil that good may be the result, believing he would be very much averse to submit to a ruffian maiming him, and at the same time telling him, "*Whatever is, is right,*" therefore he ought to acquiesce, although he cannot see what good may result to him.

As M. has adverted to Parnell's Hermit for substantiating his doctrine (altho' I would rather he had drawn his evidence from a higher soarce say the New Testament) I think it right to mention before I close these hasty lines, that his extract goes to prove nothing more than a dispensation of Providence, for he will, no doubt, recollect, it was not by human agency the deed then alluded to was performed, but by the ministration of an Angel. Taking this view of the subject, I fully unite with him, that afflicting dispencations, in which human efforts are entirely set aside, do sometimes befal us; and so far I believe the poet that "*whatever is, is right.*" As I consider the Newspaper an instrument by which much good or evil may be done, I think it not amis to animadvert on any false views that may be made through its medium; and as the most trifling seed of a corrupt tree possesses the power of becoming a tree itself, if nourished, it perhaps may be made better to destroy the germ than allow it to vegitate.

Q. R.

—00000—

SELECT SENTENCES FROM
BISHOP HORNE.

Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderful striking: Ah! wretched me, who, for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him who, for the momentary pleasures of sin, parts with the kingdom of heaven!

He who seldom thinks of heaven, is not likely to get thither;—as the only way to hit the mark is to keep the eye fixed upon it.

Bees never work singly, but always in companies, that they may assist each other. An useful hint to scholars and Christians.

—0000—

TENDER OF THE FLORIDAS.

It is asserted that Don Onis has instructions from his king, to tender the Floridas to the United States for six millions of dollars; out of which sum Spain agrees to deduct the amount of spoliations made by her on the property of American citizens. Such is the confidence placed in this report, that the stocks of the different insurance companies that have suffered by the depradations of Spain rose in on one day 25 per cent.

—0000—

Congress.

We are informed, that an act for the abolition of all internal taxation has been consumated,

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO
SEVENTH-DAY, FIRST MONTH 17th

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

—0000—

ELEGY.—BY SHENSTONE

See the poor native quit the Lybian shores,
Ah! not in love's delightful fetters bound!
No radiant smile his dying peace restores,
No love, nor fame, nor friendship heals his wound.

Let vacant bards display their boasted woes,
Shall I the mockery of grief display?
No; let the muse his piercing pangs disclose,
Who bleeds and weeps his sum of life away!

On the wild heath in mournful guise he stood
Ere the shrill boatswain gave the hated sign,
He dropt a tear unseen into the flood,
He stole one secret moment to repine——

Why am I ravish'd from my native strand?
What savage race protects this impious gain?
Shall foreign plagues infest this teeming land,
And more than sea-born monsters plough the main?

Here the dire locusts' horrid swarms prevail;
Here the blue asps with livid poison swell;
Here the dry dipsa writhes his sinuous mail;
Can we not here secure from envy dwell?

When the grim lion urg'd his cruel chase,
When the stern panther sought his midnight prey,
What fate reserv'd me for this Christian race
A race more pollish'd, more severe, than they——

Yet shores there are, bless'd shores for us remain,
And favour'd isles, with golden fruitage crown'd,
Where tufted flow'rets paint the verdant plain,
And ev'ry breeze shall med'cine ev'ry wound.

Ohio Legislature.

The application for Banks at Xenia and Sandusky bay have failed.

Several more new counties are contemplated. The bill for erecting the county of Holmes, was lost.

No further proceeding have been had in the case of Jacob Lewis, and the attempt to commute his punishment will probably fail.

There has been no decision on the subject of a convention, nor on the charges against Judge Tappan.

The joint committee to whom was referred the resolution on the subject of taxing the United States Branch Banks established in this state, have made a report, which concludes with the following resolution:

Resolved, by the General Assembly of the State of Ohio, That it is inexpedient to tax the officers of Discount and Deposit of the Bank of the United States that are, or may be established in this state.

M. Messenger.

—0000—

The following admirable Stanzas are copied from Maxwell's Poems.

Resolution.

I say to my heart it is time
To leave off my follies at last;
For past is thy flourishing prime,
Thy flourishing prime——it is past!
And chang'd are the fanciful skies,
Once rosy with love and desire,
Yon star, and these shadows that rise——
They say it is time to retire!

Love charm'd me awhile to her bower,
As blooming as bower could be,
Where beauty, with magical power,
Sat smiling——too lovely for me,
I gaized on her languishing eye,
And felt the wild throb of her breast!
But she left me, she left me to sigh,
And what had become of my rest!

Next Pleasure seduc'd with her song,
Her song was too sweet for my ear;
Unheeded I mix'd with her throng,
Too merry to think or to fear,
She gave, and I drank of her bowl,
Nor knew what was lurking within;
'Twas madness, 'twas death to my soul;
The chalace was poisoned with sin.

Then fame blew her trumpet aloud,
And my heart beat to arms at the sound,
And I rush'd with the daring and proud,
Till my brows with her laurels were crown'd.
But sad was the wreaths that I won,
For it fever'd my temples with pain.
I felt that my heart was undone,
And I sigh'd for sweet slumber again.

But religion now found me astray,
All languid and fainting with care,

She rais'd me at once as I lay,
And sav'd me from cruel Despair,
‘O quit this dark valley of woe!’
She said with a whisper of love,
If you would be happy below,
Set your heart upon HEAVEN above.

Farewell now ye passions of earth?
Too little, too base for my heart?
To have led me astray from my birth!
It is time for you to depart.
I have wasted the fairest and best
Of the hours that my Maker had giv'n,
O then let me husband the rest!
Henceforth I live only to HEAVEN.

Among the bills defore the Legislature of South Carolina, now in session, we perceive one, the object of which is to make the murder of a negro punishable with death. It has had its first reading. This crime has heretofore been punished with a paltry fine.

The Legislature of Vermont has passed a law imposing a fine of from one to seven dollars, for passing a bill of any Bank not payable in specie.

Great Mortality.——The number of deaths, by fever, at New Orleans, is said to be 1200.

The idle man is more perplexed to know what to do, than the industrious in doing what he ought.

[For the Pilanthropist.]

RETURN OF PEACE.

The scene is chang'd, no more we hear the sound
Of Cannon roaring, or of Clarion shrill,
No more doth Carnage strew the crimson'd ground,
Or swell with human gore each gentle rill,
No longer storms and tempests rush amain,
Nor wild Tornadoes sweep th' ensangnin'd plain.

But through the City and the wood-land vale,
The voice of *Peace* is echo'd soft and clear,
Zephyrus wafts it on her gentle gale,
And pours its cadence on the ravish'd ear.
Enliv'ning suns appear in smiles serene,
And Peaceful Pleasures Hail the Charming scene.

EDWIN.

Prospect Hill, 1st Mo. 10th, 1818.

From the Missionary Magazine

AWFUL PROVIDENCES.

The two following awful Providences, are worthy of the solemn attention of those who are addicted to cruelty or profaneness. They are taken from publications, the Editors of which are very scrupulous not to insert any thing of the kind, unless the facts are supported by good authority. The first is introduced after an enumeration of cruelties practised on dumb animals.

“In order to place the sin of wilful cruelties to animals, and the baneful tendency of an attachment to cruel sports and diversations in an impressive and solemn point of view, I will conclude this black catalogue of barbarities, with the relation of a circumstance which took place on April 4, 1789; it has already appeared several times in print, and I find upon actual inquiry, that the fact is indisputibly true. It may serve instead of whole volumes written against cock-fighting, and all such other unjustifiable and inhuman practices.

“A Esq. was a young man of large fortune; and in the splendor of his carriages and horses equalled by few country gentlemen, His table was marked for hospitality, and his behavior courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting; and had a favorite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so effecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!

“Doubtless there is a God that judgeth in the earth.” O! then, “let me die the death of the righteous, and let my last end be like his.” Christian Observer, vol. i, p. 504.

“A person of considerable property and eminence in the city of N—— who lived in habits of impiety and profaneness, was seized, a few weeks since, by an indiposition, which induced him to call in a medical gentleman; but being disappointed for a time, by his absence from home, Mr. L. fell into a violent agitation, which was vented in horrid imprecations. As soon as the medical gentleman arrived, he was saluted with vollies of oaths. The violence of his agitation broke a blood-vessel; so that oaths and blood continued to flow from his mouth till he could speak no longer; and in this situation he expired! This awful providence has much affeted his medical attendant. May it operate as a solemn warning to such impious transgressors as Mr. L. who found God “near him in judgment;” “or as he loved cursing, so it came unto him; and as he clothed himself wlth cursing, like as with his garment so it came into his bowels like water, and like oil into his bones:” from immediate sin he was hurried to instant judgment? Bishop Hall observes, that “suddenness of death certainly argues anger, when it finds us in an act of sin. God strikes some, thrt he may warn all.” Lon. Evan. Magaxine, volume xvii, page one hundred and sixty-two.

ANECDOTES.

A GOOD HINT FOR MEN IN BUSINESS.

“I endeavour (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavor af- after it still, to do my business with all the dilligence I could as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame.”

Lettsome's L. of Dr. Fothergill.

Time is more precious than Mony.

State of the Jews in France, previous to the meeting of the Parisian Sanhedrim in 1806. [See panoplist p. 224, vol. iii.]

The Jews, have been established in France from the days of the ancient Gauls. They were then, as they are now, traders, and one branch of their trade was the purchase of children to sell again. The Gauls at that time paid a heavy poll tax, and the child in the cradle paid as much as his father: the sonsequence was, that an individual did not marry, or he exposed his children to avoid paying the tax, or he sold his children to the Jews, who sold them agatn to strangers.

The Jews were banished from France and re-admitted several times. They were expelled by Childebert in 533; by Dagobert an hundred years afterwards; by Philip I. in 1096; by Philip Augustus in 1382. When admitted, they were considered as *stock* on the grounds of their owners; the lords sold them for the payment of their debts. The dowry of Margaret of Province, widow of Louis IX. was assigned on the Jews, who peid her quarterly, 219 livres, 7 sous, 6 derniers. *The goods and chattels of a Jew belong to his lord*, say the *Establishments of St. Louis;* a baron could not be deprived of his Jews, any more than of his colts or horses.

The Council of Lateran, in 1215, ordered every Jew to wear a small wheel on his breast, to distinguish him from christians. Louis IX, ordered this mark to be of a yellow colour, and to be worn both before and behind. Philip III. in 1227, added a horn on the bonnet. After enduring these and other degradations, during two or three hundred years, they were banished forever by Philip le Bel; but Louis X. sqneezing from them the enormous sum of 122,500 livres, admitted them into France, for 12 years only, with liberty to redeem their synagogues, their burial grounds and their books, except the Talmud: they were, however, obliged to wear the wheel, to abstain from usury, and from disputation on matters of faith. Philip V. confirmed this permission; Philip VI. revoked it; John granted another for twenty years; Charles V. another for sixteen years; Charles VI. banished them wholly in 1394: since which time they have been prohibited from settling in Paris, where they had occupied the market places, and seven or eight streets entirely.* It was established as a maxim, by that great jurisconsultus, Gallus. *that to lie with a Jew was the same thing as to lie with a dog;* and, on this principle, if a christian woman had connexion with a Jew, or a christian man with with a Jewess, the christian criminal was burnt alive.

Rel. Mon.

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* *The annual tax per head for Jews was the same as that for* horned cattle.

Est modus in rebus. *Horace.*

There is a measure in all things.

Whilst we journey through this world, it is a subject well worthy of serious attention, to consider how variously we are employed, and how differently agitated.—

In the first stage, see how the boy just freed from his nurse's arms, is pleased with his whistle and bells; he views pictures with admiration, is delighted with their briliancy of colours, points out what he thinks beautiful, then tears the piece, and laughs at the action.—

As he encreases in strength, his amusemenis enerease; the activity displayed in his exercise, confirms his bodily powers; he runs, leaps, swims, elimbs the tall tree, and reigns the fiery steed;—thus, by constant exertion, he learns to endure the power of cold, heat, and labour, and there by is prepared for the active life in which he must shortly be engaged: But still fickle, this amusement is rejected for that: the first, with which he was so much delighted, gives way to a second, which occupies every thought and engrosses all his attention; a third presents itself, he grasps at it with avidity, rushes in considerately forward, regardless of the consequences: age unheeded, Pause rash youth! He heeds not, but pursues each airy phantom as it successively rises—at length, *love* begins to exert its power he has touched the May of life, his spirit is all on fire, some fair-one engages all his attention, and in that state as THOMSON elegantly expresses it—

All nature fades extinct; aud she alone,
Heard, felt, and seen, possesses every thought
Fills ev'ry sense, and paints sn ev'ry vein:
Books are but formal dulness, tedious frienbs;
And sad amid the social band he sits,
Lonely and inattentive———

But change the scene—the darling wish of his soul is gratified and he becomes the happy husband of the blooming fair: For a few little months, he is all attention; love has sounded the trumpet of joy, and the enlivning strain has this long held his heart; but by little and little the ardour of love cools, the names *husband* and *wife*, usurp the place of 'my love,' 'my life;' and too often, though wife is the dearest name in nature, its sweets are forgotten, and the tavern, the gaming-table, and (for shame, shall I add a mournful truth) the house where lewdness glories in her votaries, engage his attention, and she who was lately so highly prised, is left to sit by the lonely taper and weep the while. But mark—he is now a man of the world, the political club, the society of speculators, the dining parties, all engage his attention: The charming girl in whose smiles a few years ago he lived, whose frowns would almost have been productive of suicide, is uow seldom thought of, and when remembered, is viewed as a domestic animal, only calculated to suckle and bring up children.

Hence flow the miseries that embitter life; the husband, conscious of his unjustifiable conduct, meets his injured spouse, her swollen eyes and tear-marked cheek immediately seize on him, but seldom to humanize, he even upbraids her because she feels, and blames her because she does not meet him with the smiles of love and caresses of affectionate approbation; alas! how can she! her children have gone to bed supperless, she has not a shilling to prepare their breakfast the baker's bill is unpaid, the butcher has this day refused to credit her any longer, the store-keeper a few minutes ago sent in his bill, the house rent is due, the landlord has again demanded it, and declares he will not be trifled with.——Under such circumstances how can she smile? she knows that he has this evening spent at the gaming table, nearly as much as would have answered all these demands; can she indeed look forward to his coming with pleasure, and clothe her face in smiles, when the thorn of sorrowful care rankles in her heart? it is impossible—poverty presses, conscience accuses, misery commences, and not unfrequently, death closes the scene.

The EYE.

Comprehension

If, by this inquiry into the nature of the understanding, I can discover the powers thereof, how far they reach, to what things they are in any degree proportionate, and where they fail us, I suppose it may be of use to prevail with the busy mind of man, to be more cautious in meddling with things exceeding its comprehension; to stop when it is at the utmost extent of its tether; and to sit down in a quiet ignorance of those things, which, upon examination, are found to be beyond the reach of our capacities. We should not then perhaps be so forward, out of an affectation of a universal knowledge, to raise questions, and perplex ourselves and others with disputes about things, to which our understandings are not suited, and of which we cannot frame in our minds any clear or distinct perceptions, or whereof (as it has perhaps too often happened) we have not any notions at all. If we can find out how far the understanding can extend its view, how far it has faculties to attain certainly, and in what cases it can only judge, and we may learn to content ourselves with what is attainable by us in this state.

Locke.

A BISHOP AND A PRINCE.

The Elector of Cologne (who was likewise an archbishop) one day swearing in a most violent manner, a peasant who was present, looked at him with marks of great surprise.—What does the fellow wonder at? cried the elector—To hear an archbishop swear, answered the peasant. Aye, said the other, I swear as a prince, not as a bishop. But my lord said the peasant, when the prince goes to the devil, what will become of the bishop?

What can be a more glorious object in creation, than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his creator, by doing most good to his creatures.

Envy.

There is a strange propensity in man to erect his fame on the depression of his superiors; a trivial offence is exaggerated into a crime, and the dark picture deeply coloured by the eager hand of envy. There are few great characters in history who have not suffered from this baleful pestilence. This revenge is generally levelled against superior excellence, because those who have no pretensions to virtue are guarded by their insignificance: Some men, says archbishop Tillotson, look with an evil eye upon the good that is in others; and think that their reputation obscures them, and their commendable qualities stand in their light; and therefore they do what they can to cast a cloud over them, that the bright shining of their virtues may not obscure them.

Spectacles.

THE FOLLY OF SELF-TORMENTING.

ADISON says, that when people complain of weariness or indisposition in good campany, they should immediately be presented with a night-cap, as a hint that it would be best for them to retire. I own I am one of those that have no idea of carrying either my cares, or my infirmities out of my own habitation, except in such instances as I am sensible they can receive relief, or mitigation:—Why should I unnecessarily wound the good-nature of my friend. or make myself contemptable to my enemies?—if the communication of my grievances really interrupts the satisfaction of those amongst whom I am cast, I have hurt them without benefiting myself; and, on the contrary, if they only dissemble with me, it is a species of ridicule which my mind is not calculated to sustain—but you will allow me to observe, that I confine myself on this occasion to the valetudinarian, and the magnifier of trifles into calamities—for to deny the severely attacked, whether mentally or corporeally, the relief of complaining, would be to strike at the root of humanity, and forfeit the characteristics of our nature.

Employment.

There is perhaps no situation in life in which we may be placed, where we have it not in our power to contribute somethingt to the general stock for improvement; but more particularly are we connected as it regards our respective occupations; each depends on the other for something without which he must be wholly or partially idle, and thus deprived of the means of supporting himself; hence every one who is negligent of his business becomes injurious to society' and productive of dishonesty; for, though it be a trite proverb that "he who will not work shall not eat," yet it breathes the spirit of the social compact and should be literally adhered to: And here I would remark, that it has no reference to the infirm and disabled—it is not he that cannot, but he that will not work; the weak should ever be supported by the strong, and old age cherished by active youth.

The Tortoise.

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A
Anna Severs
Ann Eyre
Aaron Carter
Abigail Hunt
Aaron Brown 2
Ann Mc Laughlin
B
Benjamin Lett
Benjamin W Ladd
C
Cornelieus Campbel
Curtis Jefferis
D
David Dearman
David Cing 2
David Baker
Daniel Norton
David Parkins
G
George Hartshorn
G. G. Plumer
H
Hannah & Jane Forst
Henry Rankin
Henry Hill Jun.
Henry Hessey
I. & J.
James Collins
Isaac Martin
James Glemons
Isaac Laning
Joseph Swallom
L
Luke Fosking
M
Michael Mitchel
N
Nathan Bullock
Nathan Williams
P
Paterick Bennet
R
Robert Edgar
Rubin Griffith
Rebeccah Emory
S
Susannah Peterson
Susannah Dell
Samuel Philips
Solomon King
Samuel Israel
Samuel Freeborn
Samuel Tuthill
Stephen Shanks
T
Thomas Willson
Thomas Milles
Thomas Emory 2
Thomas Knight
W
William Were
Joseph Gill 2
John Davis
Jesse Goodwin
John Stam
John Tanner
James Tayior
Jesse Bonsall
James Mc Cune
William Hamilton
William Robinson 2
William Moore 2
William Brooke
William Long
William Allaway
William Mc Farland.

JAMES JUDKINS, *P.M.*

1mo 2---3t

REAL ESTATE.

THE subscriber offers for sale two tracks of land of 75 Acres each, situate about a mile and a half below the mouth of Shoo Creek, adjoining Tiltonsville, on the Ohitr but so high as to be inaccissible to the freshets

On each of the plantations, is erected a frame house, and on one of them a good Barn. —Each place contains a good orchard with about 175 bearing apple trees, and a good nursery. The two tracts have 90 Acres of cleared land, and will be sold separate or together to suit Purchasers, both plantations having excellent springs of water, eligably situated.

ABNER KIMBALL.

January, 10—3t*

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID STEER.

Mill Grove

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
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Cincinnati—Jesse Embree.

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Somerset—John Neil.
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NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning at Three Dollars per annum, payable half yearly in advance.

No subscription will be taken for less than a year, nor discontinued until all arrears are paid.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

David [illegible]

The
PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. FIRST MONTH 24th 1818. NO. 20.

From the Liverpool Courier, Oct. 22.

—

SLAVE TRADE——There appears truth in the report which was lately stated in the French papers, that Spain had agreed to abolish the slave trade in 1820, in consequence of negociations with England and other powers, on condition of receiving the sum of *L.*400,000 from the former. Whatever may be thought of the condition attached to this act and to the period when it is to take effect, it is a subject in which the friends of the great measure of the universal abolition of the traffic in slaves will greatly rejoice. It brings nearer that desirable end to which the Philanthropist has looked forward with so much ardour, and the prospect of certainly reaching the goal, though yet at some distance, will repay those who have been the most active in the work of honour and humanity for all the straining efforts of the course.—How pressing the necessity was to induce Spain to imitate the example of other European states in assenting to the abolition of the slave trade, appears from the latest accounts from Sierra Leone. A letter, dated from that colony, July 20th, says—The slave trade is raging dreadfully on the coast and no means exist of checking it. Goree has become quite an emporium. The vessels make their bargains from Teneriffe, run over and lie at Cape de Verd Islands till the slaves are ready, and then are off in an instant. It is astonishing, that when our merchants see that they are losing the whole trade of the coast, and are giving all the benefit of Africa to these slave dealers, they do not press government on the subject. No other trade can be carried on where that is.

The fact is, that government has been pressed upon the subject from different quarters, and it is happy that interest now concurs with humanity in urging the most active measures of suppression. This we suppose, may be the reason why a sum of mony has been stipulated; but on that part of the subject we shall offer no remark of praise or blame, until we have seen the reasons on which it is grounded. There are strong *prima jacie* objections to it. It is not much more than half the sum, if our recollection serves us, which was offered before to Spain for the same purpose, and refused. It may be a good bargain; but we cannot but feel, in the present state of our information, an objection to a bargain of any kind, and if for no other reason, yet for this, that it tends to support in Spain, and France too, the belief, that England is actuated only by mercenary motives. It takes off the force of the moral example which would otherwise have been displayed: it sinks those principles out of sight, which it is necessary to hold up conspicuously, were it only to shame nations into virtue; and it presents a shocking collecation of acknowledged wrong, with a determination to persevere in it, unless the return to the right cost nothing.

There may be reasons which amply justify the British government in the terms they have stipulated, for it might only have a choice between evils of a widely different degree; and 400,000*l.* are not, for a moment, to be weighed against a traffic, which, in the manner it is now carried on, has an inhumanity, and inflicts a misery, in comparison of which the trade, under its latest regulations, before the abolition by this country, was mildness itself.

But what shall be said of Spain? If, as Burke has observed, it is infamous "to make a market of our duties," this infamy attaches to Spain. She ought not to have been the last to have given up a traffic, which the higher tone of public morality and good feeling of the present day has characterised as disgraceful and iniquitous, when she was the first to begin it. Spain led the way to that which has scattered mourning and violence over the coasts of Africa, and sealed them up in barbarism. The cruelties of the Spaniards to the Indians roused the indignation of the celebrated Las Casas, who procured a decree from the court of Spain, declaring the Indians free; but, at the same time, proposed to the Spanish government to allow negro slaves to be imported to America. It seems even then that the Spanish Court could be virtuous only by halves. The proposition was agreed to, and this was the rise of the slave trade from Africa to America, which subsisted, without interruption, for nearly three centuries. One thousand eight hundred and twenty is the time now fixed for the abolition; and so Spain, in spite of her own declaration of the iniquitous traffic continues it four years longer. Her cabinet is, doubtless, influenced by the clamours of the interested; but, if they can justly claim compensation, why does she require another nation to make that compensation, why if that nation be willing to make it to such an extent, that in four years Spain may return to justice and humanity without costing her any thing, does not Spain herself make up the sum to a compensation sufficient to warrant immediate abolition? But that would cost her something she cannot, it would seem, *be virtuous.* There is, h probability, that, in a muc riod than four years, she r no colonies in which she can slaves, and the time of the ab may be hastened by this event.

From the Amer. Daily Advertiser,

Evening Thoughts.

To a person who enjoys the contrast between domestic pleasures and the cares of business, and whose mind is alive to reflection, a quiet evening by his own fire side is a situation that will yield him much mental enjoyment. Thus circumstanced, my thoughts have been insensibly led in a train which has made the subject of them somewhat interesting to me, and if retracing them should prove so to my readers, I shall have the satisfaction of feeling I have not thought in vain.

As a few more hours will usher in the NEW YEAR, whose arrival may be anticipated with eagerness by many, I have been led to consider some of the probable events, that may, in the course of its passage, occur, in a different light from what most of us are accustomed to view them in.

The man of business, now begins to feel an anxiety to arrange his accounts, and calculate his profits, and, not unfrequently, is eagerly making large provision for some future speculation, without once considering, perhaps his last years business may have been done, and before the wheels of time shall have made one more annual revolution, he may be summoned in the language of "*Steward give an account of thy Stewardship, for thou may'st be no longer Steward.*"

The man of pleasure, may make no more account of this particular period, than to commit a greater debauch with his convivial companions, by way of celebrating its commencement—and instead of passing *part* of the night under his own roof, may find "the grey ey'd morn" o'ertake him at the Tavern, amidst the sons of dissipation and riot—but let him reflect, the life of a drunkard is like the sun of a winter's day, that shines with animating warmth, and soon, very soon, sets in clouds frequently of deep darkness, or the coming storm.

The ambitious man, may eagerly hail its arrival, as bringing him nearer to the Goal of his desires, and may lay his plans as in "the deep," making his calculations with all the cold prudence of human foresight; but behold, at a time when perhaps least looked for, he who rides the pale horse has commissioned his shaft to arrest his pride,—he feels the blow, yet he would fain exclaim, "I pray thee have me excused," but the fiat has gone forth, and in a moment he finds his schemes of ambition, like "fancy's airy frost work, melt away."

Conscious then as he must be, notwithstanding we predicate all our exertions, as though we were to exist altogether in this world, that it is but a place of probation, and that the immortal part attached to our being is intended for fullness of joy. If I may use the comparison, should we not then, with the merchant, be eagerly anxious to have our accounts with our Great Creditor, in a state of readiness, reccollecting it is to Him we stand indebted for all we enjoy, and not knowing at what time we may be called upon to render them up.

To arrive at this situation, wherein the *death-bed* would be no terror to us, would certainly be a desirable circumstance; but, as I believe every man must be his own judge as regards the most proper manner of accomplishing it, I shall only observe in relation to it, that the beginning of a *New Year* offers sources of reflection which, if rightly improved, would much tend to lesson the cares, we are too prone to seek, and by not unfrequently reflecting that we have here no "Continuing City," we may arrive at a state of resignation, not that cold philosophic stoicism, but real Christian resignation that would much influence our character and actions. For what greater satisfaction can a man enjoy than a consciousness of acceptance with his Creator; this very naturally begets a cheerful acquiescence in whatever dispensations may be allotted him, reccollecting it "is only a season." And although he may at times feel the infirmities of humanity, and deeply deplore them, yet he knows not the stings that pierce him who lives for himself alone. The *New Year*, to such a person, is a season which brings with it the enjoyment of a humble heart and a thankful mind, and prepares him to hail its arrival with a real joy that the man of the world, the man of pleasure, or the ambitious man can never feel: well knowing that his being is in the care of One, who, if it should prove to him the last *year*, of his sojourn here, orders all for his good, and can, therefore, look up to Him with a pious confidence, that if it be so he may be received in that "City that hath foundation," and where "sorrows cease."

And as we have reasonable ground, without stamping the observation with the character of prescience, to suppose that many of those who at this time walk the earth in the full enjoyment of "manhood's prime," will be covered by the clod of the valley ere another year is ushered in, and as we know not which of us it may be, how ought the consideration to loose our affections from sublinary things, and fix them on things that "fade not away."

S. T.

A planter in the upper part Georgia, went down to Charleston to purchase slaves. A cargo had just been landed—they were set up at auction—declared to be sound in wind and limb, and were struck off to the highest bidder. This planter purchased his compliment, and the driver conducted them off. On the way to Augusta, one of the women accidentally saw the man who had been her husband in Africa; the dissevered pair immediately recognized each other, and their feelings at this unexpected meeting may be conceived by those, who are acquainted with conjugal affection. The owner of the husband was moved at the scene, and proposed either to sell, or buy, that the poor creatures might live together on the same plantation. But the other, hard-harted man! would do neither. They of course were soon parted; the woman was conducted up the country, and soon after died with grief.

ACCOUNT OF THE CONVERSION OF A JEW AT LEIPSIC.

A poor Student, who studied Di

vinity at the University at Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary Money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible, and Greek Testament. The latter contained the Greek and German text in opposite columns.—The learned Jew, little as he valued his book, was, however prevailed upon to take it, and to give the Student half a Rix dollar for it. During the absense of the Student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the Synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book, he was determined to read it alone as a sworn enemy of Jesus, and to discover the falsehood of the Christian Religion in all its parts. As the Student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming: Oh! That Jesus were my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing of hatred, but on the contrary, much that is great, Sublime, Heavenly, and Divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution, he passed some days. But the consolatary and Heavenly instructions, which he had read, and which left an indelible impression upon his mind, and the Glorious prospect of life eternal, which had opened before him, did not suffer him to rest either day or night. Now he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all the Jews in all ages. But again he was unable to discover any thing that is absurd or bears the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time with the following resolution: If I discover nothing the 3rd time why Jesus and his Apostles and their doctrines should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion. Dur-the third reading the history of Jesus, his doctrines and promises, he often could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire know to a Christian Minister. Now the Student returned from his journey, and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament the Student was unwilling to part with it, but after some persuasion yielded. What do you demand for it, asked the Jew; a rix-dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred Louis d'ors. Take that, said he, gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me and I will be your friend to the utmost of my power. The Student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been rought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said Never will I part with this book, and you will oblige me by accepting the money. From that time he became a sincere Christian.

—

When we perform to our utmost, though little, it is sufficient,—hence the acceptance of the widow's mite.

THE SOLDIER WITHOUT HANDS.

—

From Sir Richard Philip's Morning's Walk from London to Kew.

—

I accosted a young man, who had lost both arms, and was walking persively between the trees. After some expressions of heart felt commisseration, I enquired by what mischance he had met with so untoward a wound: He told me he was in the act of loading his musket, when a cannon ball, passing before him, carried off one arm above the elbow, and so shattered the other, that it was necessary to amputate it. He then named some paltry battle where this accident befell them; the issue of which to either of the contending parties was, as I recollected not worth the joint of a little finger, even if the entire object of the campaign, or war, was worth so much! But said I, you are of course well provided for in the Hospital. "No, (he replied) there is no room for me at present: but, owing to the severity of my wounds, I have a double allowance as an out pensioner—yet, (he modestly replied) it may easily be supposed that even a double allowance is not enough for a man who cannot help himself in any thing—I cannot dress myself nor even eat or drink, but am obliged to be fed like a child; I have a poor mother who does her best for me, or"—here the young man's voice faltered, and some tears hung on his cheek—for alas! even these he could neither wipe away nor conceal, parched must have been the eye that could not mingle tears with those of this poor fellow, on hearing the tale of his unchangeable fate. I found too that my own utterance sympathized with his—but, showing him a shilling, and indicating, by signs, the difficulty I felt in putting him in possession of it—"here sir," said he, "and God bless you:" then, stooping with his mouth, I put it between his lips!—Ah, thought I, as I returned from this wretched, the most hard-hearted of those who were concerned in breaking publick treaties, and rejecting overtures of peace, would have repented, if with my feelings they had beheld this single victim of the millions that have been immolated to the calculations of their horrible policy.

[*From the Boston Centinel.*]

The following has been sent to the Fount from New Hampshire, as an original composition.——If it be such, it is one of the finest effusions of the pastoral muse we have met with in our country. It would not detract from the merits of Shenstone, Cunningham, Goldsmith or Cowper. We bid it a cordial welcome.

A NEW YEAR'S PRESENT.

CAMILIA, my fair one, the lily and rose,
That a little time since, were so blooming and bright,
Their splendour and fragrance are come to a close,
And another short year hath betaken to flight.

'Tis a few days ago, when we walk'd out one morn,
As the sun was just risen above the green hill,
The pear tree was laden, the rose hid the thorn,
And sweet was the querolous voice of the rill.

The thrush and the linnet were joyous and gay,
The lark sweetly sung from his tent in the sky;
From the hazel's retreat burst the blackbird away,
And the fields seem'd in music and beauty to vie.

Camilla, the landscape hath lost its delight,
The earth is all barren, the trees are all bare,
The forest indeed wears a mantle of white,
But the voices, that cheered it, no longer are there.

My fair one, how changed is the face of to day!
To be sure, the wind whistles unjoyous and drear,
But the flowers have faded, the birds flown away,
Their music all died with the death of the year.

Still the sun shall return, and his lamp shall be nigh,
And the trees that are naked and torn by the blast,
Be again green as ever and rich in his eye,
But Camilla, life's year is the first and the last.

Our lamp shall wax dim, and our sun shall retire,
And our bodies, they soon must be crumbled to dust,
Who, then, shall breathe in us a spark of new fire?
Camilla, life's year is the first and the last.

A sun that's eternal, shall burst on the tomb,
And commence a new year, saith the voice of the wise,
His rays thy dark prison shall pierce and relume,
And sprinkle with splendour thy path to the skies.

There no birds are regreted, for harps that are strung
By the Cherubim, Seraphim burst on the ear,
The Praise of the Lamb and the Father is sung,
And Glory Eternal encircles the year.

A. K.

(*From the Vermont Intelligencer.*)

There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour.

Eccl. 2, 24.

A MORAL LESSON.

With thankful hearts to eat and drink,
Be happy while you can,
And reap the produce of your soil,
Is God's behest to man.

And he who quietly enjoys
Each boon kind heaven affords,
With scant subsistence is more blest,
Than misers with their hoards.

For only what we rightly use,
Can well be call'd our own;
The rest is yielded to the winds,
Or left to heirs unknown.

Yet may the miser make himself
A wretched guilty slave,
And does not even know for whom
He toils and plays the knave.

Both soul and body he devotes,
To mammon and to care,
And gains alone the paltry post
Of steward to his heir.

To give some graceless wretch a chance
To dissipate his pelf,
He plots and labours till he brings
Destruction on himself.

His soul is bartered in exchange
For dirty, yellow trash,
And privilege of being starv'd
'Midst heaps of useless cash.

With temp'rance, then, to eat and drink,
Be happy while you can,
And reap the produce of your toil,
Is God's behest in man.

From the New York Com. Ad

THE GRAVE OF THE YEAR

LINES WRITTEN FOR THE THIRTY-FIRST OF DECEMBER.

Be compos'd ev'ry toil, and each turbulent motion,
That encircles the heart in life's treacherous snares;
And the hour that invites to the calm of devotion,
Undisturb'd by regrets—unencumber'd with cares.

How cheerless the late blooming face of creation!
Where Time seems to pause in his rapid career,
And fatigued with the work of his own desolation,
Looks behind with a smile—on the grave of the year.

Hark! the wind whistles rudely—the shadows are closing
That enwrap his broad path in the mantle of night;
While pleasure's gay sons are in quiet reposing,
Undismay'd at the wrecks that have number'd his flight.

From yon temple where Fashion's bright tapers are lighted,
Her vot'ries in crowds, deck'd with garlands appear;
And (as yet their warm hopes by no spectres affrighted)
Assemble to dance—round the grave of the year.

Oh I hate the stale cup which the idlers have tasted—
When I think on the ills of life's comfortless day;
How the flow'rs of my childhood their verdure have wasted,
And the friends of my youth have been stolen away!

They think not how fruitless the warmest endeavour,
To recall the kind moments, neglected when near——
When the hours that oblivion has cancel'd forever,
Are interr'd by the hand—in the grave of the year.

Since the last solemn reign of this day of reflection,
What throngs have relinquish'd life's perishing breath!
How many have shed their last tear of dejection,
And clos'd the dim eye in the darkness of death!

How many have sudden their pilgrimage ended,

Beneath the low pall that envelops their bier;
Or to death's lonesome valley have gently decended,
And made their cold beds—with the grave of the year!

'Tis the year that so late, its new beauties disclosing,
Rose bright on the happy, the careless and gay,
Who now on their pillow of dust are reposing,
Where the sod presses damp on their bosoms of clay.

Then talk not of bliss, while her smile is expiring,
Disappointment still drowns it in misery's tear;
Reflect, and be wise—for the day is retiring,
And to-morrow will dawn—on the grave of a year.

Yet a while—and no seasons around us will flourish,
But silence for each her dark mansions prepare;
Where beauty no longer her roses shall nourish,
Nor the lily o'erspread the wan cheek of despair.

But the eye shall with lustre unfading be brighten'd,
When it wakes to true bliss in yon orient sphere;
By sun beams of splendor immortal enlighten'd
When no more shall go down—on the grave of a year.

MONTGARNIER.

The reasons, of an European writer, for the extraordinary population of China.

"The superstition of the people, makes them deem it unhappy to die without posterity, produces early and universal marriage."

"For many ages the country has been free from the ravages of war."

"The people of the East have been remarkable for eating little, often sustaining nature with the merest pittance of rice."

"The land being all of it the emperor's, is not divided into large estates, among the great lords, but into small portions, among the cultivators."

"Almost every thing in China being done by human labour and there being scarcely any beasts of burthen, and but few reared for the table, a greater proportion, (the whole with very little deduction) of the produce of the soil, goes immediately, in China, to the maintainence of human beings, than in any other country."

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO

SEVENTH-DAY, FIRST MONTH 24th

☞*Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

* * *

INDIAN TRAVELLERS.

We have been informed, that on the 2nd ult. seven young men of the Seneca nation, left Buffaloe in the Stage, under the charge of A. C. Fox, and J. W. Brigham, for New York.—From whence they are to take passage for Liverpool, England. It is said, their object is to visit all the important towns in England, and then proceed to Paris; after which, it is probable, they may complete an extensive tour through Europe. It is further stated, they are all fine looking, active men, and will, it is most likely, afford to many of the Europeans, a very interesting exhibition.

[*For the Philanthropist.*]

FRIEND OSBORN,

Lately, as I was perusing an essay on the subject of suicide, which tended very clearly to prove the folly and wickedness of committing it, I was led to reflect on the inconsistancy, and irreconcilability of those generally received and sanctioned opinions, which supposes a man can have no right to take that life, which was given him by his Creator, for great and noble purposes; but yet will allow that privilege to a government, the whole power of which is derived from the people. Such opinions, like many others, have been sanctioned. only because they were common, and for the want of properly investigating them. For how, I would enquire of those, who have adopted such ideas, is it possible for man to forfeit, or to give that right to a government which he does not possess? Or, how legal are those claims obtained from men, who have no right to part with them?

By the latest accounts from London, it appears that the Princess Charlotte, heiress to the British Throne, Died on the 6th of 11th month last, at half past two o'clock A. M. A few hours before her decease, she gave birth to a still-born son. This event, as might be expected, has produced great Mourning, and much funeral parade.

"Princes, this clay must be your bed,
In spite of all your towers,
The tall, the wise the Reverend head,
Must lie as low as ours."

SAD EFFECTS OF INTOXICATION.

On the 3rd Inst. the sentence of the law was executed upon James Hunter, at Gettysburg (Pa.) for the murder of Henry Heagy.

The unfortunate convict was resigned. and penitent and his execution was conducted with great solemnity and decorum. The evening preceding his execution he made the following confesion, for publication:

I, JAMES HUNTER, being by the laws of my country condemned to ignominious death, do this the evening previous to my expected Execution, solemnly aver the following particulars relative to the unfortnate event which has given rise to my present unhappy situation.

Previous to the unfortunate affair I never entertained any ill will or enmity towards HENRY HEAGY although previously we had been at variance, but all irritation was subsided; and the act which took away his life was entirely unintentional; I can in no way account for it—I knew not at that time what I was doing—it must have been a mad impetuous, thoughtless action. I was intoxicated at the time and whenever in that situation am crazed partially deranged; and to that cause it is wholly to be attributed;—but I do not plead it in extenuation, because Drunkenness is no apology for crimes perpetrated when under its influence.

I never during life, entertained any malevotent dispositon towards any human being; but viewed the crime of murder with abhorence.

I always adhered, as strictly as in my power to the laws of morality, except occasional intoxication, in which I am sorry to say, I sometimes indulged.

I was educated in the doctrines of christanity, for the truth, purity, and efficacy of which I have ever cherished the most entire confidence and belief—and on which I now confidently place my hopes of Salvation.

JAMES HUNTER.

[*Repos.*

IMPRISONMENT FOR DEBT

Mr. Elliott—Having seen in your paper for the 31st ultimo, a dissertation on the pratice of IMPRISONMENT FOR DEBT," which I highly approve of; I beg leave to suggest a few additional consideratons, in favor of the principle advocated by "Howard,"—and to bring the subject *nearer home*.

That writer seems to have viwed the subject chiefly as it regards civil socity, or what may be called political morality, permit me to place it a little more in the light of *religious* morality. Let him who believes in the scriptures read attentively the parable of the *cruel creditor*. (Matt. xviii.) who, tho' he himself had owed his lord so many talents, and had been forgiven because unable to pay, threw his fellow servant into prison for a few pence, and let him consider how that man can hope for mercy, hereafter, who treats his fellow man in the very way condemned by his Creator.

Nor let those, who are abettors of laws that inflict such severity, suppose themselves clear of the denaciation contained in that passage of sacred Writ, because they may not themselves have cast an innocent man into jail; since they justify a practice, which it is their duty, as far as they can, to abolish.

The contraction of a debt, is the mutual act of debtor and creditor; to which the later is *willing* party; and generally lays on the article sold an augmented price, which he considers an adequate premium for the credit he gives. If there be any thing in the transaction which should subject one of the parties to be punished like a criminal by being immured in prison, the other being equally guilty, should be punished in like manner: and if the law did not give the creditor the right to so punish the debtor, he might and ought to be made to suffer for inflicting false imprisonment, where the debtor shews that he has acted fairly; or indeed, unless the other shall show that he has acted otherwise. But if the law shall admit of this severity to debtors, why distress their innocent wives and children? why involve the innocent with the guilty? What law, divine or moral will allow this?

W. City Gazette.

The following was taken from a News paper (called the Western Star) dated, October 20 1801.

Not many years ago, several young men, in a certain part of the country, who had for some time been associates together in liberal pursuits, mutually agreed to give their serious attention to religious topics, and fully communicate their sentiments to each other, after proceeding a while in conformity to this agreement, one of them at last avowed infidel principles declaring his disbelief, not only of the bible but even of the existence of a God, his virtuous companions though astonised and exceedingly shocked by the declaration, assiduously strove to convince and reclaim him, but he treated their kind endeavours with scorn, upbraided them with superstitious weakness and manifested a furious zeal in favour of infidelity, thus finding him irreclaimable they withdrew from his society and still presisting in their serious enquiries grew more and more confirmed in the all-important truths of religion; according to which they carefully regulated their lives. On the other hand the unhappy youth who had left their company, made them the subject of his daily derision and profane scoffs, and acting according to the tendency of his infidel principles, he eagerly plunged into the vortex of dissipation, seemingly glorying in being immeasurably wicked. But his career was short, being suddenly struck by the hand of God with a sickness, which on its very commencement appeared evidently to be the harbinger of death. His mind was at the same time struck with indiscribable horror, positively declaring he should die, and inevitably sink to the regions of woe. He utterly refused both medicine and consolation, but at the same time earnestly requested to see his former companions. When they had arrived, they kindly began to attempt soothing him in his distress; but he forbade any efforts of the kind, and addressed them in the following manner: "You behold me an awful monument of Heaven's justice. I lately told you that there was no God; I know now there is a God; I feel the weight of his displeasure, which is a thousand times more intolerable than any pain of body: I lately told you there was no state of punishment for the wicked;—I now awfully experience the contrary; I feel Hell in my own breast, and know that I am now sinking into the abyss of woe and destruction." Almost immediately after uttering these sentiments he expired, and the unutterable horror of his departing spirit, marked his lifeless corps with such a peculiar and frightful ghastliness, as made the beholders tremble.

——oooo——

"Love one another."

AT this season of the year, when the wants of the poor begin to be severely felt, I think we cannot employ our thoughts on a better subject than *benevolence*; I trust therefore my readers will not be displeased with the following serious essay on the practice and nature of that exalted virtue.

When we consider the state of man in this world, follow him through all his various stages, from the cradle to the tomb, behold him surrounded with troubles, the prey of disease, his body racked with pains, his mind with foreboding anxieties—this moment, abounding in wealth and wallowing in luxury—the next, depressed by the heavy hand of unfeeling poverty to the hard bed and scanty table; unaided by divine religion, we would be apt to conclude that man was not formed by a BEING of infinite *benevolence*, who designed him for interminable happiness. But, illuminated by that light from Heaven, we can clearly see that those providences, which we have called adverse, his strokes, chatisements, and judgments, are bles sings in disguise. Religion teaches us resignation to his most holy will, the real design of all his dispensations, and produces in us that holy temper of mind which was evinced by the venerable ELI, when he said, It is the LORD let HIM do, as unto HIM seemeth good.

It is not good for man to be alone, said GOD, in the day of his creator, and experience from that to the present moment, has declared, in a voice which has sounded from the rising to the setting sun, Holy and just and true are thy words, O thou FORMER of man!

Our mutual weaknesses require mutual aid; our wants call for assistance, our poverty incites compassion, our pains pity—happiness calls forth smiling joy, and prosperity affords the means of diffusing contentment, of bringing the oil and the balm to the house of the distressed, of binding up the wounded, and causing the broken-hearted, the depressd, the desponding one, more with grateful soul to listen to the voice of heavenly religion.

Before the glorious light of Christianity shone on our world, the great and intimate relationship that one man bears to another was but dimly seen. Some enlightened philosophers, it is true, gave precepts of exalted philanthropy; but still, in these precepts, when rightly understood, the terms were generally limited to their own sect or nation, did not embrace the whole human family. It remained for Christianity to take away the covering from the face of all nations, to break down their separation walls, to declare the sublime doctrne, That GOD had made of one blood all nations of men that dwell on the face of the earth; and that being his offspring, we were all brethren. By these heavenly truths, the soul of man was elevated—she looked through the clouds of ignorance and mists of error, in which she had been enveloped for ages, she saw her Heavenly Father sitting on the circle of the universe, diffusing, with infinite benevolence, his blessings on his offspring, and proclaiming in a voice majestic, yet parental, LOVE ONE ANOTHER—FOR ALL YE ARE BRETHREN.

LOVE is that affection of the mind which desires either its own individual happiness, or the happiness of others. When induvidual happiness is its object, it is justly defined self-love; when the happiness of others, it is properly called charity, or benevolence, and in this sense I mean to consider it.

The object of this noble affection, is the general good; and its effects are deffusing happiness, relieving from the power of evil, preventing its operation, and healing the wounds that adversity has inflicted: and it performs these by instructing the ignorant, encouraging the desponding, strengthening the hands of the well-disposed, admonishing the thoughtless, the giddy and the vain, bearing patiently with the inattentive, and rebuking with gentleness.

This virtue, when exercised by the rich and powerful, is most beautifully delineated by JOB, answering the accusations of his censorious friends—"When ear heard me, then it blessed me, when the eye saw me, it gave witness to me; because I delivered the poor that cried, the fatherless and him who had none to help: The blessing of him who was ready to perish came upon me; and I caused the widow's heart to sing for joy: I put on righteousness and it clothed me; my judgment was to me a robe and a diadem: I was eyes to the blind, and feet to the lame: I was a father to the poor; and the cause which I knew not, I searched out; and I break the jaw of the wicked and plucked the spoil out of his teeth."

[*To be Continued.*]

On the Regulation of the Heart and Affections.

You will have read the New Testament to very little purpose, if you do not perceive the the great end and intention of all its precepts to be the improvement and regulation of the heart and affections. There are uo virtues more insisted on as necessary to our happiness, than humility and sincerity or uprightness of heart; yet none more difficult and rare.—Pride and vanity, the vices opposite to humility, are the sources of almost all the worldly faults both of men and women.

Pride is a high opinion of ourselves, and an affected contempt for others. I say *affected*; for that it is not a *real* contempt is evident from this, that the lower object of it is important enough to torture the proud man's heart, only by refusing him homage and admiration he requires. Thus Haman could relish none of the advantages on which he valued himself, while Mordecai, whom he pretended to despise, sat still in the king's gate, and would not bow to him as he passed. But as the proud man's contempt of others is only assumed with a view to awe them into reverence by his pretended superiority, so it does not preclude an extreme inward anxiety about their opinions, and a slavish dependence on them for all his gratifications.

Vanity also too often leads to the most ruinous actions always tainting the heart, and is perhaps as displeasing in the sight of the Almighty as those faults which find least mercy from the world: yet, Alas! it is a passion so prevalent, that totally to subdue it, requires all the efforts o reason, and all the assistance of grace.

He who "requires truth in the inward parts" will not excuse our self-deception; for he has commanded us to examine ourselves diligently and has given us such rules as can never mislead us, if we desire the truth, and are willing to see our faults in order to correct them. But this is the point in which we are defective; we are desirous to gain our own approbation, as well as that of others, at a cheaper rate than that of being really what we ought to be; and we take pains to persuade ourselves that we are that which we indolently approve.

Watch then and observe evrey evil propensity of your heart, that you may in time correct it, with the assistance of that grace, which alone can conquor the evils of our nature, and which you must constantly and earnestly implore. MRS. CHAPONE.

It is our duty and right as reasonable creatures, to inquire and judge for ourselves concerning the truth of religion.

We should recieve no doctrine of religion upon human authority, or the affirmation of falible men like ourselves. Though respect and attention are due to teachers, they are not entiled to implicit faith.

Prudence.

Borrow little, but provide for thine own emergencies, lend cheerfully to supply others, not for a penny in the purse, if thy cicumstances will allow it, nor for pride and vain-glory, but that thou may'st be a good neighbour, as well as be so accounted; he that lends nothing, disobligeth his neighbour and himself in the end, and he that lends all, obligeth a friend, to disoblige himself; a great borrower is like to an impudent beggar, and much alike welcome.

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January, 19—3t*

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The Philanthropist is published every Sixth-day morning, at Three Dollars pe annum, payable half yearly in advance.

No subscription will be taken for less tha a year, nor discontinued until all arrears ar paid.

Advertisements, not exceeding a square will be three times inserted for one dollar.

All communications to the editor must b post paid.

It is requested advertisements may be for-warded early in the week.

The

PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. FIRST MONTH 31st 1818. NO. 21.

(Concluded from page 159.)

"Love one another."

But the practice of benevolence belongs not exclusively to the rich and opulent; the small offering from the sympathising heart, the widow's mite, and the drink of cold water, are as strong marks of that heavenly virtue operating on the heart and influencing the conduct, as the splendent offering of those who, out of their abundance offer much—nor is it confined to age, sex, or denomination: It is a stream from that infinitely flowing fountain, which causes every intelligence to rejoice. The Jew finds its operation in the actions of the pitiful hearted Samaritan, when he pours in the wine and the oil, binds up the wounds, carefully guards, and defrays his expenses—the Christian sees it shining conspicuously in every true desciple of his exalted Master—the Indian exhibits it in his humble hut, when he spreads the bed of skins, and treats the wandering stranger with unbounded hospitality.

Neither is it confined to our *friends* only; the nations, before the commencement of the Christian dispensation, universally failed on this part of our subject; for to *their friends*, and those in amity with them, the influeuce of this virtue was in a great degree limited: Love your friend and hate your enemy, was one of their favorite precepts: But the divine Author of our religion gave precepts very different, Love your *ENEMIES*, do good to them that *hate* you, and pray for them that *despitefully* use you. Nor did this divine benevolence appear in his precept only, it shone with surpassing lustre in his glorious example, when he, in the midst of his enemies (suspended on the cross) racked with intolerable pain, which was still made more excruciating by the mockings and revilings of the most unfeeling monsters; yet his meek and benevolent spirit rose superior to all their infernal rage, he prayed, Father forgive them, for they know not what they do!—

It is much to be lamented, that we are all more ready to profess than to perform; all are ready to subscribe to the excellence of the precept, Love one another: But view the practice of men in every age, and we would almost be induced to say, they had undoubtedly read the precept, *Hate one another*, for all ye are enemies.—When we behold armies led to the field, prepared with every instrument of death which fertile invention and skilful ingenuity can construct to murder and destroy—when we follow them to the fatal field, and behold them mad with rage, engaging for each other's destruction—when we hear the clash of their arms, the shout of triumph, and the groans of the dying—when we see the youth who a few hours ago, was beheld as the ornament of society, lying pale in the arms of death, the blood streaming from his ghastly wound—when we hear the distracted widow rending the air with her lamentations over the body of her lately so accomplished and brave, now mangled and lifeless husband, is it not fair to conclude, that such are Christians only in name? —that they never were acquainted with the beauty, the simplicity, the divine spirit of Christianity!—My God! How lamentable it is! that thy rational creatures, for a few handfuls of glittering dross, a few acres of territory, a town, a city, a fishing-place, a title of honor, or an accidental affront, should unsheathe the sword, kindle the torch of destruction, dye their hands in the blood of their brethren, and consign nations to all the horrors of war!—O, may that happy period soon commence, when the voice of divine benevolence shall be heared from shore to shore—when the clamour of murderous war, shall no longer be heard;—when man shall meet his brother man, no longer accoutered in arms, determiued on destruction; but pronouncing, as it were with one heart and one tongue, We will love one another, for truly we are brethren.

THAT man is the work of God, is a truth which has been received by all nations, Jews and Greeks, moderns and ancients have in this agreed, that we are his offspring; hence it follows that we are brethren, and consequently ought to love one another, because we have one common Father; but let us remember this must not terminate in a sentiment, if it be love of the true kind, it will produce fruits. Intimately acquainted with each other's wants as brethren who love, we must endeavour to sait our assistance accordingly; expressions of condolance, empty wishes, be ye warmed, and be ye clothed, will avail nothing. The true brothers puts forth all his strength to ease his brother of the load under which he groans; he does not stand for a moment at a distance, he cries *he is my brother* the son of *my dear* Father; his feelings are all aroused, his benevolent heart yearns on his near relation, he heartily applies his shoulder to the load; he reanimates the fainting heart, he strengthens the relaxed limbs, they go on their way rejoicing, for they are indeed brethren.

We ought to love one another, because we have one common interest. Our bountiful father hath so wisely ordered all things here below, that the good of the individual is always included in the good of the public, and individual happiness constitutes public tranquility. When the rich cast their talents into the fund, and the widow her mite, the sum is by no means lost: This the wise man beautifully illustrates in the *11th Ecclesiasticus,* enriched with the figurative beauty of the Eastern style—"Cast thy bread upon the waters; for thou shalt find it after many days; give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth; If the clouds be full of rain they empty themselves upon the earth, & if the tree fall to the north or to the south, in the place where the tree falleth there it shall be." Which may be paraphrased thus—You to whom the LORD hath dealt bountifully, be not afraid to impart of your riches to feed the poor and needy; harbour not the thought that your donations are lost, for they shall assuredly return to you again; ye know not what a few years may bring forth, therefore lay up for an evil day, by feeding the hungry, visiting the sick, and clothing the naked; and rest assured, that as the clouds surcharged with rain, water the parched earth, as the tree remaineth on the place it falls, so your charitable deeds shall make a lasting impression, in the day of adversity they shall all be remembered. ye shall then find them sweet in your recollection, and the consequences lasting, pleasing and profitable. But this is not all, the views of Christians are not confined to this valley of tears in which no man can know good or evil from all that passes before him, we have a more sure world of prophesy to which we do well to take heed, He that giveth to the poor lendeth to the LORD, HE will repay him—the word has gone out of HIS mouth, it shall be accomplished—it is registered in Heaven, consequently irrevocable. Let it therefore be for ever remembered, that the giver is by much the greatest gainer. Come then ye who say *there is no disinterested benevolence* to be found among men, who resolve all their actions into self-love, and argue; we only act as urged by a propellant motive, since interest urges alone—Ye have the poor with you always, attend to their wants, relieve their distresses—Ye shall receive your reward.

But you who look not for a reward, who believe that disinterested benevolence is yet found among men, who wish not to suffer your left hand to know what your right doeth, who only think you are, in such actions, constituted Heaven's almoners, and attribute no merit to yourselves for such services, be assured that your reward nevertheless shall be great: not a reward, it is true, of debt, but of grace—of grace infinite, boundless, free.

But the argument is still further strengthened:—Although we have one common FATHER, and in doing good to each other, have a common interest; yet, if collected under different heads, a spirit of contention might find entertainment and break the bond of fraternal love:—But we are united in a third way—we have one *common head*—we glory in the Chsistian name, we hold it our crown of joy, it opens to us a prospect of happiness incomprehensibly great, in which there are no distinctions of noble or ignoble, kings or beggars, rich or poor; in that state, discovered by the light of *Christianity,* all shall be contented and happy, then the wicked shall cease to trouble, the despot to tyranize, the rich to grind the face of the poor, the mourner shall be comforted, the distressed elevated, the poor enriched, and the weary shall find rest—in this view we are *brethren,* and indispensibly bound to love one another: Nay, still more closely are we, in scripture language, united, we are joined together in one body of which CHRIST is the head, and we the members:—Astonishing, how close the connexion! not only brethren, but members of the same body!—Think of this thou imperious domineerer, who, with disdaining eye, lookest on that humble supplicant who sues for mercy, he is a member of the same body—thou spurnest thy own flech—think of this thou unfeeling man who lendest a deaf ear to the cry of the poor, and shuttest thy inhospitable door against the naked, the shivring, the houseless child of want, wretchedness and distress—he is a member of the same body, thou art cruel to thyself, but alas! thou knowest it not: Think of this also, thou self-righteous man; who, puffed up with spiritual pride, sayest to that wretched female, whom vice has covered with shame and infamy, *stand by,* I am Holier than thou—think, O think, she, though diseased, is still a member: I came not, said CHRIST, to call the righteous, but sinners to repentance—she calls for your pity—she is also an object worthy of your benevolence—the child of your FATHER—call her from the error of her ways, and refuse, O refuse not that consolation which her *dreadful situation* so openly demands.—O SPIRIT of all truth, shine upon our minds with thy illuminating rays, convince us that we have one common FATHER, one common interest, one, common head and that in him we form one complete body, that so we may feel for each other, wipe off the falling tear, and pour the balm of consolation into the wounded heart.

In this work of charity and labour of love, we have also, with unspeakable pleasure, beheld the good deeds of the friendly female associations, who have with tender hand and sympathising heart exerted themselves in lessening the quantum of human misery which their sex so sensibly feels—Ladies, persevere—that BEING whose benevolence is infinite, approves your deeds: It was his blessed SPIRIT inspired the thought which gave being to your institutions; his powerful arm hath supported you in the execution of your godlike designs; he hath accepted of your services and he will reward you in due time. Whilst the giddy and the vain, the flutterers of a day display their fascinating charms in all the pomp of fashionable attire and gay ammusements; ye have chosen to listen to the cry of the wretched, to hear the groans of the afflicted, and visit the poor: These you have seen, that adversity is the school of wisdom—ye have learned to know yourselves; and whilst ye have poured the wine and the oil into the wounds of the afflicted, whilst ye have cheered the desponding, and brightened up that face with smiles where sat black, evil-brooding despair, ye have felt yourself repayed tenfold, by a ray of divine intelligence, which filled your hearts with serene peace, and heaven-born satisfaction.—Once more, ladies, I say persevere, the blessing of her that was ready to perish shall come upon you; whilst you walk thro' life, ye shall shine, clothed with the mantle of sympathy, crowned with the approbation of society, and when your heavenly FATHER recalls your fleeting spirits, dying in the LORD, your works shall follow you.

I cannot conclude this essay better than with the following beautiful little ode from BLACKLOCK—

Hail! source of pleasures ever new!
While thy kind dictates we pursue,
We taste a joy sincere;
Too high for little minds to know,
Who only on thomselves bestow
Their wishes and their care.

By thee inspired the gen'rous breast,
In blessing others, only blest,
With kindness large and free,
Delights the widow's heart to stay,
To teach the blind the smoothest way,
And aid the feeble knee.

O GOD! with sympathetic care,
In others' joys and griefs to share,
Do thou our hearts incline,
Each low, each selfish wish controul,
Warm with benevolence each soul,
And make us wholly thine.

OBADIAH OPTIC.

A MINIATURE PICTURE OF WAR.

COLONEL A. and Major B. assumed the rank of gentlemen of honor. Each of them had parents living, a wife, several children, and a numerous train of relations and friends. They had delings, by which Col. A. became indebted to the Major, and was under promise to pay in sixty days. The time expired, and the payment was neglected. The Major sent for his money, in a tone of complaint and menace. The Colonel was offended, said his honour was impeached, and demanded satisfaction. The Major said he had given no just cause of offence, and would make no confession. The Colonel immediately sent a challenge for a duel, which the Major accepted. The parties met according to appointment, took distance, and fired. The Major fell dead on the spot, and the Colonel was severely wounded. Each was carried home to his family, and their respective connexions came together. The family of the Major was in deep distress and affliction; the family of the Colonel held a feast, and drank toasts in honour of the *glorious victory.*

Now what shall be said of human beings, with the name of *Christians.* who can conduct in this savage maner? Are they sane or insane? But this is war in miniature, excepting that those who made the war fought their own battle instead of instigating or compelling others to fight for them. Nine 10ths of the wars of Christendom have been as perfectly needless, wanton, and unjustifiable, as the duel between the Colonel and Major. Yet ministers of religion on both sides of a contest could preach, exhort, and pray in support of such murderous insanity, and employ their influence for the destruction of their brethren! What can be more wonderful, more shocking, or more to be deplored! May God grant that the reign of darkness may speedily come to an end, and that all who own the name o Christ, may depart from such abominable iniquity.

Anecdote of Whitfield.

SINCERITY.

After his first coming to New England, he published in his journal some things respecting the College at Cambridge there, which he had picked up by report, and which were not true. This gave great offence, and the gentlemen of that society were obliged to vindicate themselves in several publications, wherein he was severely animadverted upon. This chastisement did him good; and being convinced of his error, he not only freely acknowledged it, but when that College suffered a heavy loss by fire, he exerted himself among his numerous friends to procure benefactions to the society, & at his next coming into the country was received and entertained by that learned body with great respect.—— This and other evidences of his sincerity ought always to be remembered to his honour.

ALBUM.

THE CROSS OF CHRIST.

"The great work and buisneas of the cross of Christ, in man, is self-denial; a word of much depth in itself, so of sore contradicton to the world; little understood, but less embraced by it; yet it must be borne: the Son of God is gone pefore us, and by the bitter cup he drank; and baptism he suffered, has left us an example, that we should follow his steps.

What was his cup he drank, and baptism he suffered? I answer; they were the denial and offering up of himself by the eternal spirit to the will of God, undergoing the tribulations of his life, and agonies of his death, upon the cross, for man's salvation.

What is our cup and cross that we should drink and suffer? They are the denying & offering up of ourselves by the same spirit, to do or suffer the will of God for his service and glory: which is the true life and obedience of the cross of Jesus.

O come let us follow him, the most unwearied, the most victorious captain of our salvation! to whom all the great Alexanders and mighty Cæsars of the world are less than the poorest soldiers of their camps could be to them. True, they were all great princes of their kind, and conquerors too, but on very different principles. For Christ made himself of no reputation to save mankind; but these plentifully ruined people, to augment theirs, They vanquished others not themselves; Christ conquered self, that ever vanquished them; of merit therefore the most excellent prince and conqueror. Besides, they advanced their empire by rapine and blood, but he by suffering and persuasion; he never by compulsion, they always by force prevailed. Misery and slavery followed all their victories; his brought greater freedom and felicity to those he overcame. In all they did, they sought to please themselves; in all he did, he aimed to please his Father, who is God of gods, King of kings, and Lord of lords. It is this most perfect pattern of self-denial we must follow, if ever we will come to glory; to do which, *self* must be denied, for the sake of him, that in submission to the will of God counted nothing dear, that he might save us.

Acquaintance with, and belief in the holy scriptures recommended by Dotor Franklin.

At the time the Doctor lay upon his

death-bed, he was visited by a young man who had a great respect for his judgement in all things; and having entertained doubts in his own mind, as to the truth of the scriptures, he thought that this awful period, afforded a suitable opportunity of consulting the Doctor on this important subject. Accordingly he introduced it in a solemn weighty manner, inquiring of the Doctor what were his sentiments as to the truth of the scriptures. On the question being put, although he was in a very weak state and near his close, he replied, "Young man! my advice to you is, that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures; this is your certain interest."

From Montgomery's West Indies.

Slave Trade.

—'Twas night: his babes around him lay at rest,
Their mother slumber'd on their father's breast;
A yell of murder rang around their bed;
They woke, their cottage blazed, the victims fled;
Forth sprang the ambush'd ruffians on their prey,
They caught, they bound' they drove them far away;
The white man bought them at the mart of blood;
In pestilential barks they cross'd the flood;
Then were the wretched ones assunder torn,
To distant isles, to seperate bondage borne,
Deny'd, though sought with tears, the sad relief,
That misery loves,—the fellowship of grief
The Negro, spoil,d of all that nature gave;
The free-born man, thus shrunk into a slave,
His passive limbs, to measur'd tasks confin'd,
Obey'd the impulse of another mind;
A silent, secret, terrible control,
That rul'd his sinews, and repress'd his soul.
Not for himself he waked at morning-light,
Toil'd the long day, and sought repose at night;
His rest, his labour, pastime, strength, and health,
Were only portions of a master's wealth;
His love—O name not love, where Britons doom
The fruit of love to slavery from the womb.
Thus spurn'd, degraded, trampled, and oppress'd,
The Negro-exile languish'd in the west,
With nothing left of life but hated breath,
And not a hope except the hope in death,
To fly forever from the creole-strand,
And dwell a free man in his father-land.
Lives there a savage ruder than the slave?
—Cruel as death, insatiate as the grave,
False as the winds that round his vessel blow,
Remorseless as the gulph that yawns below,
Is he, who toils upon the wafting flood,
A Christian broker in the trade of blood;
Boisterous in speech, in action prompt and bold,
He buys, he sells,—he steels, he kills, for gold.
At noon, when sky and ocean, calm and clear,
Bend round his bark, one blue unbroken sphere;
When dancing dolphins sparkle through the brine,
And sunbeam-sircles o'er the waters shine:
He sees no beauty in the heav'n serene,
No soul-enchanting sweetness in the scena,
But darkly scowling at the glorious day,
Curses the winds that loiter on their way.
When swoln with hurricanes the billows rise
To meet the lightning midway from the skies;
When from th' unburthen'd hold his shrieking slaves,
Are cast at midnight to the hungary waves;
Not for his victims strangled in the deeps,
Not for his crimes the harden'd pirate weeps,
But grimly smiling when the storm is o'er,
Counts his sure gains and hurries back for more.

EXTRACT

From the Lectures af Dr. Benjamin Rush, on the means of acquiring Knowledge.

BY composing we learn to reason correctly. By placing facts upon papr. we take into our view a larger number of them at a time; and the eye dwells longer upon each of them; by which means we are enabled more easily to examine their relations to each, and to draw just inferences from them. But we not only add to our conviction of the truth of particular opinions by writing in defence of them; but we often, by the same means, convince ourselves of their error. Of this I shall relate two memorable instances. Mr. Gilbert West, and Lord Lyttelton were both members of a deistical club. The former was requested to compose and publish a refutation of the arguments in favour of the truth of the christian religion, from the resurrection of our Saviour. The latter was requested to overthrow the argument, in its favour, from the conversion and apostleship of St. Paul. They sat down in their closets, and spread the facts which support those miracles upon paper. By means of this more connected and permanent view of those facts, than they had been able to take in conversation, and by solitary meditation, they were led to change their opinions, and to compose and publish but without any concert, defences of the events they had intended to discredit, which are now considered among the strongest external bulwarks of christianity.

From the Friend of Peace.

CAUSES OF WAR BY ERASMUS.

"It is a truth to be lamented, rather than denied, that if any one examines the matter carefully and faithfully, he will find almost all the wars of Christians to have originated either in *folly* or in *wickedness*.

"First in *folly*; as for instance, young men, born to rule, totally unacquainted with themselves and the world about them, have been inflamed with the love of martial glory, by the bad examples of their forefathers, and the silly stories of heroes, as they are called, in which foolish writers have trumpeted the fame of foolish princes, Our Iliad, or history of war, like Homers, Iliad; contains, as Horace says, nothing but a history of the wrath of silly kings, and of people as silly as they.

"Next, as I said; our wars arise from *wickedness*. There are kings who go to war for no other reason, than that they may with greater ease establish despotic authority over their own subjects at home. For in a time of peace, the power of parliaments, the dignity of magistrates, the vigour of the laws are great impediments to a prince who wishes to exercise arbitrary power. But when once a war is undertaken, the chief management devolves on a few, who call themselves ministers of executive government; and who, for the general safety, assume a privilege of conducting every thing according to their own humour, demanding unlimited confidence from the people, and the profoundest secrecy. These persons, in such a conjuncture, who are the prince's favourites, are all exalted to places of honour and profit; and those whom the prince dislikes, are turned off and neglected, as forming a dangerous opposition.

"Now is the time for raising as much money as their hearts can wish. In short, now is the time when they feel, that they are monarchs not in man only, but in very deed and truth, monarchs with a vengence. In the mean time, the leaders play into one another's hands, till they have eaten up the people, root and branch."

Such views of the causes of war, were written by Erasmus about three hundred years ago Had he lived from that day to this, he would probably have seen no reason for altering his opinion. Is it not then desirable, that people, in general, should be better informed on this subject; that they should understand the nature of these *moral volcanoes*, and the true cause of ther frequent *eruptions*, that the proper remedies may be applied?

Let writers cease to trumpet the praises of "foolish princes" and wicked men, who have sacrificed the blood and happiness of their fellow-beings on the alters of their ungodly ambition; or, rather, let the characters and conduct of such inhuman monsters, be exhibited in its true light, then few will be disposed to follow their destructive examples,

But as long as writers shall be so 'foolish' as to applaud men for mischief, and the people love to have it so as long as they can glory in the sanguinary deeds of their ancestors, and rehearse with delight, the worse than "silly stories of heroes," as the most abandoned murderers are often called! so long we may expect that the earth will be filled with violence and war, and that Christian nations will have "blood to drink," as a recompense for their folly in praising the destroyers of mankind.

Congress.

IN SENATE

12th mo. 31st

Burrill submited for consideration the following motion:

Resolved' That the committee to whom was referred the petition of the committee of the Yearly Meeting of the Society of Friends at Baltimore, be instructed to inquire into the expediency of so amending the laws of the United States on the subject of the African slave trade as more effectually to prevent said trade from being carried on by citizens of the United States, under foreign flags; and also into the expediency of the United States taking measures, in concert with other nations, for the entire abolition of said trade.

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO

SEVENTH-DAY, FIRST MONTH 31st

☞ *Persons holding subscription lists, will confer a particular obligation on the Editor by returning them without delay.*

The Mail.

Our difficulties respecting the Mail still continue, the last post due passed through the town, but left neither letters nor papers. Hopes are entertained that a new route will soon be established on such a footing as to obviate he difficulties from occuring under which we now labour.

[For the Philanthropist.]

Culture of the Mangle Wortzel, or improved Beet-root, as practised by Isaac C. Jones, with considerable success.

Make choice of a piece of ground, as free from weeds as practicable and in good tilth: if a potatoe crop had been taken off the preceeding season, it will be an advantage. particularly so, if the ground had been well manured, being thereby left in a mellow state. From the 6th to the 10[illegible] of 4th month (A-[illegible]) give your ground a good ploughing, say [illegible] 8 to 10 inches deep, if the soil will admit of it, after which a complete harrowing in order to level it well and break the clods. This beieg done, strike out furrows with the plough 2 feet 3,4 inches apart, and double ploughed, that is, the plough returning on the same furrow to the end whence it set out. This operation will form a trench into which well rotted manure should be deposited, at the rate of 20 to 25 two-horse cart loads to the acre—Muck or manure in an unrotten state should be avoided, as land in good heart, will do better without any, than manure of this discription.

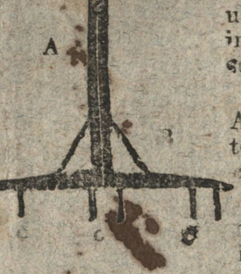
After the manure is thus doposited in the trenches, the ground previously turned from them by the plough. should be returned, also with the plough, forming ridges immediately over the manure. The tops of these ridges, being narrow and too elevated, should be something flatted or levelled, either with a rake or light roller. In the middle of the ridges, the seed are planted, so that the plants may receive all the benefit of the manure below. The seeds are deposited about three quarters of an inch in depth (if done whilst the moisture is fresh in the ground the better) and about 12 inches apart. To effect this with regularity and expedition I have formed a wooden instrument with six teeth in sets of two each. (See a representation annexed.) With this instrument, on the top of the ridges, as nearly over the manure as qracticable, indents, or small holes are formed, say three quarters of an inch deep, as above stated, into which the seeds are deposited and covered with dirt by the fingers. As from two to three plants generally spring up from one seed (and not more than one ought to be allowed to grow in a place) there are pretty uniformly extra plants sufficiently numerous, to insure a full crop py transplanting, in order to fill up vacancies which may have occured in consequence of the failure of any of the seed—The transplanting ought to be commenced when the plants have attained the size of a quarter to half inch in diameter and when the ground is in quite a moist state.

These precautions being taken, there are very few plants that will not thrive and do wel —In transplanting, care will be requisite to form holes sufficiently deep for the plants, to prevent the point of the root from turning upwards——

The mode I have adopted for dressing or keeping the plants free from weeds and the ground in a loose mellow state, is by means of the plough and hoe——The space between the rows being sufficiently great for the admission of a small plough with one horse.

It has been found best in the first place to plough *from* the plants (take care not to go so near, as to injure them) as it much facilitates the use of the hoe, immediately about and between the plants——

After the hoeing is done they are again ploughed, but the ground turned *towards* the plants, when the dressing is completed.



Explanation of the wooden instrument used in forming the indents in which the seeds are planted.

A. The handle inserted into the head or cross-piece B

B. The head or cross piece. ccc. 6 teeth in setts of two each inserted into the under part of the cross-piece B.—The teeth forming the different setts are about 2 inches apart and the distance from the centre of one sett to the centre of another is 12 inches. It is considerd preferable to have six teeth in setts, to that of having but three teeth, placed singly: as the indents, in which the seeds are planted being twice as numerous, doubly insure the growth of the plants; and in case of their being too numerous, can readily be pulled up for transplanting, and for the table, or given to cattle or hogs.

Time and manner of gathering in a crop of Mangle Wortzel and preserving them in the winter season.

1st. as to the time. A gook deal will depend upon the state of the season, but as a general rule, I think it may with propriety be stated from the 1st. to the 16th. of 11th mo. (November.)

2nd. The manner I have pursued is, when the weather is dry and favourable, to pull up the plants, with the leaves; then break off the latter or near the plant as practicable (except those roots you wish to preserve for seed the ensuing season; the leaves of these it will be best carefully to cut off from two to three inches above the crown of the plant) after which shake off as much of the dirt, as you conveniently can, and lay the plants upon the top of the ridge they were pulled from, in order that the residue of the dirt adhering to them may dry; in which state it may readily be rubbed off by the hand, or a stick or some soft wood to prevent the bruising. After they are thus cleared and in a dry state, they are ready for housing in any dry place, secured from the frost—I have also had them keep remarkably well, through a very severe winter in a garden or field, covered with earth, in the form of a conical mound or heap. In preserving them in this way it will be requisite to select a piece of dry ground, on which to form your heap, around which make a trench sufficiently capacious to afford a quantity of earth, to cover them one foot in depth.

At the time of so covering them, the ground thrown over, should be made very compact, which may be done by treading it, for if loosely thrown on, wet will be more likely to penetrate and of course injure the roots.

In a piece published in our last headed *Slave Trade*, extracted from a Liverpool paper, the following quotation will be noticed.—"The cruelties of the Spaniards to the Indians roused the indignation of the celebrated Las Casas, who procured a decree from the court of Spain, declaring the Indians free; but at the same time proposed to the Spanish Government to allow Negro slaves to be imported to America." As it appears to be a matter in dispute whether he ever sanctioned slavery in any shape, we deem it but justice to the character of Las Casas to publish the following note from

Montgomery's West-Indies.

Note e, line 136. *The n[illegible] Las Casas of a ruined race.*—The author of this poem confesses himself under many obligations to Wilberforce's eloquent letter on the Abolition of the Slave Trade, addressed to the freeholders of Yorkshire, and published in 1807, previous to the decision of the question. Las Casas has been accused of being a *promoter*, if not *the original projector* of the Negro Slave Trade to the West-Indies. The Abbe Gregoire, some years ago, published a defence of this great and good man against the degrading imputation. The following among other arguments which he advances, are worthy of consideration.

The Slave Trade between Africa and the West-Indies commenced, according to Herrera himself, the first, and indeed the only accuser of Las Cases, nineteen years before the epoch of his pretended project.

Herrera, (from whom other authors have negligently taken the fact for granted, on his bare word,) does not quote a single authority in support of his assertion, that Las Casas recommended the importation of Negroes into Hispaniola, The charge itself was *first* published thirty-five years after the death of Las Casas. All writers antecedent to Herrera, and contemporary with him, are silent on the subject, although several of these were the avowed enemis of Las Casas. Herrera's veracity on other points is much disputed, and he displays violent prejudices against the man whom he accuses. It may be added that he was greatly indebted to him for information as an historion of the Indies.

In the numerous writings of Las Casas himself still extant, there is not one word in favor of slavery of any kind; but they abound with reasoning and invective against it in every shape: and among his eloquent appeals and comprehensive plans on behalf of the oppressed Indians, there is not a solitary hint in recommendation of the African Slave Trade. He only twice mentions the negroes through all his multifarious writings; in one instance, he merely names them as living in the Islands, (in a manuscript in the National Library at Paris,) and in the same work, he proposes *no other* remedy for the miseries of the aboriginal inhabitants, than the suppression of *repartimentos* or divisions of *the people*, with the soil on which they were born. In another memorial, after detailing at great length the measures which ought to be pursued for the redress of the Indians, (the proper opportunity certainly to advocate the Negro Slave Trade if he approved of it,) he adds, 'The Indians are not more tormented 'by their masters and the different 'public officers, than by their servants '*and by the negroes.*'

The original accusation of Las Casas, translated from, the words of Herrera, is as follows:—'The licentiate Bartholomew Las Casas, per'ceiving that his plans experienced 'on all sides great difficulties, and 'that the expectations which he had 'formed from his connection with 'the High Chancellor, and the fa'vorable opinion the latter entertain'ed of him, had not produced any ef'fect, projected other expedients, 'such as *to procure for the Castilians* '*established in the Indies a cargo of* '*negroes*, to relieve the Indians in 'the culture of the earth and the la'bour of the mines; also to obtain *a* '*great number of working men*, '(from Europe,) who should pass over 'into those regions, with certain pri'vileges, and on certain conditions 'which he detailed.'

Let this statement be compared with Robertson's most exaggerated account, avowedly taken *from Herrera alone*, and let every man judge for himself, whether one of the most zealous and indefatigable advocates of freedom that ever existed, 'while 'he contended earnestly for the liber'ty of the people born in one quarter 'of the globe, *laboured* to enslave the 'inhabitants of another region; and 'in his zeal to save the Americans 'from the yoke, pronounced it to be '*lawful and expedient* to impose one '*still heavier* on the Africans.' *Robertson's History of America*, Vol. I. part 3. But the circumstance *connected by* Dr. Robertson *with this supposed scheme* of Las Casas, is unwarranted by any authority, and makes his own of no value. He adds, 'The plan of Las Casas was abopt'ed. Charles (V.) granted a patent 'to one of his Flemish favorites, con'taining an exclusive right of import'ing four thousand negroes into A'merica.' Herrera the only author whom Dr. Robertson pretends to follow, does not, in any place, associate his random charge against Las Casas with this acknowledged and most infamous fact. The crime of having first recommended the importation of African slaves into the American islands, is attributed, by three writers of the life of Cardinal Ximenes, (who rendered himself illustrious by his opposition to the trade in its infancy,) to *Chievres*, and by two others to *the Flemish Nobility themselves*, who obtained the monopoly aforementioned, and which was sold to some 'Genoese, merchants for 25,000 'duckats, and *they* were the *first* who 'brought into a regular form that commerce for slaves between Africa and 'America, which has since been carried on to such an amazing extent.' It is unnecessary to say more on this subject. A translation of Gregoire's defence of Las Casas was published in 1803, by *H. D. Symonds, Paternoster Row, London.*

GAMBLING,

An awful lesson for Youth.

Tom. was the only son of his doating parents; the promised staff of their declining years. Rarely was a youth so much caressed : and seldom one so little spoiled.

Confiding too much in his son's prudence, his father sent him down to Fredericksburg with a wagon load of flour. His mother and little sister put in their ventures of butter, eggs, and poultry. Furnished with a long list of gloves and gown-patterns, and laden with "*God bless ye's,*" and many a tender, lengthened kiss, Tom cracked his whip, and with a light heart, and faithful dog behind him, set off; little dreaming, poor fellow! that he was to see his father, mother and sister no more. At the tavern where he put up in Fredericksburg, a pack of gamblers were in deep play, gloriously striving to ruin each other. Having no book in his pocket to amuse and instruct his leisure hours, Tom unfortunately strolled into the gaming-room. His attention was instantly caught. Such heaps of gold and silver he had never seen before. And to see such shining heaps so soon and so easily won, appeared to him in the highest degree astonishing. Riveted on the glittering stakes, he rolled his thoughtless eyes sparkling alike with admiration and *longing.* Alas! an evil spirit had fired the fancy of the youth with the lust of wealth.

"Aye! *see there Tom,*" (thus the demon whispered,)—"*See there my lad, what gold! what silver! what precious treasure!* And suppose *now all this was yours, Tom!! O dear! what a world of fine things you might carry home! And how daddy, and mammy, and sister, would throw up their arms and stare! and with their eyes of joy set the whole room in a blaze! And then only to think how you would pass for one of the cleverest fellows in all the parts! and might marry, aye that you might, the finest girl in the nation! And don't be afraid, child, don't be afraid! Pshaw! it is the easiest thing in nature ; just as easy as to kiss your hand. It is only to try your luck, Tom ; and if luck be for you ; and why not for you as well as for another? why then all those shining heaps are yours, Tom, and your fortune is made forever!*"

Such was the voice of the tempter. Poor Tom listened ; and was ruined. "*Young gentleman,*" said one of the gamblers artfully, "*have you a mind to bet?*" YOUNG GENTLEMAN! YOUNG GENTLEMAN! repeated Tom to himself, and began to feel his promised consequence. He had never been called YOUNG GENTLEMAN before. The promotion which the devil had whispered to him, appeared coming on very fast. "*Young gentleman,*" it was again asked, "*have you a mind to bet?*" "*Why,*" replied he, "*I don't care much if I do. A body can but lose : and faint heart,* they say, *never won fair lady.*" Having said this, in an evil hour the poor thoughtless boy broke in upon the sacred trust committed to his honour. He first ventured the money which his father had given him for the journey. This dollar after dollar, he soon had pain to see all taken from him. With aching heart he then ventured the two dollars which his mother had *secretly* given him at parting. These were snapped up. Miserable at losing so much, but *still hoping to recover it,* he betted a barrel of his father's flour! This also was soon lost—growing more and more desparate, he betted a second—a third—a fourth—and so on, until the whole was gone.

Young gamesters have sometimes been known, after losing their last stake, to throw down their cards and burst into tears. But even this poor satisfaction was denied him. For while his last barrel was tottering to its fall he attempted (in the distraction of his mind) to recover it by a finesse, which, even the wretches at a gaming-table affect to scorn. Whereupon, one of the gamblers, starting up from the table with well counterfeited rage, seized the poor lad by the nose, led him to the door, and kicked him into the street.

The memory of home and of his tender parents and sister, which had ever, heretofore, been his heaven, was now his bitterest hell—after such an injury done to them, and with such a load of infamy on himself, how could he ever see their faces again! whereupon, going to his wagon in the back yard, he took a halter from one of his horses, and went and hung himself.

Ignorant yet of what had befallen their son, his fond parents were constantly talking about him ; and his little sister would often tell her cousins of the *beautiful gowns* and *bonnets,* which her brother Tommy was to bring her when he came back from town. How impatiently did they look for the day of his promised return; and when that day arived, oh how often and wistfully did they cast their longing eyes down the road to meet his wagon.

The next day, a neighbouring wagon which started in company with poor Tom, came in sight. Supposing that he was now close at hand, the family all ran, in transport to the door, to enquire after him. "*Well, neighbour, how do you do, how do you do? How far is Tom behind?*"

The wagoner turned his head aside and wiped a tear. A deadly heart sickness siezed them all.

"*For God's sake what is the matter, where is my son?*" After much delay, the wagoner told of his death, and the manner of it.

Poor horror struck victims! what pen of man or of angel can express your feelings or describe your looks! Faintly shrieking, "*O my brother,*" his sister seized her swooning mother and fell with her, nearly lifeless, to the ground. The old man stood speechless with horror shivering through all his aged limbs, like one who had received his mortal stab. Bitter ware his reflections on himself for the untimely death of his son. Lifting his aged eyes, swimming in tears, and wringing his withered hands, he would cry out, "Oh Tommy my son! my son! why did I put your tender years to such a trial! Why did I send you into *that fatal temptation!*" The shock was too great for his feeble nature to bear. He was taken to his bed, from which his grey hairs were soon borne with sorrow to the grave.

These, O gamblers, are your barbarous deeds. And shall not God visit for crimes like these? Yes, he will visit. He does visit. No gambler has ever been a happy man. Never on any sinner was more awfully fulfilled that curse, "*no peace to the wicked,*" than on the *gambler*. As of *blackest die*, his sin not only leads to hell in the end, but is a hell on the road. See him hanging over his detested table—a large, perhaps a *last* stake depending on his skill. Never did a wretched gladiator on the stage, fighting for life, exhibit deeper marks of agony and distress. Oh what dark brows! What distorted features! What dreadful looks! But all in vain. Fortune is against him, and his skilful adversary improves her smiles—thwarts his finesses—trumps his best suits—and withers all his hopes. He writhes—he twists—he gnashes his teeth—and, soon as his exulting antagonist, thwaking down the victor trump, shouts the game and sweeps the gold, convulsed with rage he leaps from the table; he hurls his cards into the fire, and then, on bended knee, with hard clenched fists, stiffened, upraised arm, and eyes wildly darting their fiery glare to heaven, he curses the gambling authors of his ruin.

Now, what wonder, when several of these miserable people, intent to enrich themselves on others' spoils, having sat up whole days and nights together, regardless of nature's calls for food and sleep; burnt with strong liquor and still fiercer passions; with fever-heated brains, exhausted purses, and black despair; what wonder, I say, that they should often rush into fierce disputes and brawls, ending in bloodshed and death?

[*For the Pilanthropist.*]

—

FRIEND OSBORN,

While reading an elementary work on chemistry last evening, my mind was particularly brought to reflect on the order of the works of nature which we can attribute to nothing but design; we must perceive in it a proof that the laws of nature are to be refered, not to blind chance, but to unering intelligence combined with infinite goodness. Thus, when we behold the difference in different proportions of the same compound as in Nitric acid(Aquafortes)which is composed of Oxigen and Nitrogen gas; these same principles, when combined in a certain proportion from atmospheric air, which is so necessarsy to our existance. When we find out the manner in which life and nourishment are produced in the animal and vegetable world, how all kinds of vegetables when assisted by the rays of the sun, have the power of decomposing water, during which decomposition, the Hydrogen is absorbed, and goes to the formation of oil and resin in the vegetable; while the Oxigen combines with part of the Caloric received from the sun and is given out in the form of Oxigen gas; so that this one operation of nature gives nourishment, & provides materials of growth to the vegetable creation, and at the same time renovates the vital principle in the atmosphere. What but consumate wisdom could have conceived any thing so beautiful in design, or so extensively useful in effect

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The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. SECOND MONTH 7th 1818. NO. 22.

MORAL AND POLITICAL OBSERVATIONS,

ADDRESSSED TO THE ENLIGHTENED *CITIZENS OF VIRGINIA.*

BY E. B.

The following observations were originally written in detached pieces. They are now thrown together, and respectfully offered to the notice of the public.

The objects are of unusual importance, and will require, for their accomplishment, the exercise of much virtue and patient perseverance. Those into whose hands these remarks may fall, are requested to give a candid examination, and a prudent circulation among the *enlightened* and *influential* part of society.

THE AUTHOR.

IF we consider man, in a state of nature, or as a solitary being, we find him in the possession of absolute liberty,—the world, is his property, and his *will* is his *law*. But we may safely conclude that this condition could not have lasted long. Formed for society, his interest and his inclination, must very soon have suggested the formation of communities.

After the institution of civil society, we must consider the condition of man as materially changed. In the former case, we behold independent beings, subject to no subordination or control, but at the same time, destitute of protection or assistance from others. In the latter, we find rational creatures, associating together, to promote the happiness of all:—to secure the weak, from the aggression of the powerful;—to lesson the miseries, which are incident to their nature; and, for these purposes dividing the common burdens, and forming themselves into grades, according to their respective capacities, and spheres of usefulness. These seem to have been the primary objects, which drew men into regular societies;—which gave rise to governments, to constitutions, and to laws. The independent being, on entering into the social compact, must put his happiness and interest into a common stock. He must give up the liberty of injuring his fellows. He must not seek an interest altogether separate from that of the rest of mankind. And his services to the community must be in proportion to his means of being useful. And the community is bound to regard and promote his interest and happiness in return. But avarice and ambition, very soon extended their influence over human actions; the fatal consequences of which have been, a disregard of these primary objects,—the perversion of talents and the abuse of power,—while the wealth and aggrandizement of a few, have been sufficient inducements to sacrifice the lives and liberties of communities at large. Thus the barriers of constitutional restraint, though self imposed, have been thrown down; and custom has sanctioned the dreadful innovation. Nor have these evils been confined to one age or nation. In all countries, some individuals have obtained an excess of emolument and power, while other portions of the communities, have been depressed by unnatural and unreasonable privations. In these cases, redress has generally been slow, and often unattainable. Men, acting as judges in their own cause, have, not always, possessed so large a portion of intrinsic virtue, as to examine with candor, and decide with impartiality. Those general observations seem naturally to bring into view, the condition of a certain portion of the population of our country. Renowned as the people of the United States are, for liberty and equal law, living under governments which recognise, as a first principle, this sacred precept of nature, that "all men are born free," it must still be admitted that these blessings are partially enjoyed. It is our duty to examine this subject, and prepare to rectify the abuses, which such a state of things must produce. The single consideration, that thousands of our species, are drinking the dregs of the cup of suffering at our hands, is sufficient to strike alarm into every mind, that is not wholly destitute of virtuous sensibility.

We cannot be prepared, at present, to point out the ultimate mode of relief, so necessary to be afforded in this degraded part of the human family. It may be reserved for the united wisdom of the friends of humanity. But it would be laudable to awaken the public attention and, to call into action the finer feelings of the mind.

The first view of the subject presents us with the inconsistency of our conduct, and the disgrace which attached to the national character from this cause.

We represent *tyrants*, as proper objects for the hatred of mankind, and declare that all men are endowed with certain unalienable rights, among which are liberty, and the pursuit of happiness. And, finally, we endeavour to make the rest of the world believe, that, *liberty* and *equality*, are the characteristics of our country. Let us compare these professions with the real state of things. The population of a great proportion of the United States, may be divided into two great classes, whites, and people of colour. Or, allowing a little latitude, and some exceptions, it may be classed into, *slave-holders* and *slaves.* It would seem then, that we did not design to bring the latter class, at all, into view, though it includes a large proportion of our whole population: and that we considered the first mentioned class, as exclusively intitled to liberty, and possessing all the advantages of our civil institutions. It is to *this* class alone, that we refer, when, in republican language, we say, that "the people are the sovereigns of our country." And, perhaps, it is equally true that they exercise their sovereignty, with an energy, that is but little known on the continent of Europe. Witness the oppressive servitude, under which, we compel thousands of our fellow creatures to drag out their miserable lives;—deprived of priveleges which we hold most sacred and inviolable:—their actions controled:—their persons insulted and abused, in a manner, at which the feelings of humanity revolt: and, to crown all, we make a direct attempt to prevent the cultivation of their minds:—as if we had deliberately determined to treat them as beasts, and to reduce them as near as possible, to the condition of the brute creation.

We proudly boast of our pre-eminence among the nations of the Earth; let us deserve this rank, by becoming the benefactors of mankind; and not act, as the ministers of cruelty, and scourges of the human race!—Let us recollect that there is a *God*, that judges in the Earth, and holds the destiny of nations in his hands—that has ever regarded the poor, the fatherless, and him that has none to help him;—and impress with a sense of our duty and responsibility, let our hearts be turned to justice and humanity.

But, while the general state of our country suggested the most awful reflections, there are some reasons for indulging the pleasing hope, that just and humane sentiments are gaining an ascendency, in the public mind. The serious attention of many individuals is turned to the subject, and the political and moral evils, arising from our present policy, are acknowledged and lamented. To remedy these evils, certainly requires the most attentive deliberation: nor should we be deterred therefrom, by the formidable difficulties, which *seem* to oppose the design. Thes difficulties, it is cofidently believed, are more ideal than substantial.—Some means *may* be devised, to effect a salutary change.

Nor can we suppose, that the blessings of Heaven, and the benedictions of mankind, would be withheld. The Almighty would behold, with peculiar approbation, an act, so congenial to his own beneficient designs; and generations, yet unborn, would revere the memory of those who should banish this enormous evil from the civilized world.

The present period is peculiarly favorable to this most laudable enterprize; and what may be the consequences, if we suffer it to pass unimproved?

Our ardent love of liberty, and the excellence of our constitution, have attracted the admiration of mankind! neither the menaces of power, nor the calamities of war, could withhold from our ancestors, the possession of their rights.

To *us* they have left, as an invaluable inheritance, the true principles of Government, and the character and of our freedom. On *us* devolves a task more glorious than *theirs.* *Theirs,* was to assert and maintain independence, for *themselves*, and their posterity. *Ours* is to shew that virtuous principles, can triumph over interest, prejudice, and error; and that we are willing to dispense to others, those inestimable blessings, which we are so anxious to secure for ourselves.

It is possible that men who have been accustomed to treat their servants with humanity, and have been so occupied with the pursuits, in which they have been engaged, as to be divirted from turning their thoughts particularly on the subject, may not, at first view, see any necessity for Legislative interference. Educated with slavery before our eyes, from our infancy, we are reconciled to it, before we are capable of reflection. Thus our ideas receive a bias, which has a more powerful effect upon our judgements, than we may be aware of. To counteract these prepossessions, we should investigate the subject, and frequently recur to first principles.

It requires no deep researches to discover, that a slave, is a human being, deprived of "libeity;"—of the privilege of "possessing property;"—and "of pursuing and obtaining happiness and safety." This, being admitted, it must also be evident, that the first principles of civil society, and those declarations, which form the basis of our constitution, are equally disregarded and infringed.

When the American people were about to establish our present excellent Government, they thought it expedient to make certain declarations of rights, which were to serve as foundation for their political fabrick. The first of these declarations contain these memorable words: "That all men are, by nature, equally free and independent, and have certain inherent, rights, of which, when they enter into a state of society, they cannot divest, or deprive their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and of pursuing and obtaining happiness and safety." And art. 3d. "That government, is, or ought to be instituted for the common benefit, protection and security of the people, nation, or community." Art. 4th, "That no man, or set of men, are entitled to exclusive or separate emoluments or previleges from the community, but in consideration of publick services!"

These propositions were laid down, like Mathematical axioms, not to be argued, but to be believed. Not to be believed as uninteresting speculations, but to be regarded as principles, from which the laws emanate, and by which, every power in the government is bound.

Every human being is either in a state of society, or he is not. If he is not, then he is absolutely free and independent, and subject to no subordination or control. But if he *is* in a state of society, he is bound to some community, and, of course, that community is bound to him. Every compact implies two parties, at least; and one party cannot be bound without the existence of some obligation on the other, also. If he surrenders any portion of his natural liberty, and moreover renders services to the community, by which the public security and happiness are promoted, the community is *bound* to promote *his* happiness by protecting those rights which are unalienable, and essential to his felicity. Thus the reciprocal obligations which exist among men, in society, may be considered as "contracts for valuable considerations."

But the case to which we refer, admits an appeal, not only to justice, but to humanity and religion also.—It is not one of those deviations from general principles, which are unimportant in their consequences, but is more prolific of human misery, perhaps, than any other evil among men.

As the practice of Slavery originated in avarice, so the treatment which these unhappy beings receive, is, generally, regulated by the same rule. Their labor, their food, their cloathing, and their lodging, are all adapted to their master's ideas of his own pecuniary advantages: nor is the separation of relatives, by an inhuman traffic in their persons, the least afflicting part of their lot.

Every master may, if he pleases, become a despot. He can call native born Americans, his *property*. He can with impunity, deprive them of *every thing* but life; and inflict upon them *any thing* his corrupt passions can suggest. Thus unprotected and abused, it is not strange if their morals partake of the degradation to which their persons are reduced; and even necessity frequently prompts them to the perpetration of crimes.

We, then, are the authors of their misery, their degradation, and their crimes. A dreadful reflection? And what is the inducement? Are we made happier by it? No.—It is acknowleged, by all who are competent judges, that our slaves are a source of uneasiness and vexation. Our days are passed in perplexity, and our nights, in anxiety and care. Are our pecuniary interests promoted by it? No!—The state of agriculture among us, and the low price of lands, compared with the management and value of farms in the northern states, originally not more fertile than our own, sufficiently demonstrate the truth of this opinion. And even, if wealth could be *ensured* by it, this consideration ought not to influence our conduct. Can we, for a moment, tolerate the idea, that we are to commit outrages on our fellow creatures for the sake of gain! That we are to deprive others of every thing that is precious to them, to promote our own interest! But once admit this doctrine, and the blessings of society are gone! Government, law, liberty, and rights, would be nothing but names, and peace, security, and order, would vanish from the Earth!

It is not only absolutely *right* to devise some remedy for this evil, but it is absolutely necessary. We have shut our eyes, and stopped our ears too long.—Can we continue indifferent on so momentous a subject?—We are called upon, by honour, morality, and religion! By love for our country, ourselves and our children! Let us not disregard these sacred obligations: but let us enter into a thorough investigation of the subject. Let us unite into select societies for the purpose of digesting a plan, for the removal of this enormous evil. Thus united in order, and co-operating under the ties of virtue, honour, and love of our country. the difficulties attendant on the subject, will vanish before the wisdom of the nation.

The first step towards this important reformation, is, to excite the public attention to the subject.

The evil which we wish to remove, is defended by strong prejudices and interwoven with our ideas of convenience and pecuniary advantage.

The writer here begs leave, to make an apology for the freedom, with which, he has handled this subject. He is aware of the force of example and education, and these alone. have reconciled thousands to the practice of slavery, who would, otherwise, have beheld it with aphorrence. He is also firmly persuaded that many continue in the practice, only because they cannot tell how to effect the necessary change, in a manner that would accord with their ideas of moral justice and political prudence. But though he is sensible of their difficulties, and tender of their feelings, he conceievs himself bound by duty to *them*, to society, and to a large mass of suffering human beings, to expose the turpitude of a practice, ruinous to the morality and happiness of our country. Under these impressions, and hoping that his intentions will be correctly understood. he designs to proceed, in the subsequent remarks, with the same freedom of expression.

It is impossible to examine this subject, in any of its parts, without discovering deformities. And shall we conceal these deformities, ever from ourselves, because we are deeply concerned in them? This would be injustice to ourselves, and to mankind.

Resuming the subject, in its simplest form, what is it that a master claims? He claims, as his right, the involuntary services of a human being.—He calls that human being his property.—These are erroneous ideas which, can never bear the test of sober and candid examination.

If slavery is a viotation of natural and civil rights, which has been proved, then the claim of property, in human beings, is manifestly without foundation. It is impossible that one man should be the property of another. The master cannot derive his claim of property, from the laws of nature; because, by that law, all men are equally free and independent. He cannot derive it from the principles of civil government; for "government was instituted for the common benefit, protection and security of the community:" and, when properly supported, admits "no man, or set of men" to the possession of "exclusive privileges." He cannot refer to contracts with individuals, nor to conveyances from parents for their children; for no one will pretend to the existence of such contracts; and their validity could not be supported if they really existed. It cannot be rested upon law, for such a law, must be, technically speaking, unconstitutional. The constitution defines the objects of government, and the rights of individuals. These, form barriers, which legislation can never pass. It may, therefore, be boldly affirmed, that slaves, are *not* property. They are injured human beings, whose sufferings call loudly on their country for redress. The laws which sanction these abuses, are not legitimate acts. They were passed in a dark and barbarous age, and are, in fact, abuse of power, and infractions of natural, civil, and religious rights. And are these, the only laws, which the representatives of an enlightened republic, dare not modify or repeal? Or are they to stand as lasting monuments of human depravity? The *people*, through the agency of their representatives, can rectify abuses, can amend or repeal such laws, as destroy the rights of individuals, and the happiness of the state. And, however selfish views may influence the sentiments of narrow minds, the enlightened people of Virginia, can, and do, acknowledge, that slavery is an evil of the greatest magnitude, and one that ought to be removed. And they ask, with solicitude, for a plan, by which this important end may be obtained. The Christian, the patriot, and the Philanthropist are called upon, by the obligations of religion, by the intrests of their country, and by suffering humanity, to unite in discovering this grand desideratum.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SEVENTH-DAY, FIRST MONTH *7th*

Our readers will observe that the subject of Slavery is before Congress. From the debate which has already taken place on the resolution of Mr. Burrell, we can also inform them, that there are great and good men in the Senate, who stand forth the advocates of justice and humanity; in opposition to this sin of black and hideous enormity.

There recently appeared in the National Intelligencer, a well writen article, proposing to exclude Slaves from employment on the public buildings, and other public works. The arguments were grounded on the impolicy of the measure, and were of great force. We mention the fact to show that the evils of Slavery, which have long been felt at Washington, are begining to be spoken of publicly: and to add—that the argument for excluding Slaves from the public works, would apply with equal force to excluding them from the whole district.

Two papers of the first consideration in the Union, have lately taken up the subject of the Negro's wrongs, and presented to their readers many interesting facts, and cogent reasons, in their behalf. We refer to the Daily Advertiser, of New-York, and the Telegraph, of Baltimore; both edited by gentleman, who, if they would put forth their whole strength in the cause, would certainly produce an effect far exceeding their fondest hopes. It is public sentiment that gives tone and efficiency to our laws; and that sentiment to be correct and operative, should be enlightened.—Every man, it is true, has heard of the wickedness of the Slave trade abroad, and the evils of Slavery at home: but the subject has not been discussed for twenty years. The present generation are ignorant of those numerous particulars which ought to be known to excite a thorough detestation of the traffick.—A few have read Clarkson, and the evidence and debates in the British Parliament, which preceeded the abolition of Slavery in Great Briton. But to the great mass of the people, the veil has never been raised, which conceals the particulars of this bloody and inhuman trade. The subject ought to be renewed—it should be detailed in all its circumstances and all its horrors. The wars excited in Africa with the view to obtain prisoners—the treachery by which friends are bribed to decoy their fellows into the hands of the merciless Slave dealers—villages half depopulated by bands of ruffian manstealers—children torn from the arms of their parents—the wickedness and misery practised and suffered on board the Slave-ships—together with the state of slavery, even in its mildest forms, in our own free and happy country—ought all, ALL, to be laid bsfore the public, that the young may grow up with proper feelings of abhorrence of every thing connected with slavery—but its abolition.

There never was a fairer time for the discussion. A more propitious moment never presented itself to LAY THE FOUNDATION OF A PLAN for the final extinction of slavery in our land.

The work must be gradual. We see it in all its difficult and delicate aspects: but we are not disheartened at the prospect, for we feel assured that the end may be accomplished to the benefit of the slave states, and to the satisfaction of all good men.

The subject is before Congress. Able men stand forth in the cause. Ought we not to strengthen their hands, and animate their hearts, by petitions drawn with feeling, yet tempered by prudence, numerously and respectably signed!—Who can pretend to foresee all the beneficial consequences that may arise from our united exertions?—A plan may be devised by one—improved by a second, and perfected by a third, which may open an easy way to the goal of our wishes. But shall we do nothing because we cannot accomplish all we desire?—Can any one doubt but that by perseverance and exertion, we may succeed in obtaining the abolition of Slavery in the District of Columbia? And would not the reflection of such an object, obtained by your exertions, smooth even the pillow of death, and cast a cheering light on the darkness of the tomb?—Why then stand we here idle?—If any good is to be attained it must be through the use of means: and what means can be more obviously proper in the commencement, than to bring the question, with all the weight of public opinion, before our representatives?

Rec.

Excellence of true Religion.

True religion gives an engaging delicacy to our manners, which education of nature may mimic, but can never attain to. A sense of our infirmities and insufficiency makes us modest. A sense of divine presence, goodness and mercy, makes us obliging and compassionate. A sense of our immortality, makes us cheerful and happy. True religion is a principal of heavenly peace and light within us, which expands itself over the human frame, and shows light and beauty on all around us. At ease within ourselves we cannot give others troble, when the master is God, the servants is God like—and if our conversation be on heaven, the graces of heaven will dwell on our lips, and shine forth in our actions. Religion, where it is sincerely embraced, gives contentment and patience to the sick, joy to the penitent, strength to the weak, sight to the blind, and life in death itself.

From the Westchester Recorder.

TO THE EDITOR.

RESPECTED FRIEND,

Believing the following lines strike immedietely at the root of Slavery, it will oblige a subscriber by inserting it in thy valuable and useful paper.

Phila. 12th mo. 18, 1817.

PRIZE GOODS EXAMINED.

The name prize goods is mostly given to goods taken on seas, by armed nations at war with each other, and sold by the captors. Some conscientious people refuse to purchase such goods, because the real owners do not receive the pay; and because it would be encouraging robbery and murder; also, becoming parties therein. All goods taken from the real owners, either by fraud or force are prize goods, whether it be on sea or on land. All who purchase such goods (knowing them to be prize) are parties in the business, giving it countenance and substantial aupport. The persons employed as captors of the human species, who drag the Africans from their homes, and carry them to another country for sale, are guilty of the highest grade of felony; and the captives so taken, are the highest grade of prize goods. To seize on a man's whole property and make prize of it, is certainly a high act of felony; but to seize on the man himself and make prize of him, is still higher. The captive being deprived of his liberty and all the natural rights of man is compelled to hard labor, by his captor or purchaser; all the proceeds of his labor are taken from him, which is strictly prize goods. The slave being prize goods, his labor is prize goods also; he was made a slave for the sake of the proceeds of his labor, therefore the product of his labor is amongst the highest grade of prize goods. The purchaser of the goods is a party in the slave trade; his money goes to the West India planter, and from him to the Guinea merchant. Thus countenancing and supporting each other, linked together as in a chain, the whole business is pushed on with vigor. The greater the demand is for the produce, the greater demand for the slaves. The connexion between the slave trade, and the produce of the slaves' labor, is like the connection between the tree and its fruit, or the root and the branch. "If the root be holy, so are the branches." So also, if the root be accursed, so are the branches. The root of the slave trade is avarice and luxury; and the trade in the produce of the slaves' labor is supported from the same root, avarice in the merchant, and luxury in the consumer.

Vessels are sometimes taken on the seas laden with the manufactures of Europe, where every one concerned in manufacturing the cargo, has been paid for his labor, and the vessel taken without the loss of any lives; yet many would refuse to purchase goods so obtained, who would not hesitate to purchase goods extorted from slaves in the West Indies by violence, injustice, cruelty and bloodshed; which carries with it a resemblance of straining at a gnat and swallowing a camel.

There is but right and wrong, good and evil, in the world; yet their grades are many. To refuse purchasing acknowledged prize goods, is to refuse being a party in violence and injustice; also, to bear a testimony against it. Where are cruelty and injustice carried to the same extent that they are in the slave trade: Where is the testimony, that the purchasers and consumers of the fruit of slavery do bear against it? To answer in truth, we must say, they are all parties in the business and their testimony is for it. The beginners of the slave trade are the merchants who send their ships to Africa, to carry them across the ocean; and the finishers, are the consumers of their labor; they are the Alpha and the Omego of the business. The people employed in the Guinea ships, who drag them from their homes, the planters in the islands who purchase them, the merchants who import the produce of the slaves' labor, the retailers and consumers thereof, are all accessaries in the business: they all assist in turning a wheel in that vast and complicated machine of iniquity. This great engine of destruction, is formed of the parts above described; they are the machine, and contain in themselves the cause of its motion; they constitute a complete whole. Take from it the consumers, and the whole machine must stop.

The merchant will not import an article for which there is no demand; the slave holder in the islands, will have no disposition to buy slaves, when the fruits of their labor will not sell. The Guinea ships will cease to haunt the coast of Africa in quest of slaves, when there is no demand for them in the islands. Then that fountain of human blood which hath been flowing in Africa so long, would be dried up: and the carnage and misery attending the traffic in human flesh would cease.

This great fountain of human blood, that hath been flowing on the continent of Africa for ages, whose streams have stained the shores of America, and the West-Indies, is kept in motion, and supported by the consumers of the proceeds of slavery. They are the subscribers that furnish the fund by which the whole business is carried on. A merchant who loads his vessel in the West-Indies with the produce of slavery, does nearly as much at helping forward the slave trade as he that loads his vesssel in Africa with slaves; they are both twisting the rope at different ends.

The feasts of the luxurious may be called banquets of human flesh and blood, and the partakers thereof considered as cannibals devouring their own species; if we take into consideration the great destruction in Africa, by the warfare carried on in taking slaves; secondly, in transporting them to the islands in Guinea ships; and lastly, in seasoning them; which is seasoning them to cruel whipping, hunger, and hard labor, which they undergo in the culture of the cane, and the manufacture of sugar, where they are in a few years destroyed.

I believe the whole weight of human beings that have been destroyed in the slave trade, in the cultivation of the cane, and making sugar, would equal one half of the weight of all the sugar that ever came from the West-Indies; and may be fairly charged to its account.

How is this vast destruction of the rational creation of God, to be accounted for to him whose justice is infinite; who will not behold iniquity with approbation? On whom will the guilt of this great sacrifice to avarice and luxury fall? Certainly on the whole co-partnership who are parties in the business.

Having demonstrated that the West-India produce is prize goods and the sale of those goods to be the support of the slave trade, and of consequence, the purchasers to be parties in the business; it may not be amiss to observe, that the receiver of stolen goods is said to be equal to the thief. It is something paradoxical that a man will refuse to buy a stolen sheep, or to eat a piece of one that is stolen, and should not have the same scruples respecting a stolen man.

The apostle Paul, in endeavouring to remove the strong Jewish prejudice for the Mosaic Law, said, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." 1 Cor. x. 25. But that was relative to clean and unclean beasts; and their manner of killing them; I have a much better opinion of Paul, than to believe he meant any thing stolen, or taken by robbery or violence from its right owner.

If any one, after having fully considered the slave trade, the manner of their treatment in the West-Indies; and the manner in which the produce of their labor is obtained; if he feel no doubts about partaking thereof, any more than he would about any thing obtained by the strictest honesty, then I have nothing to say to him; but if he is fearful and feels doubts that all is not right, I will put him in mind of what Paul says; 'he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.'

Editorial

The following extract from a Georgia paper, may serve to show, at least in degree, the great encouragement those who purchase the proceeds of SLAVERY, are giving to the inhuman traffic in our fellow men; and also excite them to an attentive perusal of the above article, headed "*Prize Goods Examined.*"

"To persons who desire to make rapid fortunes, the state of Louisiana affords the best prospect of gratifying their wishes. The lawyer and the doctor make great fortunes, but nothing is comparable to what is made by the planter.—Negroes employed on sugar estates, yield from 600 to one thousand dollars yearly, and there are sugar crops here worth from 20,000 to 150,000 dollars a year. Creole working negroes sell from 1000 to 1500 dollars a head. Sugar land close to the city sells at $5000 the French arpent a little less than the American acre; but they sell only the front ones, the back ones ordinarily from forty to eighty are not included. The price of land decreases as you recede from the city but no sugar land any where sell for less than 1000 or 800 dollars the front arpent."

THE MONITOR, No. I.

Though there are few persona who have it not in their power to afford essential service to the cause of virtue and religion, yet it is universally confessed there are certain conditions in life much more favourable to the dissemination of important moral lessons than others. That it is the duty of every person who feels an iuterest in the cause of humanity, to contribute his mite to the general stock of useful information, which he conceives may be of service to his fellow men, no person will deny. But who is the treasurer on whom we are to draw for various portions of this stock? Does not the *printer* stand in this responsible situation? Certainly he does—and I blush when I reflect how frequently his enviable privilege is perverted to the worst of purposes. It is gratifying however to discover occasionally a paper devoted to the cause of truth and virtue. These have been our impressions on looking over the colums of the Fedst. and by them I am encouraged to becom a contributor to your paper. I shall in conformity with my title, descant on the various subjects that come under the view of the moralist, not confining myself to any particular sub ject nor to any regular period of communication. Should my essays meet with public approbation, or (what is of primary importance) be deemed worthy of insertion by the printer, I shall consider myself amply recompensed for a few hours employed in winter evenings for composing them. They will sometimes be made up wholly or in part of extracts—sometimes they will be original. It is not my purpose to branch out into the wide fields of speculation. There are growing evils enough in our land, which demand our most serious attention; and it is by an impartial statement of facts relative to these evils, and the removal of alarming prejudices by which they are nourished, that we are to hope for their oblivion. My attention in the present essay shall be directed to some of the causes of intemperance. These I propose to class under the general denomination of prjudices, or false notions concerning the nature and use of ardent spirits. A celebrated (be unknown) author in treating on the use of ardent spirits, has justly queried "were the present race of intemperate persons annihilated from the earth, would not our habits make more?"—And whence have these habits their orign? From the fals notions that have become too general, relating to the nature and efficacy of this curse on human nature. "The farmer drinks because his work is hard; mechanic because his employment is sedentary and dull. It is warm? men drink to be cool: is it cool? they drink to be warm."

It is really astonishing that any mind not debased by the habitual use of ardent spirits, could suppose that potions of it coud make a person cool!—The effect of a small draught will undoubtedly be similar to that of a large one. Let us then for a moment turn to the filthy victim of intemperance—his face flushed with the arificial stimulus—his continual thirst—his eyes blood shot and almos darting out of their sockets—Let us only contempalte this object, and ask ourselves if ardent spirits taken inwardly, can have a cooling tendency? Again, says the writer from whom I have just quoted, "some plead that men cannot labour in the hot sun without strong drink to cool and rfresh them. But what says Dr. Rush, that searcher into the nature and effects of ardent spirits, as well as the constitution of he human body? "As well," says he, "might we throw oil into a house on fire to prevent it from burning, as to pour rdent spirits into the stomach to prevent the effects of a hot sun"

X.

N. B. It was thought unnecessary to be very explicit on this branch of the subject, as but a littlie reflection is necessary to convince every one of the fallacy of the opinion which the writer has attempted to expose. He purposes to show the opinion to be erroneous, that teaches men in cold weather to drink spirits in order to become warm.

Ib.

Shocking effects of false Honor.

From a Philadelphia paper.

"In consequence of a dispute originating in a ball-room, two young men in this city had a meeting in Jersey, on Thursday last. They were attended by what are erroneously called their *friends*. The fatal engines of death were put into their hands by their pretended *friends*. The contents were discharged without effect. Thrice they were loaded, and thrice they proved harmless!

"Here let the reader for a moment pause. Let humanity, let honour, if you please so to call it, ponder over this scene of infatuation and wickedness. Two youths, perhaps grown up together in friendship, are suddenly converted into deadly enemies. Ill advised, and unrestrained by reflection, they are hurred to the field of death; and their friends, unconcerned, look on their attempts at each other's murder!

"Thirsting for each other's blood, the instruments of destruction are again loaded and again discharged without effect! A fifth time with the same result! a sixth! a SEVENTH, and a youth of eighteen is sent into eternity! We can proceed no farther: the heart-bursting subject is left to our reader's reflection."

REMARKS.

As this effecting "subject" was left for the reader's reflection, it may be useful to record some of the reflections which the narrative has accasioned.

First. In "pondering over this scene of infatuation," the reflecting mind naturally inquires, how came these "two young men" to be thus deluded? The answer is, by a barbaour custom and barbarous examples. What then shall be said of older men, by whose counsels and examples they were led in this road to perdition?

Second. How long shall this *infamous* and *murderous* custom be deemed *honourable* in a Christian land! Let it be treated with the infamy and detestation which it deserves, and it will die of course.

Third. What! "two young men suddenly urn'd to deadly enemies,' by false notions of honour, and then deliberately aiming to shed each other's blood! What can be more shocking! But pause and reflect. What is all this, compared with the madness of the rulers of nations, who, as deliberately, as wantonly, and with equally false views of honour, proclaim war, call into "the field of death" *thousands* of "young men," and then extort, stimulate, and command them to "attempt each other's murder!"

"Here let the reader, for a moment, pause. Let humanity, let honour, if you please to call it, ponder over this scene of infatuation and wickedness!"

Fourth. Are we amazed that hese "two young men," could so thirst for each other's blood, as to load and fire not only once or twice, but even *seven* times? What then shall be thought of the blindness or malignity of those who can cause armies of men thus to load and fire at each other, from morning to evening, and day after day!

Fifth. Are we grieved to think of the delusion, by which *one* "youth of eighteen was sent into eternity?" What then would be our feelings, in view of a popular delusion, by which not merely *one* youth, but many thousands of young men are anually destroyed, and this too in a manner as perfectly wanton and murderous. as that in which the "youth of eighteen was sent into eternity!"

Sixth. Are we astonished to think of the blindneess and unconcern of the "pretended friends" of the two young men, who could "look on their attempts at each other's murder," without any effort to dissuade and to save them? What then will be our amazement, when we shall suitably reflect on the blindness and unconcern with which rulers, and even the great body of the people, in different nations "*look on*," while vast armies of men are "attempting each other's murder."

Think ye that the "two young" Philadelphians and their "pretended friends," were sinners above all men who dwell in the United States? "I TELL YOU NAY."

SNOW STORM.

A storm of snow commenced falling here some time in the night of the 2nd inst. and continued to fall with very little intermission all the succeeding day. During which time the wind set from the north, or nearly so. This tends to corroborate an opinion I have entertained since my first acquaintance with this country, which is, that our greatest snows come from that quarter, being the effects produced by the exhalations from the lakes, & brought by the wind into our atmosphere. The present is said to be the deepest known here for the last ten years, By the time it was done falling, it was difficult to ascertain to a certainty the real depth of it, on account of its drift,but it is generally allowed to be near eighteen inches.

The propensity in many for sleighing isso great, that I am naturally led to anticipate that much of this pleasure business is now to be done—a beginning is alraady made, and should the snow, agreeably to the wishes of many, continue on the ground a few weeks, some unpleasant circumstances will probably occur. It is to be expected that some will discover that Sleighing is not all pleasure; however, that it may be as nearly so as possible, I would advise those who are engaged in it, to be merciful to their beasts, and at the same time condescend to have a little compassion on those who are under the necessity of walking; whom they may chance to meet or overtake, and not by furiously driving, compel them to escape from the beaten track into the snow up to their knees, as the only alternative to prevent being run over.

I trust the above hints will not be necessary to persons possessed with common civility or good manners.

Examine your Saddles and Bridles.

A fair and honorable competition in all the various pursuits of life, is what distinguishes the *honest man*, from the man devoid of all principles of justice and humanity. The man or society of men, who would knowingly dispose of any article to their neighbors, as innocent in its qualities, but which should prove injurious to their health, would justly be arraigned as a criminal; and should those men pass unnoticed, who are daily sending to their fellow citizens, not apprized of the *deception*, articles, which must endanger the lives of all persons making use of them?

The astonishing effects of severe cold upon metals exposed to it, are known to all persons—The brittleness it causes in wrought iron is no secret. Its effects upon *cast iron* appears to be greater, in the precise ratio of the malleability of the metal, in the two states mentioned.

The bit and stirrups of a rider, should his horse prove restiff, are his cheif dependence. What man, then, in his sober senses, would knowingly jeopardise his life or the lives of his family, by having the metal furniture of his horse or horses made of *cast* instead of *wrought* iron?

It is well knon to persons concerned in the management of horses, that the bit, although made of wrought iron, is occasionally broken—If such be the case, what reliance, what dependence, can be placed on the bit when made of *cast iron?* None. Nor is it to be presumed, that any person could be found, so lost to a sense of his personal safety, as to hazard his life upon a horse with cast iron bridle and saddle furniture.

Large quantities of *cast iron bridle bits, stirrups, and harness furniture*, have been sold in the city of Philadelphia. The purchasers, in almost all the instances, were ignorant of the deception practised upon them.—There still remain exposed for sale quantities of these articles; and it is believed that extensive orders of the same have been shipped and are shipping, for this country from England.

The man who advisedly purchases for his own use, exercises a right in the selection—but he who sells to a purchaser, ignorant of the quality of the article, commits a fraud that may deprive his customer of his life.

☞ Editors of newspapers throughout the U. States, will confer an act of humanity, by giving the above publicity.

Amer. Cen.

MARIA LOUISA, (Bonaparte's wife,) now Dutchess of Parma, has issued an eddict forbidding her subjects to kneel to her—a homage which, she justly says, is due only to God.—She calls upon the clergy in her dominions to make her subjects sensible of this; which hitherto she has been unable to do.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity: indeed, they are so much alike, that they sometimes cannot be distinguished; and their effects are often equally fatal.

Envy and wrath shorten life; and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable.

Notice.

The *Mount Pleasant local association of Union Humane Society*, meets on 7th day the 14th inst. at 2 o'clock in the afternoon at Israel Frenches new, brick building, lower room—punctual attendance is required.

4th mo. 7th day 1818.

AGRICULTURE.

The following communication from Gen. John H. Coke, *detailing some new and highly interesting facts, on the manner in which the Hessian fly deposits its eggs, was read before the Agricultural Society of Albermarle, Virginia, on the 3d of 11th month. It is recommended to the notice of Farmers generally.*

—

BREMO, oct. 1817.

Sir—Believing the following facts to be new in the natural history of the Hessian Fly, I deem them worthy to be communicated to the Society.

That this destructive insect deposits eggs on the *blades* of the wheat, indifferently at from half an inch to three inches from the main stalk or central shoot.

That they remain upon the blade, in the egg state from five to seven days at least

And that they are hatched into he worm or maggot on the blade.

That the egg is deposited on the leaf or blade of the wheat is discoverble by close examination to the naked eye, but may be put out of all dispute to the dullest sight, by the aid of a magnifying glass. The upper surface of the blade of wheat is formed into alternate ridges and furrows, running longitudinally, and the eggs are so sunk in the furrows, that they will not be disturbed by drawing the blade through the finger and thumb, under a considerable presure. The shape of the egg is cylindrical, rounded at the ends, and at first, in colour and appearance, resembles a piece of amber, but, as it approaches to hatching, assumes a redder cast.

On the 9th of October I first discovered the eggs on a piece of Lawler, or fly proof wheat. which had been sown as early as the 22nd of September. The plants at that time generally had three leaves, and there seemed to be a manifest preference in the flies to place their eggs on the second or middle blade, but they were found indiscriminately scattered upon the surface of this leaf from an inch to three inches from its point of contact with the central shoot. In several instances as many as 40 eggs were counted by the aid of a glass on a single blade.

Particular eggs which were indentified from day to day until they hatched, were found to remain upon the leaf—the shortest period of time 5 days, the longest seven. How long they had been deposited when they were first observed is uncertain, but it is presumed some days, as the flies appeared in numbers out of all proportion small to the vast multitude of eggs. In two instances only were the eggs discovered at the instant of their being laid by the flies, and in both or these cases the plants were destroyed in removing them to the house to subject them to closer examination. And thus the attempt was defeated to fix the period more definitely that the egg remains exposed on the leaf.

As soon as the eggs hatch, the worms commence their journey down the blade to its point of contact with the main stalk. and then down between the boot and the embryo stalk which it envelopes to the union of the boot and stalk at the crown of the plant. Some of the worms were detected in the act of moving down the blade—but for the most part, after the disappearane of the eggs from the blade, by stripping down the boot the worms were found in a state so minute, as scarcely to be discoverable to the naked eye, lodged near the root, just at that part of the plant which is the seat of all their miſchief, and where they are found in the subsequent crysalis state.

When they have once planted themselves in this situation, they are clearly beyond the reach of all remedies—but the act being astablished that they remain from five to seven days at least on the blades of the wheat, seems to hold out some prospect that means may be resorted to which will at least diminish, if not entirely destroy them. May it not be an experiment worth trying, to watch the progress of the flies, and as soon as they are found to have deposited their egg, to graze the crop closely off?

There are many difficulties which present themselves to carrying this suggestion into practice upon a large scale: but against so great an evil a partial remedy is better than none—if successful, possibly it may be found capable of extension sufficiently for the object. Publications have already appeared stating the exemption of grazed wheat from the wide spread depredations of the fly last spring—but my knowledge of the insect at that time not extending further than the crysalis, a state in which they are so manifestly inaccessible to any remedy that would extirpate the plant, my mind naturally referred the effect to some other cause. Now it is clearly to be comprehended, that this destructive insect may have been devoured in the egg state with the leaves of the wheat.

J. H. COCKE.

PETER MINOR, Esq. *Sec'y of the Agricultural Society of Albemarle.*

TERMS OF THE PHILANTHROPIST.

—

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

BOOK OR JOB

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EXECUTED

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WITH PUNCTUALITY.

Advertisement.

CASH for Wheat.

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DAVID STEER.

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A LIST OF

Chartered Banks,

For Sale at this Office.

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For Sale at this Office.

The

PHILANTHROPIST.

"I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. SECOND MONTH 14th 1818. NO. 23.

REVIEW OF 'THOUGHTS ON PEACE,' BY THE REV. THOS. CHALMERS.

It must be gratifying to the friends of Peace in this country to know, that they have fellow labourers in Europe, engaged in the same glorious cause. The sermon now before us, is able, eloquent, and judicious. It was delivered at Glasgow, the 18th of last January, "the day of the national thanksgiving for the restoration of peace." The preacher took for his text, Isaiah ii. 4. "Nation shall not lift up sword against nation, neither shall they learn war any more."

After remarking, that "there are many passages in scripture which warrant the expectation" of such a time as is predicted in the text, Mr. Chalmer attempted "to do away a delusion which exists on the subject of prophecy;" namely, that "its fulfilments are all certain, and we have nothing to do but to wait for them in passive and indolent expectation." In remarking on this delusion, he has some very just and striking thoughts on its dangerous tendency; and he shows, by the manner in which other predictions have been fulfilled that we have no reason to expect, that "the abolition of war will be the effect of any sudden or resistless visitation from Heaven on the character of men. But it will be brought about by the activity of men. It will be done by the philanthropy of thinking and intelligent Christians." "The subject of war," he conceives, "will be brought to the test of Christian principle, and many will unite to spread a growing sense of its follies and its enormities over the countries of the world."

The heads of the discourse, are "the evils of war;" "the obstacles in the way of its extinction;" and "some of the expedients by which these obstacles may be done away."

We have room only for a few extracts. Under the head of obstacles in the way of the extinction of war, we find the following passages:—

"The first great obstacle to the extinction of war, is the way in which the heart of man is carried off from its barbarities and its horrors, by the splendour of its deceitful accompaniments. On every side of me I see causes at work, which go to spread a delusive colouring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends magic of its numbers to the narrative of blood, and transports its many admirers, as by its images and its figures, and its nodding plumes of chivalry, it throws its treacherous embelishments over a scene of legalized slaughter. I see it in the music which represents the progress of the battle. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness; and I can look to nothing, but to the progress of Christian sentiment upon earth to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of severe principle, on all the subordinate tastes and faculties of our nature.

"Another obstacle to the extinction of war, is a sentiment which seems to be universally gone into, that the rules and promises of the gospel which apply to a single individual, do not apply to a nation of individuals. Just think of the mighty effect it would have on the politics of the world, were this sentiment desposed from its wonted authority over the counsels and doings of nations, in their transactions with each other. If forbearance be the virtue of an individual, forbearance is also the virtue of a nation. If it be the glory of a man to defer his anger and to pass over a transgression, that nation mistakes its glory which is so feelingly alive to the slightest insult, and musters up its threats and it armaments upon the faintest injured man to abstain from vengeance, and if, by so doing, he heaps coals of fire upon the head of his enemy, then that is the magnanimous nation, which, recoiling from violence and from blood, will do no more than send its Christian embassy, and prefer its mild and impressive remonstrance; and that is the disgraced nation, which will refuse the impressiveness of the moral appeal that has been made to it."

Under the third head we have the following remarks:

"It is public opinion which, in the long run, governs the world; and while I look with confidence to a gradual revolution in the state of public opinion, from the omnipotence of gospel truth, working its silent but effectual way through the families of mankind; I will not deny, that much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men, embarking their every talent, and their every acquirement in the prosecution of this as a distinct object. This was the way in which a few years ago, the British public were gained over to the cause of Africa," for the abolition of the slave-trade. "This is the way, in which some of the other prophecies of the Bible, are at this moment hastening to their accomplishment; and it is in this way, I apprehend, that the prophecy in my text, may be indebted for its speedier fulfilment to the agency of men, selecting this as the assigned field, on which their philanthropy shall expaciate.

"Were each individual member of such a scheme to prosecute his own work, and come forward with his own peculiar contribution, the fruit of the united labours of all, would be one of the finest collections of Christian eloquence, and of enlightened morals, and of sound political philosophy, that was ever presented to the world.

"Let one take up the question of war, in its principle, and make the full weight of his moral severity rest upon it, and upon all its abominations. Let another take up the question of war, in its consequences, and bring his every power of graphical description to the task of presenting an awakened public, with an impressive detail of its cruelties and its horrors. Let another neutralize the poetry of war, and dismantle it of all those bewitching splendours, which the hand of misguided genius has thrown over it. Let another teach the world a truer, and more magnanimous path to national glory, than any country of the world has yet walked in. Let another tell with irresistible argument, how the Christian ethicks of a nation is as one with the Christian ethicks of its humblest individual. Let another pour the light of modern speculation into the mysteries of the trade, and prove, that not a single war has been undertaken for any of its objects, where the millions more, which were lavished on the cause, have not all been cheated away from us by the phantom of an imaginary interest."

In this intrepid and eloquent manner, a minister of religion can talk on the subject of war in Great Britain. Such discourses must lead many to reflect, and due reflection will result in conviction and reformation. A want of reflection lies at the very foundation of the popularity of war. The more the nature of war becomes the subject of inquiry, discourse, and reflection, the greater will be the number of people who will discover its non-necessity, its inutility, and its malignant and ruinous character; and the more the custom will be abhorred by men of humane and benevolent feelings.

ARBITRATION.

It appears from a London paper, from what authority we know not, that a confederacy is to be established under the auspices of Alexander. The object of this confederacy will be to submit all points in controversy between independent powers to some other independent power, whose interest will not be affected by the decision of the question. The arbitrator is to be chosen by the two contending parties, whose sentence is to be final and conclusive. How far this proposition may meet, if it has ever been made, the accordance of the European potentates, remains hereafter to be seen. This proposal has often been made by speculative politicians, who have witnessed the horrors and devastations occasioned by war, and who have suggested the above as the only practical expedient to prevent such dreadful effusion of human blood. Probably there is no time so auspicious as the present, for the adoption of a plan so fraught with benevolence and humanity. This project has often been suggested by that religious sect denominated Quakers, as the only practical mode to avert the miseries of war- They have contended that all the European powers, after having squandered so much plood and treasure, after having brought misery and distruction from the palace to the cottage, are compelled at last to resort to the very plan now proposed to adjust the merits of the controversy—For this religious sect the Russian monarch is known to entertain a pecular regard and attachment. It is not an improbable suggestion, that the Friends have exerted thir influence with the Rnssian monarch to bring about a change so auspicious to humanity. Whether such a plan is pracitcable, and whether, if it is practicable, it will answer all the purposes intended by its philanthropick movers, are questions only to be decided by trial. It is not the part either of justice or of sound policy, to reject a project because it is novel, and more especially when it abounds with nothing but those principles and precepts, which have already received the sanction which were enforced by the life anq death of the Saviour of the universe. Mankind have long since tried the power of the bayonet and the sword, and they have had awful evidence how poorly such arbitrators adjust controversies between nations. Provinces are gained in sanguinary battles to be restord again by treaties, and when in such quarerls laurels have been gained, they have been sprinkled with human blood. Glory is a brilliant goddess & receives the worship of thousands, but pedestal is a tomb; the shouts of admiring millions are unable to stifle the groans and sighs which such idolatry excite. It required the field of Waterloo to make a Wellington, and the name of Bonaparte has been written in burning characters in the ashes of Moscow. [*Fed Rep.*

Heraclites in one of his Epistles writes, "Virtue would strike me blind, if I should laugh at your wars. By music, pipes and stripes, you are excited to things contrary to all harmony. Iron, a metal more proper for ploughs and tillage, is fitted for slaughter and death: men raising armies of men, covet to kill one another, ond punish them that quit the field, for not staying to murder men. They honour, as Valiants, such as are drunk with plood. You must leave your wars, and your wickedness, which you ratify by a law, if you would have me leave my severity. I have overcome pleasure, I have overcome riches, I have overcome ambition, I have mastered flattery. Fear hath nothing to object against me, drunkenness hath nothing to charge upon me, anger is afraid of me: I have won the garland, in fighting against these enemies." This, and much more, did he write in his Epistles to *Hermodorus*, of his complaints, against the great degeneracy of the Ephesians. And in an Epistle to *Aphidamus*, he writes, "I am fallen sick, *Aphidamus*, of a dropsy; whatsoever is of us, if it get the dominion, it bcomes a disease If my body be overprest, it must descend to the place ordained; however, *my sound shall not descend, but being a thing immortal shall ascend on high, where an heavenly mansion shall receive me.*" A most weighty and pathetical discourse: They that know any thing of God, may savour some thing divine in it.

Oh! that the degenerate christians of these times, would but take a view of that virtue, temperance, zeal, piety and faith of this heathen, who, notwithstanding he lived five hundred years before the coming of Christ in the flesh, had these excellent sentences. He taught that God punisheth not by taking away riches; he rather alloweth them to the wicked to discover them; for poverty may be a veil Speaking of God, "How can that light which never sets, be ever hidden or obscured? Justice (saith he) shall seize one day upon defrauders and witnesses of fals things. Unless a man hopes to the end, for that which is to be hoped for, he shall not find that which is unsearchable." He lived solitary in the mountains; had a sight of his end: and as he was prepared for it, so he rejoiced in it. These certainly were the men, who having not a law without them, became a law unto themselves, shewing forth the work of the law written in their hearts. And who, for that reason shall judge the circumcision, *and receive the reward of well-done, by him who is judge of quick and dead.*

"*On kind affection.*"

"When God, of his bounty, has bestowed on us an abundance of the good things of life, it is but a small testimony of our gratitude to him to bestow some inconsiderable portion of these in obedience to him to supply the wants of our indigent brethren. But the man of a selfish and cold heart goes away sorrowful when this is required of him; if he part with any share of his wealth on such an occasion, it is like tearing away the better part of himself."

"The man of vanity and ostentation is, in all his actions governed only by worldly censure and applause: he is at the utmost pains to make his virtues known, to have his good proclaimed, and to have his reward from men."

John M'Farlan, D. D.

On Parties.

"However humbling the reflection, it is a fact, that, generally speaking, those who *have* power, and those who have none are actuated by the same principles; and the difference between the two classes appears, from multiplied experiments, to be a mere difference of situation."

M'Kenzie.

Retirement and reading the Bible recommended.

COUNT OXENSTIERN, chancellor of Sweden, a person of the first quality, station and ability, in his own country, and whose share and success not only in the chief ministry of affairs in that kingdom, but in the greatest negociations of Europe, during his time, made him no less considerable abroad. After all his knowledge and honour, being visited in his retreat from public business, by *Whitlock*, ambassador from England, to Queen *Christian*, in the conclusion of their discourse, he said to the ambassador, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God that has given me time to know him, and to know myself. All the comforts I have, and all the comforts I take, and which is more than the whole world can give, is feeling the good spirit of God in my heart, and reading in this good book, (holding up the bible) that came from it." And further addressed himself thus to the ambassador: "You are now in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you; and then you will find that there is more wisdom, truth, comfort and pleasure in retireing and turning your heart from the world, to the good spirit of God, and in reading the bible than in all the courts and favours of princes." Very interesting sentiments, when we consider from whom they came, one of the greatest and wisest men of his age, while his understanding was as sound and vigorous, as his experience and knowledge were great.

A lesson for children.

About the twelfth year of my age, my father being abroad, my mother reproved me for some misconduct, to which I made an undutiful repy; and, the next fiirst-day, as I was with my father returning from meeting, he told me he understood I had behaved amiss to my mother, and advised me to be more careful in future. I knew myself blamable, and in shame and confusion remained silent. Being thus awakned to a sense of my wickedness, I felt remorse in my mind, and, getting home, I retired and prayed to the Lord to forgive me; and do not remember that I ever, after that, spoke unhandsomely to either of my parents, however foolish in some other things.

J. W.

A GOOD CONSCIENCE.

WHAT is their, in all the pomp of the world, and the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a *good conscience? It is the health of the mind.* It is a sweet perfume, that diffuses its fragrance over every thing near it without exhausting its store. Unaccompained with this, the, gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine in an ardent fever, or dainties in the languor of an ague. To lie down on the pillow, after a day spent in temperance, in beneficence, and piety, how sweet is it! How different from the state of him, who reclines, at an unnatural hour, with his blood inflamed, his head throbbing with wine and gluttony, his heart aching with rancorous malice, his thoughts totally estranged from Him who has protected him in the day, and will watch over him, ungreateful as he is, in the night season! A good conscience is, indeed, the peace of God. Pasions lulled to sleep, clear thoughts, cheerful temper, a disposition to be pleased with every obvious and innocnt object around; these are the effects of a good conscience; these are the things which constitute happiness; and these condescend to dwell with the poor man, in his humble cottage in the vale of obscurity. In the magnificent mansion of the proud and vain, glitter the exteriors of happiness, the gilding, the trapping, the pride, and the pomp; but in the decent habitation of piety is oftener found the downy nest of heavenly peace; that solid GOOD, of which the parade of the vain, the frivolous, and volutious, is but a shadowy semblance.

Christian Philosophy.

From the Westchester Recorder.

The following paragraph, which is copied from an Ohio paper, may not be altogether unworthy of a place in the Record, as it may in some degree inform the public to what extent the scandalous and abhorrent traffic in human flesh and liberty is still carried on:—

"The Havanna Diary of the 17th ult. contains an official return of the slaves imported into that port from Africa, from the 1st of December 1816, to the last of July 1817, amounting in the total to eleven thousand one hundred and sixty-one."

This is the official return for eight months, to which if we add for the remaining four months one half the above, we shall have the round number of sixteen thousand seven hundred and forty-one slaves imported into the single port of Havanna, in one year. If we pursue the speculation by taking into view the lives that must have been lost, the conflagrations of villages, the pangs of being torn from most dear and tender connections, and the sufferings of those who survive only to be reduced to a situation often more intolerable than even death itself; and consider that this is only one among the many ports that receive *this* detestable merchandize, we shall have a picture that would fill with horror even the blood-thirsty savages of the wilderness; well might he exclaim in a transport of indignation and contempt, "white men accuse me of cruelty, of treachery, and of inhumanity—they spurn me as they would an adder, they shun me as a tyger and hunt me as they would do a lion, but my actions when compared to this must shrink into nothing—my bow, my hatchet and my scalping knife, must forever bow before this display of the power they possess to augment human misery.——Their thunder desolates whole nations, while my arrow only quivers in the breast of an individual. If I doom one of my enemies to the stake, they reduce hundreds of those who have not offended them to hopeless misery. Wherefore then is their boast, if it is not that they claim pre-eminence in barbarity?—Red men indeed have slain their hundred foes—but white men, glorious boast, destroy annually their hundreds of thousands of the defenceless and unoffending children of Africa.

"What then is man, or what man seeing this
"And having human feelings does not blush,
"And hang his head to think himself a man."

Surely Americans are not devoid of the common feelings of humanity.—Surely they have hearts that on some occasions can thrill with the finest glow of sensibility. Wherefore then is this apathy with regard to the distress of the unhappy slaves? Is there no cord that can vibrate with sympathy for his suffering? Is there no tear that will start for his woe?—or most of all, is there no indignant and honourable feeling that will prompt the citizens of our beloved country, to hurl the monster of oppression from his throne—vindicate the rights of degraded and suffering humanity, and proclaim to the world that the day is come when slaves cannot exist in America, but that

"If their lungs
"Receive our air, that moment they are free,
"They touch our country and their shackles fall."

It is a folly for us to suppose that we can wash our hands and say, "we are innocent of the blood of these men," merely because our ships are not employed in transporting them to our shores; even if this is the case, does the law say that the man who stands at the window and receives stolen property is less a thief than he who is exploring the house in quest of plunder; and so long as the citizens of America consent to receive the children of Africa as slaves, so long as they permit that degrading epithet to belong to any class of human beings within their territories, so long are they actively instrumental in supporting and encouraging that infamous traffic whereby

"Man's inhumanity to man
"Makes countless thousands mourn."

I am glad to find that there are some of our citizens who are alive to the cause of humanity and who are disposed to make an effort towards banishing from our capital, from the temple of our liberties, the disgraceful shackles of bondage, and I shall feel happy if I can be in the least degree instrumental in promoting so desirable a circumstance, yet I hope we shall not circumscribe our efforts to this one object; it may be very important to effect a change even in this part of the Union. But while we are engaged in promoting this end, let us remember that the District of Columbia is but a small part of that extensive territory which groans under the iron yoke of bondage, and over which Congress have jurisdiction. Let us have for our object the total abolition of slavery within the United States, and the suppression of that infamous traffic which is a disgrace to the dignified character of a rational being as well as abhorrent to every principle of humanity.

PHILO-HUMANITAS.

THE MONITOR, No. 2.

In conformity with the prospect we had in view in treating on the use of ardent spirits; we shall proceed to expose a very common prejudice relative to their effects when taken in cold weather, or at times when an unusual exposure to wet and cold is required.

As the facts which we propose quoting may tend to establish opinions somewhat novel on this subject—and as it is believed the general establishment of *such opinions* will be of incalculable advantage to the human family—we solicit unbiassed attention to some facts that we propose laying before the public.

"In the winter of 1796 a vessel belonging to Connecticut was wrecked on an island of the shore of Massachusetts—There were seven persons on board. It was night. Five of them resolved to quit the wreck and seek shelter on shore—To prepare for the attempt four of them drank freely of ardent spirits: the fifth would drink none;—They leaped into the water; one was drowned before he reached the shore, the other four came to land; and in a deep snow and piercing cold, directed their course to a distant light. All that drank spirits failed, and stopped, and froze, one after another—The man that drank none, reached the house, and still lives to enjoy the rewards of temperance." This fact explains the reason why sea-faring men are so frequently frozen to death, when shipwrecked——Their situation inspires them with terror and despair.

They quaff ardent spirits freely—and then make a desperate attempt to escape—The temporary warmth of the body and elevation of spirits produced by the liquor soon give place to a chilled state of the system accompanied with languor—likewise a stupid sensibility and depression of spirits—in this temper of mind and body are they generally frozen: while other persons from accident, such as falling into the water or breaking through the ice, becoming equally wet, equally cold and at as great distance from shelter, also exposed equal length of time, are not frozen.

But it may be objected. It is the excessive and not the moderate use of ardent spirits that produces these fatal effects. That these effects are not confined to the excessive use of ardent spirits we shall show in a future number. *Ib.*

RELIGION.

WATCHFULNESS AND WAITING UPON GOD.

These duties are intimately connected with each other. Watchfulnes is an exercise of the mind, in which we are concerned to guard against the approach and attack of evil, on the one hand; and on the other to be looking for, and ready to receive the communication of Divine good to the soul. The last may be termed, waiting upon God. This expression may also be applied to a dependence on the Divine care and bounty, for the supply of our spiritual and temporal wants; and patiently waiting the Lord's time for this supply.

When we consider how we are surrounded in this world by temptations to evil; how much our own propensities incline us to comply with it; and that in addition to these inducements there is also an unwearied enemy and evil spirit, who is seeking our destruction; watchfulness will appear to be an indispensable duty. The world, the flesh, and the devil, are all represented in Holy Writ as enemies, against which it is necessary to be upon our guard." The world lieth in wickedness, and its friendship is enmity with God. The flesh lusteth against the Spirit; and so powerful is that enemy, who has these weapons to war with against our happiness, that an apostle formerly gave this important exhortation, to the believers: "Be sober, be vigilent, for your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." When these considerations have taken place in our minds, we shall be convinced of the propriety of that universal command given by our blessed Saviour: "What I say unto you, I say unto all; watch." Again, "Watch and pray that ye enter not into temptation." Thus also the apostles: Watch ye, stand fast in the faith; quit you like men, be strong. Let us watch and be sober. Be ye sober, and watch unto prayer."

The truly humble-minded Christian, is frequently brought to feel his own incapacity for every good word and work. He is often made sensible of that important truth inculcated by his Divine Master: "No man can come unto me, except the Father which sent me, draw him." From this sense and feeling, he finds the necessity of patiently waiting upon God for help and strength in the the performance of his religious duties. The benefit of this state of mind, is frequently described in Holy Writ, and its duty strongly enforced: "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." Again, "I waited patiently on the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord." Thus does the royal Psalmist describe the beneficial consequences of waiting upon God, and Solomon represents wisdom, no doubt the wisdom which is from above, speaking in this manner: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

The prophet Habakkuk appears to have been sensible of the importance of this duty, both for his own particular benefit, and for the fulfilment of his prophetical office: "I will stand upon my watch, and set me upon the tower, and watch to see, what he will say unto me, and what I shall answer when I am reproved." In this state of mind he received the Divine communication and commission, to "write the vision, and make it plain upon tables, that he may run that readeth it." Thus also we find that the apostles were commanded by their Heavenly Master, previously to their entering on their apostolical office, "to wait at Jerusalem for the promise of the Father; which," saith he, "ye have heard of me."

I shall conclude this subject with the lively description given by the evangelical prophet, of the benefits arising from this exercise of mind: "Even the youths shall faint and grow weary, and the young men shall utterly fall; but they that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Bedford 1st. mo. 29th.

SMALL POX.

The small-pox have been raging in this neighborhood for some weeks past. This disease has at no time been known so virulent—many die, some are maimed, and all pass through them with much difficulty and danger. The whole settlement in the neighborhood of this town, have lately submitted to vaccination. The more intelligent part of the community have been for years in the habit of having their children vaccinated, and the opportunities of proving the powers of the kine pox, as a preventative of small-pox, since the present appearance of this dreadful scourge, have been very numerous, and such as to satisfy the most sceptical; the consequence is that vaccination has become general. To the more distant inhabitants of the county, who have not had the means of observing those proofs, we would most earnestly recommend the use of vaccination—In the hands of intelligent and upright physicians there is no risque; but the persons vaccinating should understand the distinction between the genuine and spurious kine pox. The matter must be taken in a certain time, or otherwise the inoculation will be of no avail as a preventative against the small pox.

The Philanthropist.

Published Weekly

By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, SECOND MONTH 14th.

GUST OF SNOW.

On First day the 8th inst. was the greatest gust of snow ever experienced in this place by the present inhabitants. The wind blew hard from the north-west and was very cold. The great quantity of snow, rapidly forced before the chilling blast, caused in the atmosphere an uncommon darkness. It lasted about half an hour. The remainder of the day was extremely cold, with high wind.

Second day 9th.—The wind N. W. clear and cold, the Mercury in the Thermometer, stood at sun rise, 12 degrees below cipher.

10th.—Still clear—wind south—Mercury at 10 below; but at 11 o'clock, this day, the Mercury was observed to be 6 above cipher.

Extract of a letter from a friend in Tennessee, dated, 1st. mo. 8th.

"Pleading the cause of the poor degraded African race, still claims the attention of many in these parts. The subject has been treated with respect in the late session of our General Assembly, but nothing finally passed in its favor.

We petitioned that the introduction of slaves into the state, under any pretext whatever, might be prohibited; and that masters might have the liberty to emancipate them, without being obliged, in any manner, to become bound for their maintenance, &c. Superanuated ones excepted. The substance of which passed the Senate, but was lost in the lower house. Yeas 17—Noes 23.

From a Report of the Board of War, it appears at the conclusion of the late horrid contest, the army was composed of 34,000 men; and that the number who died in service or were killed in battle amounted to seventeen thousand.

THE LEGISLATURE

Of this state adjourned on the morning of the thirtieth ult.

A seventh circuit of the Common Pleas has been created, chiefly out of the first circuit.

Ephraim Cutler, of Washington county, Samuel Lybrand, of Pickaway, and David Robb, of Guernsey, are appointed Commissioners to establish the seat of justice in the county of Morgan, reported by the name of Oliver.

The subject of taxing the U. S. Bank Branches, was divided in the House into two questions, upon which the vote stood as follows: On the constitutionality of the tax, ayes 48, noes 12 on the expediency, ayes 33, noes 27. A bill assessing a tax of 4 per cent. on the capital of the Branches was reported to the House, postponed till next session.

PUBLIC FAITH.

The Legislature have repealed the laws against unchartered Banks, and have refused to tax the United States Bank Branches established in this state, and have also refused to take the bonus off from the State Banks. As things now stand, the bargain between the State and the State Banks seems to be binding upon one side only. The strongest do as they please, and the weakest must submit. Suspose the State Banks should refuse to make any further dividend upon the stock set apart for the State, or should make an order to divide the share, set apart for the State among the Stockholders what would be the consequence? Simply the forfeiture of a charter that is worth nothing. The subject deserves consideration.

Ohio Federalist.

The following affecting extracts are from BIRBECK'S Journal.

"May 10. I saw two female slaves and their children sold by auction in the street, an incident of common occurrence here, though horrifying to myself and to many other strangers.—I could hardly bear to see them handled and examined like cattle, and when I heard their sobs, and saw the big tears roll down their cheeks at the thought of being separated, I could not refrain from weeping with them. In selling these unhappy beings, little regard is had to the parting of the nearest relations.

"Virginia prides itself on the comparative mildness of its treatment of the slaves; and in fact they increase in numbers, many being actually supplied from this state to those further south where the treatment is said to be much more severe. There are regular dealers. who buy them up and drive them in gangs, chained together, to a southern market. I am informed that few weeks pass without some of them being marched through this place. A traveller told me that he saw, two weeks ago, one hundred and twenty sold by auction in the street of Richmond, and that they filled the air with lamentations."

FOR THE PHILANTHROPIST

To the People of the United States.

No. 1.

When in the course of events the harmony and good order of society is in danger of being subverted by the introduction of moral and political evils—When odious and unjust distinctions have crept in, which tend to mar the happiness and prosperity of the community, it becomes the duty of every well-wisher thereto, to examine the causes that lead to such a state of things; to mark the operations, and trace the foot steps of that corrupting influence, the effects of which, are calculated to break the ties of affection and dissolve the social compact. It is also incumbent on each member thereof, to aid and assist in devising means to promote the public welfare.

The fundamental principle that forms the basis of civil society is an acknowledgement of equal rights; and is beautifully illustrated in that passage of scripture which has been emphatically termed "the golden rule,"—viz. "Do unto others as ye would they should do unto you." This is a maxim, the truth of which is obvious, and upon which it is impossible to improve—it is applicable to every nation and individual under heaven, and comprises the whole duty of man, in relation to his fellow-man. But the experience of ages proves that men are prone to follow the dictates of self interest—hence, the utter disregard (evinced by many) of that Divine precept which ought to be a law in every human breast.

That the system of slavery as it exists in many parts of the country, is an evil of a very pernicious character, few will have the hardihood to deny; and that it is calculated to undermine our free institutions—to destroy the principles of self-government, so dear to the hearts of the American people, is clearly evident from the nature of its operations.

Nursed in the lap of indolence, and bred up in the hall of dissipation—pampered with pride, and accustomed to the idea of superiority, a man seldom dreams of the principle of equality; his mind is wholy bent on self-aggrandizement, and he aspires after titles, honours, and wealth. It is acknowledged on all hands to be inconsistent with our professions of liberty, equality, &c. and a flagrant act of injustice towards an innocent and unoffending people. In short, it is despotism in its most obnoxious garb, and is condemned by the wise and the virtuous in all parts of the world.

Many are under the impression that a public calamity will ere long befall us, as a punishment for the manifold crimes of which we have been guilty, and the wrongs we have heaped on the descendants of Africa. Jefferson, speaking on the subject of slavery, says: "I tremble for my country, when I reflect that God is just!" And well may the tyrants tremble that are concerned in the horrible practice! For assuredly, "if there be such a thing as justice in the government of the world," they shall one day receive the reward of their demerits.

At the present time, however, the activity and extension of the friends of emancipation are greater, perhaps, than at any adtecedent period. The genius of liberty still hovers over the land of Columbia, inspiring hope and confidence in the breasts of her votaries; hundreds are stepping forth in defence of her sacred cause, anxious to secure her an assylum in the garden of Hespenia. This affords a pleasing sensation to the mind of the patriot & the philanthropist; it is like-the beautiful rays of morning, playing upon the bosom of night—it will penetrate the dark cloud of prejudice, and even "shine brighter and brighter unto the perfect day."

PHILANTHROPOS.

COMMUNICATED.

Remarkable expressions of a child of seven years old, related by his mother, the wife of Dr. Lub.

Reading the life of Fenelon on First day morning in my bed, two of my children being with me, a son of seven, and a daughter of four years of age—I requested them to remain still while I read; and to induce them to be so, I proposed that they should think for half an hour and then tell me their thoughts; after a pause, my little son replied, it was not possible to tell his thoughts, they were the same that had been in his mind for more than a year, and were so delightful, that the more he thought, the more he wished to continue in that sweet meditation; and if all the world would get into the same feeling it would be impossible for any to be damned.

Being very much startled at such an unexpected reply from so young a child, I enquired of him if he could recollect the first time he felt those serious impressions; he said it come on by degrees from a desire to serve God. I then asked him if he would be willing to die and go to heaven? He said he had heaven already in his heart; therefore, he believed that if he should be called from this world his spirit would unite with God his Father; but that he wanted to live, to pray for those who were wicked, and that many times he burst into tears for the sins of the world, and wished it was in his power to bring them into the same feeling with himself. He also said he would not speak these things to his companions at school, knowing he should be rediculed, and if I knew all he suffered in mind among such a set of wicked boys I would weep for him continually. I asked him what he meant! He said, grieving for them, least they should continue hardened in wickedness, and sorrowful they should offend so good a God, and distressed for himself in strugling against the temptations before him, and fearful he should do something wrong; but these thoughts which were constantly before him him were his comfort. I asked him if he knew from whence those thoughts proceeded. He replied yes, from God: and that it was God's spirit in him, and that he sometimes enjoyed heaven without waiting for death. Calling for a servant to take the children down stairs, my eldest daughter aged twelve years. who had been in the same room burst into tears, and said, Mother: what but the spirit of God could make a child like him speak in that manner.

A. P.

From Woolman's Memoir.

In the year 1763, John Woolman made a journey with considerable inconvenience and danger, to visit, in the love of the gospel, the Indian natives at Wehaloosing, a settlement on the Susquehannah, two hundred miles from Philadelphia, where at that time they were religiously disposed. In one of the religious opportunities with them, feeling his mind covered with the spirit of prayer, he told the interpreters that he found it in his heart to pray to God, and was willing for them to omit interpreting. —Before they dispersed, he observed one of the Indians speaking to an interpreter, and was afterwards told, that he said in substance, "I love to feel where words come from." After a subsequent meeting, which was held in the evening, Papunehang, the Indian above alluded to, having gone to bed, our friend heard him speak for a moment or two with a harmoneous voice, and asking the interpreter, was told that "he was expressing his thankfulness to God, for the favours he had received that day, and prayed that he would continue to favour him with the same which he had experienced in that meeting." An evidence that the visitations of heavenly love are not dependent upon circumstances, or place, nor confined to nation or colour, but are in the wisdom and goodness of God extended to all, in order that we may be brot' into fellowship with him, and with his son Jesus Christ.

The Legislature of Tennessee, besides passing a vote disapproving the introduction of a Branch of the Bank of the United States into that state, have passed an act imposing a *penalty of fifty thousand dollars* on the establishment of any such Branch there!

[*Nat. Int.*

THE SCOLD CONVERTED.

The late Rev. Mr. Westley relates the following circumstance in his journal of 1741:—"Wednesday 9th, I rode over to a neighboring town, to wait on a justice of the peace, a man of candor and understanding, before whom, I was informed their angry neighbours had carried a whole waggon load of these new heretics (the Methodists.) But when he asked what they had done, there was a deep silence; for that was a point their conductors had forgot! At length, one said, "Why, they pretend to be better than other people; and besides, they pray from morning to night." Mr. S. asked, 'But have they done nothing besides?' "Yes, Sir," said an old man, "an't please your worship, they have *convarted* my wife. Till she went among them, she had such a tongue!—and now she is as quiet as a lamb!" "Carry them back, carry them back," replied the justice, "and let them convert all the scolds in the town."

Evan. Mag.

The legislature of Tennessee have passed an act to suppress gaming. It makes betting at cards, dice, billiards or any other game of hazard or procuring any person to bet for him, a good cause for impeachment or dismissal from office of every judge, justice of the peace, solicitor general, practicing attorney, sheriff, coroner, constable, clerk of any court or any other civil or military officer, disqualifies them for their several offices for five years thereafter, and imposes on all except judges and justices of the peace a fine of not less than fifty dollars. It requires every person taking out license to swear that he will not permit gaming in his house and will give information if it be attempted. It imposes a fine of fifty dollars on United States' judges who shall be convicted of this offence, and disqualifies every person convicted of this offence, for every office of trust or profit in that state for five years.

The resolution for recommending to the people to vote on the call of a Convention to amend the constitution of Ohio, was considered in committee of the whole, in the house of representatives, on the 19th inst. There were 32 in favour, and 24 against the measure. It may be inferred from this vote, that the resolution did not obtain the constitutional majority of two thirds of the house.

Afflicting mortality.

It is stated in the Delaware Gazette, that the ship April, Capt.———, which lately arrived at New-Castle, shipped at Amsterdam, eleven hundred Dutch passengers; and that, on their arrival in the Delaware, they had lost five hundred by disease. Among the survivers are many poor orphans, who have lost both parents on the voyage, and who are left in the most destitute and miserable situation. One family of orphans is particularly mentioned, consisting of five children, the youngest of whom is not three years old.

SELECTED POETRY.

THE WREATH OF HOPE.

Hope wove me a wreath of the finest of flowers,
It was thornless and fair to the view,
Its fragrance was sweet as the genial showers,
Or the breath of the mild summer dew.

There the Rose and the Lilly, the Jessamine twined,
And the Hairbell of beautiful hue;
While the sweetest Lathyrus its tendrils inclined
To clasp every bud, as it blew.
Their corals wide spreading with brilliant display
Softly throbb'd with the gale of the morn,
And the nectar that sweeten'd the breeze of the day,
On the breath of the evening was borne.

Delighted I gazed on the beautiful wreath,
And hop'd it might never decay;
Just then a keen blast with the finger of death,
Swept all the gay Petals away.

A tear touch'd my cheek when the faded remains
Drest in thorns, met the glance of my eye—
And thus I exclaimed, do Hope's gifts turn to pains,
They blossom, they bloom, but they die.

From Moor's Sacred Melodies.

THIS world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but heaven.

And false the light on glory's plume
As fading hues of even;
And love, and hope, and beauty's bloom,
Are blossoms gather'd for the tomb—
There's nothing bright but heaven.

Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash, and reason's ray
Serve but to light the troubled way—
There's nothing calm but heaven.

HISTORICAL ANECDOTE.

Among the many very singular circumstances which attended the settlement of this country, I have found no one that has given me more entertainment than the exportation of wives from England, for the colony of Virginia. Dr. Belknap, in his American Biography, a work replete with information and entertainment, has given us the following short account of that very uncommon article of merchandize.

"It seems to have been a general sentiment among these colonists, not to make Virginia the place of their permanent residence, but after acquiring a fortune, by planting and trade, to return to England. For this reason most of them were destitute of families and had no natural attachment to the country. To remedy this material defect, Sir Edward Sandys, the new treasurer, proposed to the Company to send over a freight of young women to make wives for the planters. This proposal, with several others made by that eminent statesman, was received with universal applause, and the success answered their expectations. Ninety girls, "young and uncorrupt," were sent over at one time, (1620)—and sixty more, "handsome and well recommended' at another (1621.) The price of a wife, at first, was one hundred and twenty pounds of tobacco—but as the number became scarce, the price was increased to one hundred and fifty pounds, the value of which in money, was three shillings per pound. By a subsequent act of assembly, it was ordained that "the price of a wife should have the precedence of all other debts, in recovery and payment, because of all kind of merchandise, this was the most desirable."

Advertisements.

Notice.

The *Mount Pleasant local association of Union Humane Society*, meets on this day the 14th inst. at 2 o'clock in the afternoon at Israel Frenches new brick building, lower room—punctual attendance is required.

2nd mo. 7th day 1818.

CASH for Wheat.

SEVENTY-FIVE Cents will be given for Wheat by the Subscriber.

DAVID S[illegible]R.

Mill Grove.

Blanks for Magistrates,

For Sale at this Office.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.
Green County—Jonathan Johnson.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.

MARYLAND.

Baltimore—Isaac Atkinson.
Newmarket—Richard Roberts.

TERMS OF THE PHILANTHROPIST.

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

A LIST OF Chartered Banks,

For Sale at this Office.

J. Wedegraff

The
PHILANTHROPIST.

> I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. SECOND MONTH 21st 1818. NO. 24.

THOUGHTS
ON THE
IMPORTANCE
OF
RELIGION.

Embarked on the stream of time, and carried forward with uniform and irresistible force, how many thousands do we see amusing themselves in the pursuit of shadows, or gliding along in stupid unconcern, notwithstanding their surrounding companions daily disappear, and are gone they know not whither. We also, fellow-traveller, are making rapid progress in our course, and it will surely be wise to devote a few moments to reflect upon the most important of all subjects which can possibly occupy our attention;—the purpose of our existence, and the end of our voyage.

If we consider our animal frame, composed of parts essential to the well-being of the whole, and put together with inimitable skill, or survey the means that have been appointed to sustain this fabric, during the limited period of its existence; if we look upon the inferior animals, or study the structure of the vegetable tribes; if, by means of the faculties we possess, we endeavour to understand a little of the laws which appear to regulate the operations incessantly taking place in this lower world; or, if we lift our eyes to those luminous bodies scattered through the immensity of space, all proceeding harmoniously in the paths prescribed to them,—should not our souls be filled with awe and reverence? Nothing short of Infinite Wisdom could have effected this: nothing short of Infinite Power could sustain it for a moment.

This Wisdom and this Power, O fellow-traveller, is God, even *thy* God. He has condescended to create thee what thou art. Kind and benevolent, as unlimited in power, He has provided for thy comfort, thy accommodation, thy pleasure, even here. He has furnished thee with suitable food, enamelled the fields with flowers, and instructed every warbler of the grove in his peculiar song. He has endowed thee with reason, whereby thou mayest understand a little portion of his wonders; and, to crown the whole, has given thee a capacity to acquaint thyself with Him, the Author of them all. Every thing proclaims that the object of the Creator is the happiness of his creatures; and if thou be not happy, the fault is in thyself. Do not suppose that thou art placed in this transitory scene, merely to eat, to drink, and to sleep, and, after a few years, to vanish away like a dream or a vision of the night. No:—thy great Creator has called thee into existence, at that period which was consistent with his Supreme Will; and though thy frame shall go to decay when it may please him to call for the spirit which animates it, yet be assured that spirit shall exist for ever. When the present life ceases, thou must enter upon eternity, which will be either miserable beyond description, or unspeakably happy. The few and uncertain moments of thy present state are all that are allowed thee to prepare for it. Be aroused then to a just consideration of thy condition; venture not to sleep on the brink of a precipice, but apply thyself in earnest to the great work, before that awful proclamation is made,—'He that is filthy, let him be filthy still.'

The only mean of becoming happy here and hereafter, is by earnestly endeavouring to know and perform the *Will of God*. This we cannot do of ourselves; but *He* is graciously pleased to enable us, by giving to every one of his rational creatures, a portion of his good spirit, which is secretly operating upon the soul. This it is which makes us uneasy when we do wrong, and which fills the mind with comfort and joy when we do right. Thus the Divine Being communicates with his creatures; thus He is constantly endeavouring to draw them to Himself; and in proportion as they attend to these secret impulses, He manifests himself more and more clearly to them, and they become more closely united to Him. In this way the holy men of old were inspired, and were employed as mediums to convey the most important truths to the rest of mankind. Their writings collected together are called the Holy Scriptures, and clearly point out that conduct which will be acceptable to God. But above all, they inform us, that in the fullness of time, our merciful Creator displayed his love to his rational creatures in a more conspicuous manner than he had done in preceding dispensations, by sending among them his beloved Son, our Lord Jesus Christ, as a pattern and example to the end of time, and as the Redeemer of men. In him was seen what the world never beheld before; a person, with all the feelings of human nature, and yet, without sin: by Him, the means of reconciliation and union with God were most clearly and affectingly displayed, and through Him, those who feel the weight of their transgressions, must seek for reconciliation. He is the mediator between sinful man and the source of purity; and though, having accomplished his mission in the flesh, and offered up his life on the cross as a propitiation for the sins of mankind, he is no longer beheld with the outward eye; yet he is present in the hearts of all those who are striving to know and to perform the Divine Will: he is influincing them to good thoughts and good actions, and enabling them to overcome their perverse natural inclinations, and to subdue their wills; and thus he is *purifying*, and rendering them acceptable through himself, to his Heavenly Father. 'Behold, I stand at the door and knock—If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.' And again, 'if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our *abode* with him. Infinite condescension! Unutterable love! His knocks are the monitions of his grace and good spirit in the heart; and to attend to these and follow them, is to *open* unto him. This leads to our purifaction and consequent fitness for a closer communion with him. The Heavenly Visitor will now be no longer 'as a wayfairing man who tarrieth only for a night,' but 'we will make our *abode* with him.' This is the essence of true religion; and, let our denominations in the world be what they may, if this be our happy experience, we shall belong to 'the general assembly and church of the first-born, whose names are written in Heaven.'

But this Divine Spirit, which strives with man for his good, if neglected or resisted, will be gradually withdrawn; we may harden our hearts against it, despise its reproofs, and silence its voice, *for a time*. We shall then be left to ourselves and permitted to follow our own evil propensities; our souls will be in a state of defilement, and alienation from the course of true happiness, and if we die in this state, dreadful indeed will be our portion. *That* witness for God which we have refused to hear, will then speak out a voice not to be silenced, and from which we shall be no longer able to escape.

Now is the acceptable time; now, while we have health and strength, let us use all diligence to acquaint ourselves with God, that we may be at peace; for though he desires the salvation of all, *he will* be sought unto, and he has graciously promised to be found of those that seek him aright.

Our attempts will be much promoted by occasional and frequent retirement from the hurry and bustle of life, if it were only for one quarter of an hour at a time; that we may pour out our souls unto our Heavenly Father in prayer, beseeching that he would manifest unto us *his* will, help us to subdue *our own*, and bring it into conformity with his. A diligent perusal of the Holy Scriptures is also an excellent mean of strengthening our good desires, and comforting us under trial, if we entreat the Divine blessing upon it, for this only can open our understandings to receive those eternal truths which are indeed hid from the wise and prudent of this world, but revealed to the babes in Christ.

True prayer is by no means so difficult as some have imagined; every secret aspiration to God, even if no words be uttered, is prayer; and we may be in the exercise of it, even when our hands are engaged in our lawful occupations. This is the prayer which our Lord enjoined to his disciples, that they might not enter into temptation. Many awakened souls have suffered great loss, and made for themselves a long wilderness, by consulting with those who were as much at a loss as themselves, and going from one learned man to another, to seek *without*, which can only be found *within*. 'The kingdom of God, said Christ, is *within* you: his constant reference was to *this*: his constant aim, to turn men from a dependence upon the ceremonies of religion to the essence of it. When we are so far convinced of these great truths as to give up ourselves wholly to God, and can say with sencerity, 'Thy will, and not mine, be done;' then we shall enjoy that heavenly communion which constitutes the happiness of the blessed above. Narrow prejudices will no longer exist, our souls will expand with love to our fellow-creatures, and we shall consider all mankind as branches of the same family, having one common Father. We shall feel a real interest in the happiness of all within our influence, and endeavour to promote it to the utmost of our power. These are the effects which would be produced by submitting to the operation of Divine Grace in the heart. 'We shall then experimentally know that God is good. We shall be qualified to taste and see *how* gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions, which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy is an intellectual being who, by prayer and meditation, by virtue and good works, opens his communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has his light and support within him, that are able to cheer his mind and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of Beings; and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his creatures. Envy in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition, which stands betwixt his soul and the sight of that Being who is always present with him, and is about to manifest Himself to him in fulness of joy.' If we duly ponder these things fellow-traveller, and give up our hearts to the guidance of the Holy Spirit, the end of our journey will be the beginning of a new existence, inconceivably glorious, and eternally happy!

FROM THE PORT FOLIO.

Observations on Earthquakes.

As the following article contains a concise account of the most remarkable Earthquakes of modern times, the histories of which have not been transmitted to us, together with some instructing observations thereon; I think it may afford a degree of information, not the least interesting, to such of my readers, as have not availed themselves of the opportunity of becoming historically acquainted with the effects of *these* the most awful phenomenon of nature.

For wise and beneficent purposes, such is the physical constitution of man, that whatever appears to endanger his safety, takes a strong and permanent hold on his mind. It becomes the subject of his thoughts, the theme of his conversation, and not unfrequently, the basis of his dreams. Were facts wanting to the establishment of this truth, they might be abundantly derived from the present condition of various parts of the United States.

Since the late novel and alarming occurrences on the waters of the Mississippi, as well as in several districts of the Atlantic section of our country, the public mind has felt an interest unusually lively, in every thing touching the subject of earthquakes. In many persons of weak nerves and sombre imaginations, who are constitutionally predisposed to the depressing rather than to the exhilarating passions, this interest has risen to serious apprehension. Every unusual noise that invades their ear, and every concussion that communicates motion to the walls, or furniture of their appartments awakens in them the horror and dismay attendant on the expectation of an approaching earthqnake. Those, however, who experience nothing of uneasiness and perturbation of actual alarm, who are not hourly tormenting themselves with the horrid images of tottering walls, yawning chasms, sinking edifices, and frightful inundations, appear, notwithstanding, to have their curiosity inordinately awake, and their sensibility drawn to an edge more than commonly keen, in relation to this dismal convulsion of nature. With individuals of this discription, the history and causes of earthquakes, the appearances in nature premonitory of their approach, the climates, warm, cold, and the descriptions of country, continental or insular, maritime or interior, mountainous or level, humid or dry, in which they occur most frequently and in their most destructive form, and the means by which they may be weakened, circumscribed, or prevented—with such individuals, topics, like these, constitute, at present in a degree which we have not before witnessed, subjects of conversation and eager inquiry.

Without professing ourselves qualified, beyond our fellow citizens, to shed light on the points which we have herein enumerated; and without even regarding them as susceptible of illustration, in the present defective state of science, particularlly the science of subteranean geography, we, notwithstanding, in consideration of the existing condition of the public feelings, hold ourselves justified in offering to our readers, unsatisfactory as they must necessarily find them, a few observations on the subject of earthquakes.

An earthquake is a sudden concussion of the earth, accompanied with unusual noises, resembling frequently subteranean thunder, and, sometimes, as loud as the report of cannon. It produces from the earth an emission of vapour, flame, water, stones, mud, or other substances, is usually attended with a sulphureous smell, and differs in violence from a slight shock to the most tremendous convulsion. The concussion is subject to considerable variety in its form or direction, being, at different times, undulating or perpendicular, vibratory or vortiginous, vermicular or bounding. When violent in the first degree, nothing can withstand its all-destroying impetus. It resembles a stroke of vengeance urged by the might of Omnipotence itself. The palace and the cottage, the temple and the obelisk, all the works of industry and the monuments of art, lie around in disjointed fragments, or the earth yawns and they sink into the vast and fathomless profound. Lofty mountains with their rocks and woods are precipitated into the valleys and plains, with wide-spreading ruin and hideous commotion. The ancient courses of rivers are obstructed, and their waters forced to become stagnant or cut for themselves new and circuitous channels. Whole tracts of country with their cities, villages and human inhabitants, their flocks and herds, and all they contain, suddenly disappear, and lakes or the ocean occupy their place.—Nor is the sea or the heavens exempt from the tumult. The waters of the deep, in the wildest disorder, now retreat from the shore, and now assail it with irresistible fury, while the skies themselves, rent with thunder and glowing with lightning, have presented, at times, the terrific appearance of a canopy of fire. It is scarcely hyperbolical to say, that the very fabric of nature seems ready to be resolved into its primary elements, and that the reign of chaos threatens to return.

It has been justly observed, that of all the phenomena of nature, none is so awful in its appearance, or offers so slender a chance of escaping from the dangers attending it, as a violent earthquake. From a tempest at sea, a harbour affords an asylum of safety. When the heavens are descending in rain or in hail, we are protected in our dwellings from the fury of the storm. By a precipitate retreat, we may snatch ourselves from the rage of an approaching conflagration; and, by the use of conductors, even the thunderbolt itself may be averted from our heads. During the existence of an earthquake, however, all nature seems in arms against us; and destruction threatens us from every quarter. If we take shelter in our dwellings, they tumble around us and become our tombs. If we retreat to the plain, the earth sinks beneath us, or opens and receives us into the dismal hiatus. If we flee to the shore, the wave meets us, and makes us its victim. If to the mountains, they are shaken from their bases, or a thousand crags come thundering from above, and bury us under the ponderous ruin.

Although we have reason to believe that earthquakes have been ex peatedly felt in every quarter of the globe, they are known to be more frequent in warm than in cold climates and to visit islands oftener than continents. Maratime are more subject to them than interior, and mountainous than level, tracts of country. They are oftentimes violent along the banks and in the neighbourhood of large rivers, while at the distance of a few leagues in the hilly country, they are scarcely felt. Conformably to this, the late earthquake in the United States, was most threatening and destructive along the banks of the Mississippi, and some of its tributary streams. With the exception of the water-courses, it was also more violent in the mountainous region than along the plains. As far as our observation has extended, and as we have been otherwise able to inform ourselves on the subject, the places that may be considered most secure from the ravages of earthquakes, are extensive tracts of country, composed of plains and hills, and remote from large rivers, mountains and maratime situations. We are of opinion that few if any instances are on record of such regions having suffered materially from the occurrence of these phenomena. Judging from these principles, we would be led to consider the tract of country situated midway between the Allgheny mountains and the Atlantic ocean, less subject to misfortunes from this source, than that which is washed by the waters of the Mississippi. On the other hand, the situations most liable to suffer from earthquakes, are those that lie adjacent to active or extinguished volcanoes. Hence the frequent visitations of these terrible convulsions in Sicily, Italy, Iceland, Anatolia, the whale tract of the Andes, the country lying to the Southward of Bahring's straits, and other volcanic regions of the globe. We shall again refer to the affinity between volcanoes and earthquakes, when treating of the causes of these latter phenomena.

Severe earthquakes occur, we think, most frequently during spring and autumn. In the course of the summer and winter months, they are more rare. It might be easily demonstrated, that, in point of time, they are marked by a striking coincidence with the lunar asizyges. On this point, however, circumstances will not permit us, at present, to enlarge. We may perhaps, resume the consideration of it at some future period.

[*To be Continued.*]

From the Westchester Record.

EDUCATION.

The subject of school education, has much engaged the attention of mankind in different ages of the world, and perhaps at no time more than the present. I feel willing to offer a few remarks thereon. The compensation to teachers is so limited that few persons of competent abilities are induced to continue to devote their time and attention to so arduous and important a concern. They believe themselves qualified for some other branch of business, less exposed to the scrutiny, and perhaps undeserved reflections, of the censorous, to obtain an equal, or perhaps more ample, competency. While this continues to be the fact, we may expect to have applications for schools, confined to men of inferior talents; or if those well qualified, engage in it, as soon as an opportunity offers, apprehended to be more lucrative, the school will be abandoned. However highly we may appreciate their abilities, and wish them to continue, we can hardly ask them. To make the school education of youth, an object to engage in it, men of first rate capacity, a considerable increase in the salary, MUST BE MADE. But to increase the price of tuition, might make many, in limited circumstances, imagine, they could not afford to send their children much to school. Thus the benefit of teachers of superior abilities would be much less to many useful members of society. That teachers should have a sufficient salary, to be paid out of the county treasury, and all within certain districts at liberty to send to each school without paying therefor. only as they are rated in a county tax, would remove this difficulty; but perhaps be the means of another as great. Experience has proven, that teachers of good abilities without having the stimulus, of attending particularly to the instruction of pupils, in order to keep up the number and credit of the school, the salary being fixed, have been less attentive to their duty, have neglected to call forth or put in action those qualifications that are necessary for the proper organization of a school, and real advancements of the pupils: Now a medium between these two extremes—one half of the teachers salary to be paid by the subscribers, the other from the county treasury, would, I apprehend, be found to be of lasting benefit to the community. The salary being made ample, means should be adopted, that none but teachers of sufficient abilities be employed. Children, while going to school, are not only acquiring a knowledge of letters, of figures, and other branches of school learning, but the young mind, ever active in thought, is imbibing a multitude of other ideas, which very much determine the character of the man. How necessary then, that teachers should be able to supply the deficiency of many parents, in turning the active mind towards its own improvement, by proposing questions on a variety of subjects in nature and art, to engage the young mind to think for itself and explain, the connection and subordination of the different parts of matter, put in motion and governed by one great head. Thus they may be led to venerate and adore the Almighty Author. Hence, love for their teachers and love for one another, will be prevalent. The knowledge of moral and social duties, connected with school learning will be acquired. The benefit to the community at large, from having such teachers as these, will perhaps be admitted by all. That there are men engaged in the all important business of education, who would be able thus to improve a number of their scholars, will perhaps also be admitted by many. Whether a sufficient increase of salary would furnish us with such teachers, remains yet to be proven. It has appeared to me, that in teaching school, as well as in other callings in life, improvement is gained by experience, I have therefore often regretted that so many young men, after teaching a few quarters, should decline the business, but we may expect this to be the case while compensation remains so limited; much might [illegible] said on the sudject of school education but hoping abler pens may be employed thereon. I rest it here for the present. W.

THE MONITOR, No. 3.

"It was the peculiar artifice of habit not to suffer her power to be felt at first. Those whom she had the address of appearing only to attend, but was continually doubling her chains upon her companions, which were so slendor in themselves, and so silently fastened, that while the attention was engaged by other objects, they were not easily perceived. Each link grew tighter as it had been longer worn, and when by continual addition they become so heavy as to be felt, they were frequently too strong to be broken.—*Doctor Johnson.*

Though the dominion of habit over mankind is universally felt, and almost universally acknowledged, yet few are willing to allow themselves to be her slaves. In fact there are scarcely any reflections more humiliating to human pride than the belief that we are the "creatures of habit." But when we consider again she is not exclusively the agent of vice, but is often employed on the side of virtue—and is next to religion the best safe-guard of good principles: we contemplate her not as an imperious sovereign, but as a never failing friend and instructive companion. But how lamentable is her agency in the cause of vice! Look at her influence and drop a tear for human nature. See her in her mask of Reason laying her snares for every age and condition of life—Alas! how few that become once entangled in them are able to extricate themselves! See how the wretched victim of intemperance listens to her syren voice! I have no doubt if we enquire into the cause of the present favorable opinion relative to the efficacy of ardent spirits, we shall find that it had its origin in the vitiated taste of the drunkard, or of those who had been betrayed into its habitual use—for we find the more a person uses it, the more its value increases. Says the market-man, "I must have a dram this cold morning;" he drinks; the temporary warmth that is infused, is succeeded by a chilled state of the frame; another dram is requiste; by degrees he becomes fond of going to market. If spirits are good on the road, why not in a cold morning at home? a regular dram is the consequence. It now becomes useful as a medicine— a preventative of all kind of evils corporeal and mental.

But we have promised to shew that spirits taken even in moderation are no remedy against the effects of cold weather. I trust attention to the following narrative will put the matter beyond dispute.

"A brig from Russia laden with iron, ran aground upon a sand bar that makes off from Newport Island. The master was disposed to unlade and get her off, but the weather was extremely cold and none could be found to undertake the task; as the vessel was at a considerable distance from shore, covered with ice, and exposed to the full effect of wind and cold.

"Captain G——, a packet master of Newport, respected for his integrity and who abstained from the use of spirits, at length engaged to unload the brig and procure his hands. Six men were employed in the hold, which was filled with water. They began the work with free but perfectly temperate use of spirits; thinking they would need it then if ever; but after two hours labor they all gave out, chilled through. After refreshing and warming they made a second attempt, using Cider only the remainder of the day. They now succeeded better, but still they suffered much from cold. The second day they consented to fellow the directions of captain G——, and drank nothing but milk porridge, made rich, and taken as hot as the stomach could bear it. The weather was equally severe as before: but they were now able to continue their work from four to seven hours at a time, and then came up, as Capt. G——, expressed it, "smoking hot." With this simple beverage handed round every half hour, they continued their work from day to day without one drop of spirits, till the iron was all handed out and brought to shore, and not a man froze a finger.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SEVENTH-DAY, SECOND MONTH 21st

Case of Jacob Lewis.

The Governor has respited the execution of Jacob Lewis again, and directed him to be confined in solitude, in the Penitentiary. The respite extends until the fourth day of June next. The governor having granted a temporary respite for the purpose of maturely deliberating upon the course he ought to pursue. Ohio. Fed.

OOMMUNICATED.

The following speech of Red Jacket a chief of the Senaca nation, residing near Buffalo, in reply to a person who visited that tribe of Indians several years ago in the capacity of a Missionary—although it is not communicated to wound the feelings of any religious society, or discourage their laudable attempts to enlighten the minds of those abrogines of our country; yet it may serve to show, not only the strange reasoning of those sons of the forest, but also the ideas they have of justice, and consistency of the Great Spirit, and that he requires nothing of his creature man, but what he furnishes him with a capacity to perform.

The missionary having fully stated his views to the Indians in public council, after about two hours consultation among themselves, the following was delivered by Red Jacket:

Friend and Brother,

It was the will of the Great Spirit that we should meet together this day—he orders all things and has given us a fine day for our council. He has taken his garment from before the sun and caused it to shine in brightness upon us: our eyes have been opened that we see clearly; our ears have been unstopped that we have been able to hear distinctly the words you have spoken—for all these great favours we thank the Great Spirit and him only.

Brother—This Council fire was kindled by you: it was at your request that we come together at this time; we have listened with attention to what you have said—you requested us to speak our minds freely—this gives great joy, for we now consider that we stand upright before you and can speak what we think—all have heard your voice, and all speak as one man, our minds are agreed.

Brother,

You say you wanted an answer to your talk before you leave this place: it is right you should have one as you are a great way from home, and we do not wish to detain you: but, we will first look back a little and tell you what our fathers have told us, and what we have heard from the white people.

Brother.—Listen to what we say—there was a time when our fore-fathers owned this Great Island: their seats extended from the rising to the setting sun—the Great Spirit had made it for the use of Indians; he had created the Buffalo, the Deer, and other animals for food; he made the Bear and the Beaver, their skins served us for clothing—He had scattered them over the country and taught us how to take them. He had caused the earth to bear corn for bread—all this He had done for his Red children because he loved them. If we had some disputes about hunting ground, they were generally settled without the shedding of much blood. But an evil day come upon us. Your forefathers crossed the Great waters and landed upon this Island—their numbers were small, they found friends and not enemies. They told us they fled from their own country for fear of wicked men, and come here to enjoy their religion. They asked for a small seat; we took pity upon them and granted their request—we gave them corn and meat; they gave us poison in return.* The white people had now found our country: tidings were carried back and more come amongst us, yet we did not fear them, we took them to be friends—they called us Brothers; we believed them and gave them a larger seat, at length their numbers had greatly increased—they wanted more land; they wanted our country; our eyes were opened and our minds became uneasy; wars took place; Indians were hired to fight against Indians and many of our people were destroyed. They also brought strong liquors amongst us, it was strong and powerful and has slain thousands.

Brother—Our seats were once large and yours were small, you have now become a great people and we have scarcely a place left to spread our blankets. You have got our country and are not satisfied: you want to force your religion upon us.

Brother, continue to listen. You say you are sent to instruct us how to worship the

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* Alluding it is presumed to Rum.

Great Spirit agreeably to his mind, and if we do not take hold of the religion which you teach, we will be unhappy hereafter. You say that you are right and we are lost! how do you know this to be true? We understand that your religion is written in a book; if it was intended for us, as well as you, why has not the Great Spirit given to us and not only to us, but why did he not give to our fore-fathers a knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know what to believe, being so often deceived by the white people.

Brother. You say there is but one way to worship and serve the Great Spirit. If there is but one religion why do you white people differ so much about it; why not all agree, as you can all read the book?

Brother—We do not understand these things: we are told that your religion was given to your fore-fathers and has been handed down from father to son. We, also have a religion which was given to our fore-fathers, and has been handed down to us their children; we worship in that way. It teaches us to be thankful for all the favours we receive; to love each other and be united—we never quarrel about religion.

Brother—The Great Spirit has made us all, but he has made great difference between his white and red children. He has given us different complexions and different customs. To you he has given arts; to these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion, according to our understandings. The Great Spirit does right; he knows what is best for his children and we are satisfied.

Brother—We do not want to destroy your religion nor take it from you, we only want to enjoy our own. We are told you have been preaching to the white people in this place. These people are our neighbors; we are acquainted with them; we will wait a little while and see what effect your preaching has upon them: If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again what you have said.

Brother—You have now heard our answer to your talk and this is all we have to say at present. As we are going to part, we will come and take you by the hand and hope the Great Spirit will protect you on your journey. and return you safe to your friends. D.

INDIAN TREATIES.

The President of the United States has, by and with the advice and consent of the Senate, ratified treaties with the Menomene, Ottoes and Poncaro tribes of Indians, by which it is stimulated, that there shall be perpetual friendship between the citizens of the United States, and the said tribes; that every act of hostility shall be mutually forgiven and forgot; that every session of land heretofore made shall be confirmed; that all prisoners are to be delivered up; and that the said tribes do acknowledge themselves te be under the protection of the United States and no other nation, power or sovereign whatever. The President and Senate have also ratified the treaty concluded by Gen. Jackson with the Cherokee Indians, by which the United States have acquired a large body of land, and for which they are to give in exchange lands lying on the Arkansas and White rivers, where those of the Indians who wish to continue the hunter life are to remove, and those who remain on the lands ceded, and wish to become citizens of the U. States, are, each family to receive 640 acres in fee simple. *Nat. Intel.*

POWER OF HABIT.

"An elderly gentleman in New-England, accustomed to attend meeting, had a horse on which he rode (perhaps every Sabbath) from a colt. In the spring of the year, when the horse had been labouriously employed in ploughing, his owner thought he would give him a day of rest, and he walked to the meeting about a mile and a half, leaving the horse in the pasture. When the horses of the neighbours, with whom he was accustomed to go to meeting, came by, he jumped out of his pasture, came to his post at the meeting-house door, and there stood from 10 A. M. until 3 P. M. without moving a step; when his owner took him, and having procured a bridle and saddle rode him home. Perhaps, were children, like this horse, accustomed from their youth, every sabbath, to attend public worship of some kind, they would not when older, suffer trivial occurrences to keep them at home. The writer of this saw the horse when he passed to the meeting, and all the time he was there, and lent the owner the saddle and bridle with which he rode him home. *Philad. Paper.*

The *Philadelphia Agricultural Society* have decided "to purchase a piece of land and to cultivate it on the most improved principles of agriculture as a *pattern farm,* where the young shall be instructed and the more experienced be shewn the advantages of all the various improvements in agriculture. At the Society's Dinner the sum of 2,000 dollars was subscribed for the above purpose. *Rec.*

In all situations virtuous conduct will be found to yield a portion of satisfaction, while every deviation from uprightness produces something so much like pain, it will be safe to call it uneasiness.

FOR THE PHILANTHROPIST

It is somewhat amusing to observe the shifts and evasions made use of by the advocates and defenders of the system of slavery when called upon to support their cause by argument. I have heard it said, that "the slaves were not taken into consideration at the time the people of the United States, though their representatives declared themselves free and independent—that no mention was made of *them* in the said declaration."——Which amounts in substance to this,—that they were viewed as a species of *property,* and not as *human beings.* This may be considered as the last resort, the only remaining subterfuge for those who in despite of reason and common sense are determined to adhere to that abominable practice that is at once a monument of their own depravity, and a disgrace to the republican man. But what will these petty logicians say when I shew them that these people *were* considered as *men* by the founders of our government, at the very time when they openly proclaimed to the world that "*all men were create dequal, &c?*"—How will they feel when they discover that the last pillar upon which they rested their hopes is borne away by the irresistable power of truth?——

As a proof of what I have here advanced, I will cite a paragraph from the original draught of the declaration of independence written by Thomas Jefferson:—it is in these words, viz. "He (the king of Great Britian) has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither.—Determined to keep open a market where Men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce:—and that this assemblage of horrors might want no fact of distinguished dies, he is now exciting those very people to rise in arms among us and to purchase that liberty of which he has deprived them, by murdering the people upon whom he has obtruded them: thus paying off former crimes committed against the liberties of one people with crimes which he urges them to commit against the lives of another."

Here the fact is admitted that they are MEN by the auther of that instrument which has been termed ipso facto an expression of the nation's will,—and which begins with the broad and unqualified assertion that "ALL MEN *are created equal; that they are endowed by their Creator with certain unalienable rights;—that among these are life*, LIBERTY *and the pursuit of happiness*."—

Sophists, and Pedants, where are you now!——what becomes of all your philosophic reasoning, which by the magic power of invention you have founded into theorems for your own *use*—vainly supposing they will buoy you up on the waves of popular error, and bear you along with the current of popular delusion· "Drowning men (it is said) will catch at straws," but even this small comfort is denied you;—your arguments are grounded upon falsehood and deception, they cannot withstand the force of truth, the mists of error shall fade before the splendour of its illuminating rays, like as the vapours of night, at the approach of the morning sun.

PHILO. JUSTITIA.

INCREASE OF BANKS.

It appears that the following have been chartered by the late General assembly of this state. viz.

The Commercial bank of Scioto-
Bank of Hamilton.
Bank of Galliopolis.
The Little Miami and Canal banking company.
Zanesville Canal and Manufacturing company.
Bank of Circlesville.

I have lately been contemplating a subject, which I do not recollect to have seen elucidated by any of your ingenious correspondents; and that is whether it is consistent with the laws of christianity, that a man should be put to death for any capital crime? I cannot believe it to be agreeable to the will of the Almighty that any man, or any community of men, should take the life of a fellow-creature upon any occasion, whatever. Punishments are, in general designed for the good of the delinquent—to reclaim him from the vice and depravity into which he has fallen. Should not death then be excluded from them? Yea, verily. For if we consider a man as having committed so henious a crime as to deserve death, it ought to be the very reason for not inflicting it; because there are other more lenient punishments, that would be far more beneficial to the criminal, and the public at large. Though the crime which he has committed be enormous, it would be better to inflict a punishment that would allow him the natural time of life, to repent and gain, if not of his fellow-creatures, the pardon of Christ. I cannot believe that christianity gives its sanction to that species of justice, which condemns a man to death because he has transgressed its laws. And for human laws to limit the period of life, and to apportion to man a finite space of time, for the accomplishment of the all important work of the salvation of the soul, carries with it something extremely inconsistent with that extensive and benevolent plan, which the Father of mercies has laid down for man's redemption. "He willeth not that any should die in their sins; but that all should return, repent and live." By putting a criminal to death, we destroy both soul and body, and perhaps, usher him uncalled, with his crimes fresh upon his head, hastily and unprepared, into the awful presence of the last Great Judge of all.

Evening Fire-side

Miscellaneous Thoughts.

The study of the Scriptures, especially of the New-Testament, is the shortest way to attain to a true knowledge of the Christian religion, in the full and just extent of it; therein are contained the words of eternal life; it hath God for its author, salvation for its end, and truth without any mixture of error for its matter.

In marriage, prefer the person before wealth, virtue before beauty, mind before body; then you have a wife, a friend and a companion. Friendship improves happiness and abates misery, by doubling our joys and dividing our griefs.

He who gives himself no anxious cares for more than life, lives almost the life of Angels; and by having few concerns and wants, he imitates their want of nothing. *Ib.*

Huntington, 1st mo. 22d.

THE SMALL POX,

Which a few weeks ago had made a partial appearance in this county, has now, we are sorry to state, assumed a different character. Adults, as well as Children, in every direction around us, are labouring under that most terrible disease, and many of them have paid the "debt of nature." As yet, the citizens of this place have escaped, owing in all probability, to persons having taken the precaution of having their children Vaccinated. In no instance that we have heard of, have children that were Vaccinated taken the Small Pox.

TAVERN KEEPERS ATTEND.

NOTICE is hereby given that the Subscriber wishes to sell that elegant

Tavern Stand,

In Mount-Pleasant, now in the occupancy of JAMES JOHNSON—it is equal if not superior to any stand in the place in point of convenience, having a large and convenient Stable 46 by 26 feet, completely stalled—The terms will be made reasonable by receiving a small sum, CASH in hand, and the balance in yearly payments. Any person wishing to purchase, may know the terms of Sale, by applying to James Johnson, living on the premises.

THOS. JOHNSON.

FARMERS ATTEND,

I wish also to sell

An Elegant Earm

on Short Creek, four and a half miles from the aforesaid Town, containing One Hundred Acres of the first rate land in this part of the country. There is on said Farm sixty acres Cleared Land, of which twelve are Meadow, 80 bearing Apple trees, and a number of Peach trees. There is also on said Place, a two story Log House, shingled rooff. a Log Barn, &c. with other convenient out buildings. The terms will be made easy by receiving a little Cash in hand, and the balance in yearly payments. Terms of Sale made known as above, or by the Subscriber.

THOMAS JOHNSON.

2nd mo. 14, 1818. 24-3t.

A LIST OF

Chartered Banks,

For Sale at this Office.

SELECTED POETRY.

PITY FOR POOR AFRICANS.

I own I am shocked at the purchase of slaves,
And fear those, who buy them and sell them, are knaves;
What I hear of their hardships, their tortures, and groans,
Is almost enough to draw pity from stones.

I pity them greatly, but I must be mum,
For how can we do without sugar and rum?
Especially sugar, so needful we see?
What give up our deserts, our coffee, and tea;

Besides, if we do, the French, Dutch, and Danes,
Will heartily thank us, no doubt, for our pains;
If we do not buy the poor creatures, they will,
And tortures and groans will be multiplied still.

If foreigners likewise would give up the trade,
Much more in behalf of your wish might be said;
But, while they get riches by purchasing blacks,
Pray tell me why we may not also go snacks?

Your scruples and arguments bring to my mind
A story so pat, you may think it is coined,
On purpose to answer you out of my mint;
But I can assure you I saw it in print.

A youngster at school, more sedate than the rest,
Had once his integrity put to the test;
His comrades had plotted an orchard to rob,
And asked him to go and assist in the job.

He was shocked, sir, like you, and answered —"Oh no!
What! rob our good neighbour! I pray you don't go;
Besides the man's poor, his orchard's his bread,
Then think of his children, for they must be fed."

"You speak very fine, and you look very grave,
But apples we want, and apples we'll have!
If you will go with us, you shall have a share;
If not, you shall have neither apple nor pear.

They spoke, and Tom pondered—"I see they will go:
'Poor man! what a pity to injure him so!
Poor man! I would save him his fruit if I could,
But staying behind will do him no good.

"If the matter depended alone upon me,
His apples might hang till they dropt from the tree:
But, since they will take them, I think I'll go too,
He will loose none by me, though I get a few."

His scruples thus silenced, Tom felt more at ease,
And went with his comrades the apples to sieze;
He blamed and protested, but joined in the plan,
He shared in the plunder, but pitied the man.

THOUGHTS ON DEATH.

The cheering lustre of the day is fled,
And shrouded in her dark-robe, evening comes
With silent majesty—on the gentle gale
From realms of solitude, a spirit comes,
Clad in her mournful livery—I sat in muse,
She sings of *Death*, the closing scene of man.
The termination of life's narrow span.
Destroyer of its pleasures, and its woes.
The child of sorrow's antidote, the good-man's welcome.

That chilling power, that strikes the mind with awe,
The stately Prince in Honor's royal seat
Enthron'd—with luxury and pomp adorn'd,
Must feel—the parting breath, the dying pulse,
And journey onward to the land of gloom.

Death strews his thousands on th' embattled plain.
Sad desolation! disease's pestilent,
His subject votaries, devastate the land;
And death in awful triumph reigns supreme.
She sung—her voice in solemn silence paus'd—
Shuddering with horror at the awful theme,
I wander'd homeward through the midnight shade.

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Beautiful Comparison.

We have reason to believe that the objects contained in the Natural World, correspond to, or are representive of, the objects contained in the spiritual World, agreeably to the declaration of St. Paul: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." The Sun we will suppose to correspond with the Deity, because as the light and the heat which proceed from the former, vivify and fructify all the objects of animated nature, so do the light of Divine Truth, and heat of Divine Love which proceed from the Lord, vivify and fructify all the spiritual principles in man.—Day corresponds to a state of illumination.—Night corresponds to a state of spiritual darkness.—Now, as the mutations which the inhabitants of the earth experience from light to darkness, are not to be ascribed to any change in the sun, who is immoveably fixed but to a change *in our positions*, arising from the Earth moving on its axis, so is the mutation of our souls from a state of illumination to a state of darkness, from a state of good to a state of evil, from a state of acceptance to a state of a change *in our own states*, arising from the abuse of the power, with which we are all invested, either turning ourselves to the Lord, or of averting ourselves from Him. *Phil. Daily Adveriser.*

AGENTS FOR THEPHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.
Green County—Jonathan Johnson.

MARYLAND.

Baltimore—Isaac Atkinson.

TERMS OF THE PHILANTHROPIST

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

The
PHILANTHROPIST.

> I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—Dr. Johnson.

Vol. I. SECOND MONTH 28th 1818. NO. 25.

FROM THE PORT FOLIO.

Observations on Earthquakes.

[Continued.]

By a reference to history we learn, that not only particular countries, but certain periods of the world, have been unusually marked by the occurrence of earthquakes. In this respect the reign of Justinian, during a part of the sixth century, appears to have been distinguished above all other times. Each year of that period of desolation, says the historian, is marked by the repetition of earthquakes, of such duration that Constantinople has been shaken above forty days; of such extent, that the shock has been communicated to the whole surface of the globe, or, at least of the Roman empire. An impulsive or vibratory motion was felt: enormous chasms were opened; huge and heavy bodies were discharged into the air; the sea alternately advanced and retreated beyond its ordinary bounds; and a mountain was torn from Libanus, and cast into the waves, where it protected as a mole the new harbour of Botrys, in Phœnicia. Two hundred and fifty thousand persons are said to have perished, on the 20th of May 526, in the earthquake of Antioch, whose domestic multitudes were swelled by the conflux of strangers to the festival of the Ascension—The cause we will not, now, attempt to investigate; but we think it clearly appears, that in former ages, the calamities resulting from this source were much more frequent as well as more extensive, than they are at present.

Approximated, however, in their horrors and devastations, to the severest earthquakes of the earlier ages, are three that have occurred in modern times, whose histories have been transmitted to us in ample detail. These are, the earthquake of Port-Royal, in Jamaica, in 1692; that of Lisbon, in 1755; and that of Calabria, in 1783. To such of our readers as have not been in habits of particular inquiry on this subject, but whose curiosity may have been awakened by recent occurrences, we flatter ourselves that the statement of a few facts in relation to these calamities, will not prove uninteresting.

The earthquake of 1692 destroyed, in two minutes, the town of Port-Royal, at that time the capital of the island of Jamaica. The gulf, into which the houses were thus suddenly precipitated, extended to the depth of forty fathoms. A noise resembling the loudest subterranean thunder contributed to deepen the horrors of the moment. The streets rose in frightful undulations, like the waves of the sea, first elevating the houses, and immediately dejecting them into the yawning chasms. The wells spouted their waters into the air with the most violent agitation. The sea burst far over its ordinary bounds, deluging or sweeping off every thing that stood in its way. The fissures in the earth were numerous, extensive, and of great depth. In some of them the inhabitants of the place were swallowed up at once and heard of no more. In others, the earth suddenly closing, caught the wretched sufferers by the middle as they were descending, and crushed them to death. In several instances, individuals had descended as far as the neck, when the earth closed and thus destroyed them. In others again, they were swallowed to a great depth in one chasm, and immediately afterwards ejected by another. A few persons had even the fortune, which we might almost denominate miraculously good, to escape unhurt, after having experienced these perilous alternations. Some of the clefts in the earth spouted up immense quantities of water, drowning many persons whom the other forms of danger had spared. From having been clear and serene, the sky is reported to have assumed, in the space of a minute, the fiery aspect of a glowing oven.

The whole island of Jamaica trembled under the gigantic convulsion. About twelve miles from the sea, the earth opening, poured forth an abundant torrent of water. Scarcely a building stood secure throughout the island. The face of the country experienced, in some parts, the most singular mutations. An entire plantation, without sustaining any material injury, was removed nearly half a mile from its original situation. Several mountains tumbled into the adjacent valleys, with a crash that resounded to an immense distance. These enormous masses of matter, falling into rivers, obstructed the current of their waters, and forced them to hollow out new channels. In effecting this they swept before them rocks and woods and houses ond fields—all that lay in their way, whether the productions of nature or the monuments of art, To complete the calamities resulting from this earthquake, a pestilential disease broke out soon afterwards, in consequence of the stench of stagnant waters, and the poisonous exhalations emitted from the earth, which hurried to the grave a large proportion of the surviving inhabitants.

The famous earthquake which laid Lisbon in ruins, occurred on the 1st of November 1755. For a considerable time previously to it the character of the seasons had been somewhat peculiar. The four years preceding that in which the catastrophe occurred, had been unusually dry. Springs and fountains had failed throughout the country to an alarming degree; and the effects of the drought were deeply impressed on the vegetable kingdom. During this period the city of Lisbon had experienced tremors of the earth, slight indeed, but frequent beyond example. The year 1755 was marked by numerous and superabundant falls of rain; and the weather throughout the summer was unusually cool. For forty days previously to the earthquake, the sky had been, for the most part, clear and serene. On the day immediately preceding it, a remarkable gloominess prevailed in the atmosphere; and the sun was dimly visible through a portentous obscurity. Early in the morning of the ever memorable and tragical day, a thick fog arose and hovered for a while over the surrounding country, but was dissipated at length by the rays of the sun. A profound calm now prevailed in the atmosphere, the sea was unusually tranquil, and the weather was marked with summer heat. In the midst of this seeming pause of nature, at 35 minutes past nine in the morning, a frightful subteranean noise arose, and a tremendous earthquake assailed the city, dashing to the ground a great number of buildings. At first, the shocks were short and quick; but they soon changed to a kind of vibratory motion, tossing the houses from side to side, with a degree of violence that nothing could resist. In the space of about six minutes, the greatest part of the city was demolished, and sixty thousand of its inhabitants buried under the ruins. The effects in the river Tagus deserve to be noticed. At the commencement of the earthquake, those who were in boats about a mile from the city, perceived a noise and experienced a sensation, as if their vessels were a-ground; although the depth of the water was several fathoms. Vessels of all sizes were driven from their moorings, and tossed about with the utmost violence, striking or appearing to strike against the ground. So prodigious were the undulations of the earth, that, in many places, the bed of the river rose above the surface of its agitated waters. A new quay, covered with a vast concource of people, sunk in an instant, to an unfathomable depth. It is remarkable, that not a single corpse out of the whole number ever rose again to the surface. The bar of the river was, at first, laid dry from shore to shore; but, the sea soon afterwards rolling in like a mountain, the water instantly rose to the height of fifty feet above its usual level. Another violent shock, which took place about noon of the same day, aided in completing the ruin of the place.

This earthquake was not only violent in its effects, but extensive in its prevalence. It shook almost the whole peninsula from the Pyrenees to Cape St Vincent, and from the Atlantic and the Bay of Biscay, to the shores of the Mediterranean.

St. Ubes, a sea-port town about twenty miles to the southward of Lisbon, was entirely swallowed up, partly by the opening of the earth, and partly by the deluge that broke over it from the sea.

At Cadiz a very singular phenomenon occurred. Not long after the commencement of the earthquake, a wave sixty feet higher than had ever been witnessed in the same place before, was discovered at the distance of eight miles, rolling towards the city with the most threatening aspect. It dashed over the rocks that defend the western part of the town, struck the city walls, beat in the breastwork, and carried destruction as far as it extended. Immediately afterwards the sea retreated far beneath its usual level. This unprecedented ebbing and flowing was four times repeated in the cource of the day.

The effects of the earthquake of Lisbon were not confined to the continent of Europe. They extended to England, Scotland, and Ireland, producing in each of these places very striking commotions in the waters of lakes, rivers, and bays. These commotions were the more singular, and to those who beheld them the more surprising, inasmuch as they were accompanied by no perceptible tremors of the ground.

Shocks were also very sensibly felt by vessels navigating the Atlantic, at the distance of many hundred leagues from shore, and in a depth of water that no length of line could fathom. The sensation experienced on these occasions was, as in the river Tagus, similar to that of running aground.

The earthquakes of Calabria were the most tremendous in modern times. They continued, with irregular intermissions, from the beginning of the year 1783 to the close of the year 1786. The severest shocks, however, and the most signal dsetruction occurred in February and March of the former year.

The summer of 1782, the year preceding the commencement of the earthquakes having been unusually hot and dry, was succeeded by an autumn peculiarly rainy and cold. During the first part of the winter the weather was mild. On the 28th of October, the south of Italy was swept by a violent and destructive hurricane.

Although a tremor of the ground is said to have been felt on the first of January 1783, yet the earthquakes are not to be considered as having actually commenced, till the fifth of February. The shocks were preceded by phenomena which circumstances induce us to regard as electrical. The atmosphere was hazy; the sun presented an inflamed appearance; and, though not a breze was stirring, the waters of the ocean were unusually troubled. The earthquakes began about one o'clock. Our limits do not permit us to speak of them in detail. Five shocks of the most tremendous violence, took place during the months of February and March. In the course of 1783 and the three following years, these were succeeded by upwards of twelve hundred other shocks, slighter, indeed, in degree, yet, many of them marked with great violence and followed by terrible destruction.

The stupendous and melancholy result of the whole was, an entire change in the face of a tract of country upwards of four hundred miles in circumference. Whole plains were sunk, mountains were leveled, valleys filled up, and rivers forced from their ancient channels. Two hundred and fifteen new lakes were formed, one hundred and eighty-two towns and villages utterly destroyed, and ninety-two others so materially injured as to be rendered uninhabitable. Two entire farms were removed to a considerable distance from their original situation. A husbandman who was ploughing in his field with a pair of oxen, near to the town of Oppido, was suddenly transported with his land and team from one side of a ravine to the other, and neither he nor his oxen materially injured. The number of human lives destroyed could never be satisfactorily ascertained. The most probable estimate appears to have been about forty thousand. Even at the present period, after a lapse of nearly thirty years, Calabria still feels and manifests the effects of this disaster.

The late earthquake in the United States deserves to be noticed on the present occasion. Although not, perhaps, so severe as either of those of which we have just spoken, it was, notwithstanding,-sufficiently violent, in several places, to have reduced to a ruin the most substantial buildings. Had it assailed Philadelphia or New-york with the same force which it manifesed along the banks of the Mississippi, the destruction, we apprehend, would have been but little inferior to that of Lisbon. It began on Monday the 16th of December 1811.

"Precisely at two o'clock in the morning, says Mr. Pierce, whose interesting narrative we copy, we were all alarmed by the violent and convulsive agitation of the boats (on the Mississippi) accompanied by a noise similar to that which would have been produced by running over a sand bar. Every man was immediately roused and rushed upon deck. We were at this time moored to the bank of the river. Ignorant, at first, of the cause of such a concussion, the idea of an earthquake at length entered my mind; and this idea was confirmed by a second shock, and two others in immediate succession. These continued for the space of eight minutes. So complete and general had been the convulsion, that a tremulous motion was communicated to the leaves on the surface of the ground. A few yards from the spot where we lay, the body of a large tree was snapped in two, and the falling part precipitated to the margin of the river. The trees in the forest shook like rushes: the alarming clattering of their branches may pe compared to the effect of a severe wind passing through a canebrake.

"At the dawn of the day I went on shore to examine the effects of the shocks. The earth, about twenty feet from the water's edge, was deeply cracked; but no visible injury of moment had been yet sustained.—Fearing, however, to remain longer where we were, it was thought most advisable to leave our landing as expeditiously as possible: this was immediately done. At a few rods distance from the shore, we experienced a fifth shock more severe than either of the preceding. I had expected this from the lowering appearances of the weather. It was, indeed, most providential that we had started; for such was the strength of this last shock, that the bank, to which we were, but a few minutes since, attached, was rent and fell into the river; whilst the trees rushed from the forest, precipitating themselves into the water, with force sufficient to have dashed us to a thousand atoms.

"It was now light; and we had an opportunity of beholding, in full extent, all the horrors of our situation. During the first four shocks, tremendous and uninterrupted explosions, resembling artillery, were heard from the opposite shore. At that time I had imputed them to the falling of the river's banks. This fifth shock explained the real cause. Wherever the veins of the earthquake ran, there was a volcanic discharge of combustable matter to great heights, an incessant rumbling was heard below, and the bed of the river was excessively agitated, whilst the water assumed a turbid and boiling appearance. Near our boat, a spout of confined air, breaking its way through the waters, burst forth, and, with a loud report, discharged mud, and sticks, from the river's bed, at least thirty feet above its surface. These spoutings were frequent, and in many places, appeared to rise to the very heavens. Large trees, that had lain for ages at the bottom of the river, were shot up in thousands of instances, some with their roots uppermost and their tops planted; others were hurled into the air; many again were only loosened and floated upon the surface. Never was a scene more replete with terrific threatenings of death. Here, the earth, river, &c. torn with furious convulsions, opened in huge trenches, whose deep jaws were instantaneously closed; there, through a thousand vents, sulpherous steams gushed from its very bowels, leaving vast and almost unfathomable caverns. Every where nature itself seemed tottering on the very verge of dissolution.

"During the day there was, with very little intermission, a continued series of shocks, attended with innumerable explosions, like the rolling of thunder. The bed of the river was incessantly disturbed; and the water boiled severely in every part. Our ears were incessantly assailed with the crashing of timber: the banks were crushed down, and fell with all their growth into the water. It was no less astonishing than alarming to behold the oldest trees of the forest, whose firm roots had withstood a thousand storms, and weathered the sternest tempests, quivering and shaking with the violence of the shoks, whilst their heads were whipped together with a quick and rapid motion.

"Many small islands have been already annihilated, and from appearances many more must suffer the same fate. To one of these I ventured in a skiff: but it was impossible to examine it; for the ground sunk from my tread, and the least force applied to any part of it seemed to shake the whole.

"On Wednesday afternoon I visited an island which was extensive and partially covered with willows. The earthquake had rent the ground in large and numerous gaps; vast quantities of burnt wood, in every stage of alteration, from its primitive nature to stone coal, had been spread over the ground to very considerable distances; frightful and hideous caverns yawned on every side; and the earth's bowels appeared to have felt the tremendous force of the shocks which had thus riven its surface. I was gratified with seeing several places where those spouts, which had so much attracted our wonder and admiration, had arisen. They were generally on the beach, and have left large circular holes in the sand, formed much like a funnel."

After exhibiting a view equally picturesque and melancholy, of the dismal scenes of devastation which the shores of the river presented, Mr. Pierce gives a table or rather diary of the shocks, setting forth their number, and the order of time in which they occurred. From this it appears, that, in the space of three days, they amounted to no less than eighty nine, many of them marked with extreme violence.

Thus far we have proceeded on solid ground, with the light of observation and the truth of faithful history for our guide. We must now, however, descend into more precarious, dark and intricate ways, in search of the origin and cause of earthquakes. "*Hic labor, hoc opus est*," with this begins our labour and difficulty.

[*Concluded next week.*]

EXTRACT

FROM THE

JOURNAL OF JOB SCOTT.

I AM renewedly confirmed in a sentiment I have long been settled in; which is, that there never was, and never will be, but one true religion in the world; to wit, '*The work of the Spirit of God, in the souls of mankind*;' that some of all denominations have something of this True Religion, even though some of them, through the prejudice of education, may disallow it in profession: and that no man has any real religion but what he comes to the knowledge and experience of, through the influence of this Holy Spirit. This it is that begins and carries on the work; this it is that, by its own divine influence operating in the minds of mankind, reveals Christ in them, 'the hope of Glory;' or so operates from time to time, on reading the scriptures, or other good books, on hearing the gospel preached, on meditating on the works of creation and providence, on God's judgments in the earth, or his dealing with themselves, as individuals; or whatever other occasion, circumstance, or thing, is ever made a mean of conviction or conversion; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect; and without the inward operation thereof, all these other opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul. So that though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all; yet there is, and can be but one *true religion*; all true religion, is of one kind; all springs from one source. And, blessed and adored forever be the Lord, in order that all men may, if they will, be benefitted experimentally by this one true religion, 'the manifestation of the Spirit is given to every man to profit withall.' He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith, will witness the one true Christian baptism, will know and obey the one Living Lord. will, by the Holy Ghost, in word and deed, acknowledge and call him Lord, and so will be saved with an everlasting salvation. And on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing 'the Grace of God that bringeth salvation, hath appeared to all men,' seeing the light and life of the Holy Word which in the beginning was with God, and was God, hath enlightened 'every man that cometh into the world;' and seeing moreover, Christ Jesus has tasted 'death for every man, how shall we escape if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favoured, which yet stands out and rejects the strivings of the Spirit, the teachings of Grace, the shinings and convictions of this divine Light! Now this light, Grace, and Spirit of God, is all one, under different appellations. It is called Spirit, because it is quick, lively, and operative; and quickens the soul to a sensibility of its state and condition; it is called Grace, because it is the free, unmerited, gift of God; and it is called Light, because it makes manifest; as 'whatsoever doeth make manifest Is Light,' say the Scriptures. And as the Grace and Light is attended to, it will bring the soul into a state of Grace and favour, with God. Well, therefore, might the Apostle, with holy reverence, break forth in these expressions, 'Thanks be unto God for his unspeakable gift!' And all who obey the light will be brought out of darkness into His marvellous Light; for though the hearts of fallen men are grossly darkened, yet the Light shineth in their dark hearts; and though the darkness comprehendeth it not, if it is taken heed unto, it will shine more and more unto the perfect day; even until the whole body be full of light. But those who rebel against the Light, will grow darker and darker, until they know not the way thereof, nor understand the paths thereof; and become vain in their imaginations; and their foolish hearts will become darkened; having loved darkness rather than light, because their deeds were evil.

FROM THE PORT FOLIO.

Industry and perseverance in Religion Indispensable.

The scriptures represent to us but one way of attaining the favour of the Supreme Being, and that is by continual endeavours to do His will. Thus St. Paul enjoins us to abound in the work of the Lord, since God will apportion his favour to our labours. In order to do the will of God more effectually, we are required to study it, proving what is that good and acceptable and perfect will of God.

As we are disciples of Christ, it more especially behoves us to be zealous of good works, knowing that he who doth wrong shall receive for the wrong which he hath done. Our Saviour is placed before us as the patern of every virtue, which we are to labour to imitate; and, in imitation of his example, and in obedience to his injunctions, we are to practice the most fervent devotion to God and the most unfeigned charity towards men. Nor are we to be weary in well doing, for, in due season, we shall reap, if we faint not. Patience is another virtue recommended to us by our Saviour's life and doctrine; patience in submitting without fretfulness, to whatever God's will imposes on us in sickness or misfortune. What does the christian doctrine enjoin more than the most rigid self denial in all our appetites and passions? It requires us to keep the strictest watch over ourselves, not to let the inferior part of our nature, our animal appetites and lusts usurp the rule over us, but to keep them in subjection, and rather to part with any thing as dear as an eye, or a hand, rather than let it be to us an occasion of sinning. This is the work required of a faithful servant of Christ, and surely it is one of no easy execution, but in the execution of which we shall have need of the most patient, the most persevering industry. Hence the difficulties of the christian life are represented in scripture by terms which strongly indicate the necessity of the most strenuous endeavours on our part, if we wish to attain salvation. It is likened to a wrestling against flesh and blood; to running a race; to striving for the mastery in the ancient games; to the toils of warfare. St. Paul uses similar figures of speech to describe his own hard and vigorous labours in the christian ministry. I press towards the mark for the prize of the high calling of Christ Jesus. At the close of life, he exclaims: I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness.

Agreeably to this representation of the real difficulties attending the christian life, and obstructing our way in the practice of holiness, we are desired to enter in at the strait gate; to labour for that meat, which endureth; to give diligence, to make our calling and election sure; to gird up the loins of our mind; to be diligent, that we may be found in peace, without spot, and blameless. St. Paul, in particular, enjoins us, with all the energy of his eloquence, to stand, having our loins girt about with truth, and having on the breast plate of righteousness, and our feet shod with the preparation of the gospel. But if the difficulties of the christian life be great, and the practice of the christian virtues a painful labour, the reward is proportionate, fitted to stimulate our industry, and to make us despise the present in hope of the future. For God will reward us not only according to our works, but far beyond the measure of our deserts. Even in this life, if we be loosers in wealth, we shall be great gainers in happiness, by being good christians. For, is it not a truly pleasurable feeling to be conscious, as truly good men always are, and always must be, of possessing the favour of God, and of being special objects of his love and protection? Hence we shall enjoy that calm satisfaction of mind and heart, which passes all other delights. When this life is over, what comparison can there be in point of blessedness between him who has been diligent in observing God's will, and another who has been active only in violating it; when the one shall go away into punishment, and the other into life eternal.

CONGRESS.

HOUSE OF REPRESENTATIVES.

January 22, 1818.

INDIAN AFFAIRS.

The committee to whom was refered so much of the President's message as relates to Indian affairs, report: That the capital appropriated for prosecution of Indian trade was, in 1809, augmented from two to three hundred thousand dollars; which sum, by succeeding acts, has been continued down to this period; of the capital thus appropriated, 290,000 dollars have been drawn from the treasury, and actively employed under direction of the superendent of Indian supplies. Under the various laws enacted for the support and encouragement of Indian trade eight factories or trading posts have been established at the following points:

1. Fort Mitchell, Georgia.
2. Chickasaw bluffs, Mississippi Territory.
3. Fort Confederation, on the Tombigby river.
4. Fort Osage, on the Missouri river, near the mouth of the Osage.
5. Prairie du Chien, on the Mississippi, near the mouth of the Ous Consin river.
6. Ordered to Sulphur Fork, on Red River, formerly at Natchitoches.
7. Green Bay, on the Green Bay or Lake Michigan, Illinois Territory.
8. Chicago, Lake Michigan.

The committee deem it unnecessary to present a detailed view of the profits and loss of each particular agency; submit, in relation to the general establishment, that it has been a losing institution, owing, it is presumable, to adventitious circumstances originating in our late belligerent state, and not growing out of any defect in the organization or government of the trade. From the first operation of this traffic, up to December, 1809, it sustained a loss of 44,538 $; since that period the trade has been more successful, it having yielded a profit, on the capital actually vested in the merchandise, of about 15,000 dollars annually, after covering a loss of 13,369 dollars, which accrued in consequence of the capture of several trading posts by the enemy during the late war.

In this view of the subject, the committee have not embraced an item of 20,000, annually disbursed at the treasury for the superentendant and his clerks, the factories &c. and which, when applied to the concern, as necessarily it must be in making an estimate of profits and loss, will absorb the profits arising from the funds employed in trade, and furnish an annual charge against the establishment of 5,000 dollars: this annual loss, being sustained by the treasury, pursuant to appropriations for the pay of the superentendant and his assistants, is a loss to the government, but not to the concern, in the diminution of its capital, which, under all circumstances, remains stationary.

The act passed 29th of April, 1816, giving to the President the discretionary power of licensing foreigners to a participation in the Indian trade, is less exceptionable in theory than in practice: with all the guards of the act, and precautions of the executive, it has been found impracticable, under dispensing power, to avoid the admission of men of vicious habits, whose conduct tends to interrupt the peace and harmony of the United States and the Indian tribes; nor can such be excluded while the door is left open to foreign traders: either admit or exclude all. A system partial in its character, will, by inhibiting a worthly applicant, do him injustice; and, by permitting the fraudulent speculator, the savage for whom the provision is made and the country is wronged. The executive must rely on recommendation in the exercise of the power is deposited with him, and, *no doubt*, often deceived in the char*acter* of persons recommended to presidential patronage.

The committee are apprised, that the exclusion of foreigners will be attended with a momentary irritation, and a temporary expence to the nation, as the inhibition will devolve on the government an obligation to increase its trading posts and augment its Indian capital, so as to supply the wants of such tribes as are now dependent on foreign trade. The prosecution of this policy will be strongly aided by the additional vigor with which the system will inspire the commercial enterprize of the American citizen. The committee has been unable to ascertain with any degree of accuracy the amount of capital employed by foreigners in this trade; consequently it is somewhat at a loss to suggest the amount necessary to fill the vacuum that may be occasioned by the withdrawing of foreign capital; but from the best lights which have been offered the committee are induced to believe that   dollars in addition to the present appropriations, having the auxiliary exertions of individual enterprize, and aided by a superintendance at St. Louis, or some other suitable place, would be amply sufficient to accomplish what must be desirable to the government—the supply of those dependent upon its humanity, upon terms advantageous to both.

Your committee further report, that they consider supplying the Indian tribes with such articles of merchandise as are necessary to meet their pressing wants, is not only an act of humanity, but sound national policy, and that every measure that would tend to civilize those savage tribes ought to be pursued by the United States.

Your committee are induced to believe that nothing in the power of government to do would have a more direct tendency to produce this desirable object, than the establishment of schools at convenient and safe places, amongst those tribes friendly to us. Your committee are aware that many plausible objections may be raised against the proposed measure; but we believe that all difficulties on this subject may be surmounted; and that the great object may be carried into practical effect. In the present state of our country, one of two things seems to be necessary, either that those sons of the forest should be moralized or exterminated; humanity would rejoice at the former, but shrink with horror from the latter. Put into the hands of their children the primer and the hoe, and they will naturally in time take hold of the plough. and as their minds become enlightened and expand, the bible will become their book, and they will grow up in babits of morality, and industry, leave the chace to those whose minds are less cultivated, and become useful members of society.

Great exertions have of late years been made by individuals and missionary societies in Europe and America: schools have been established by those humane and benevolent societies in the Indies, amongst the Hindoos and Hottentots, and notwithstanding that superstition, bigotry, and ignorance have shrouded those people in darkness for ages, thousands of them have already yielded to instruction. The government has no such difficulties, to encounter: no bibles or books to translate into foreign or other languages: only establish some English schools: the experiment may be tried at a very small expense. The committee believe that increasing the number of trading posts, and establishing schools on or near our frontiers for the education of Indian children would be attended with beneficial effects, both to the United States and the Indian tribes, and the best possible means of securing the friendship of those nations in amity with us, and in time to bring the hostile tribes to see that their true interest lies in peace and not in war. And therefore the committee report a bill.

The Town of St. Louis,

Situated on the west bank of the Mississippi river, in latitude 38 degrees north, is rapidly improving. It combines within itself all the commercial interests of the Missouri, Mississippi, and Illinois rivers. The immense tracts of fertile soil on those rivers and their tributary streams, will unquestionably render St. Louis a place of great importance, it being the only eligible scite near the junction of those rivers. Its present population is about four thousand or upwards.

The Philanthropist.
Published Weekly
By Charles Osborn.
MOUNT PLEASANT,—OHIO.
SEVENTH-DAY, SECOND MONTH 28th.

ERRATA.

In the introductory article preceding observations on Earthquakes, in the last number of the Philanthropist, omit the word *not* and it will read correct—also in the piece signed Philo. Justitia, ninth line for *though*, read through, and in the 11th line of the second paragraph, for *man*, read name.

TO CORRESPONDENTS.

A *Communication* is received on the subject of vicious and immoral practices addressed to the citizens of Mount Pleasant, and while the Editor is fully sensible that the remarks of the writer are many of them just, he believes that this does not contain a greater number of vicious characters than most of the neighbouring towns of its size; and he conceives, that notwithstanding it might be very proper to be read here, yet to send it abroad would not be advantageous.

It is. to be sure, a melancholly fact, that in many of our towns and villages, vice and immorality have of late increased to an alarming degree; the peace and happiness of society suffers greatly from the prevalence of dissipation. Much of this, may, doubtless, be traced to the neglect of parents and teachers, and to the administration of the laws, &c.

PHILANTHROPOS, second number, came too late for insertion this week, it may be expected in the next.

In an article headed "*Moscow*," in the summary of news in this days paper, we have a melancholly picture of *war* as exhibited in the destruction of that once famous city, which was formerly the metropolis of the Russian empire. From the statement laid before the Emperor, it appears that at the time it was taken and sacked by the French, the number of dwelling houses and shops, amounted to 17,697, and when they left it, only 3,994 remained undamaged! Thirteen thousand six hundred and eighty-five houses, &c. were destroyed in one city, in a single campaign! And to this, if we add the vast amount of other property lost at the same time, together with the thousands of human beings immolated on the altar of ambition, what a horrible scene is presented to our view!!

"These are thy trophie's fell ambition!
These the laurels that adorn thy brow."

Awful lesson to Kidnappers and dealers in Men!

A late eastern paper contains an account of the massacre of two famous traders in flesh and blood, by the names of Bradley and Nalën, who were descending the Mississippi river with a number o f Blacks (several of whom were supposed to be freemen) in quest of a market for them. No mention is made of their being taken into custody after the perpetration of the deed.

When we consider the extent to which this inhuman traffic is carried, it appears strange that cases of this kind do not more frequently occur. May it be a warning to such adventurers in future.

SUMMARY OF NEWS.

FOREIGN.

It is said, that Spain will not dispose of the Florida's to the United States except on receiving six millions of dollars for them, and making the Mississippi the boundary of her Mexican dominoins.

A letter received at Philadelphia from a person said to be of the highest respectability in London, says--The British government has at length agreed at the request of the allied powers of Europe to become the mediator between Spain and her colonies.

ITALY.

In the ruins of Herculaneum, says a late London paper, there have been found loaves of bread baked in the reign of Titus, and which still bear the bakers mark, indicating the quality of the flour, which was probably prescribed by regulations of the police.

There have also been found utensils of bronse, which instead of being tined like ours, are well silvered. The antients, doubtless, prefered this method as more wholesome and more durable.

MOSCOW,

Oct. 25. The following statement has been laid before the Emperor, respecting the destruction of public and private buildings during the French invasion.

Of public buildings destined for Divine worship, there were 358, of which 348 are now restored so as to be fit for use.

Of dwelling houses, there were at that time 2,567 of stone, 6,591 of wood—in all 9,158. On the retreat of the French, there remained undamaged of stone 526, of wood 2,100—in all 2,626.

Since that time there have been built or repaired 3,127 of stone, and 5,561 of wood—in all 8,688.

Of booths and shops there were 6,324 of stone, and 2,197 of wood—in all 8,521. Of these there remained undamaged 989 of stone, and 379 of wood—in all 1,398.

There have been rebuilt or repaired 5,102 of stone, antl 447 of wood—in all 5,549.

The population of Moscow consists of 197,482 male inhabitants and 114,518 females—in all 312,000 souls.

DOMESTIC.

Certain spirited citizens of Putnam county Georgia, have given public notice, that they will prosecute all violations of the law, to prevent the introduction of Slaves into that State. *Niles' Weekly Register.*

Successfull and novel speculation.

We have it from good authority that a man in New York shipped 15,000 barrells of apples to Europe last fall; and they sold at Liverpool at an avarage price of 3 guineas per barrell.

Albany Argus.

Slavery and Religion not Compatible.

"A thousand times have they tortured the sacrad writings, to find an apology for slavery, although the scriptures declare, that all are children of the same heavenly Father: all mortals are sprung from the same family; religion admits of no distinction. In the church, the poor man raises his humiliated form, and the rich regard him with respect; there the auditors are reminded of their primitive equality, before a God *who is no respecter of persons;* and there the heavenly oracle proclaims, that we ought to *do to others that which we wish to be done to us.* The christian religion alone places the weak under the protection of the strong; and consoles the unhappy, whatever be their country, their colour or religion. *The* parable of the Samaratan imprints upon the slave-holders the seal of reprobation; and is an anathema against every person who excludes from the circle of his charity a single individual of the human race. History attests, that the friends of despotism and impiety are always the defenders of slavery and irreligion.'

TO BE RENTED OR SOLD,

A POTTERY,

IN the Town of Barnesville, Belmont County, Ohio—For terms apply to the Subscriber, living near said town.

CAMM THOMAS.
2d- mo. 28th, 1818. 24-3t.

A LIST OF

Chartered Banks,

For Sale at this Office.

BLANKS,

For Sale at this Office.

FOR SALE.

THE Subscriber offers for Sale the **HOUSE & LOT** whereon he now lives, in the town of Mount Pleasant. The House is thirty-six feet front, by thirty-two feet deep and divided into four rooms below stairs and four above, being two stories high, substantially built of Brick. The Carpenters work is done in the best stile of workmanship, with a good celler under the whole—as it is presumed, any person wishing to purchase will view the premises, a further description is deemed unnecessary. He also wishes to sell a BACK LOT immediately behind the Lot above described; both are well enclosed, and the building entirely new.—*ALSO,*

A House and Lot

IN the town of Warren.—The terms of Sale will be reasonable, which may be known by application to the Subscriber

JAMES PATTERSON.
February 25, 1818.—25-4w.

N. B. ALL persons having accounts with the subscriber, for medicine, attendance, &c. are requested to call and liquidate the same, between the present and the first day of April next, as a longer indulgence will not be given JAMES PATTERSON.

TAVERN KEEPERS ATTEND.

NOTICE is hereby given that the Subscriber wishes to sell that elegant

Tavern Stand,

In Mount-Pleasant, now in the occupancy of JAMES JOHNSON—it is equal if not superior to any stand in the place in point of convenience, having a large and convenient Stable 46 by 26 feet, completely stalled—The terms will be made reasonable by receiving a small sum, CASH in hand, and the balance in yearly payments. Any person wishing to purchase, may know the terms of Sale, by applying to James Johnson, living on the premises.

THOS. JOHNSON.

FARMERS ATTEND,

I wish also to sell

An Elegant Farm

on Short Creek, four and a half miles from the aforesaid Town, containing One Hundred Acres of the first rate land in this part of the country. There is on said Farm sixty acres Cleared Land, of which twelve are Meadow, 80 bearing Apple trees, and a number of Peach trees. There is also on said Place, a two story Log House, shingled rooff, a Log Barn, &c. with other convenient out buildings. The terms will be made easy by receiving a little Cash in hand, and the balance in yearly payments. Terms of Sale made known as above, or by the Subscriber.

THOMAS JOHNSON.
2nd mo. 14, 1818. 24-3t.

SELECTED POETRY.

THE STAR OF DAY.

There is a star which brightly shines,
All nature's fairest work adorning;
Its rays surpass Golconda's mines,
Its beams are those that deck the Morning;
With joy I bade dull night away,
And gladly hail'd the Star of Day.

When sickness dims the sparkling eye,
And wintry nights are long and dreary,
The patient heaves the mournful sigh,
And restless rolls his frame so weary,
Until the twilight's bright'ning grey,
Proclaims the glorious Star of Day.

When conscience thrills the aching breast,
And tears of guilt bedew the pillow,
The evening star can give no zest
To heart, that like the ocean's billow
Can find no resting place, or stay,
And joy not in the Star of Day.

But when the good man sinks to rest,
No mundane cares his mind oppressing,
With mild religion's comforts blest,
His thankful heart and tongue confessing;
In slumbers pass his nights away,
While heavenly beams divinely play
With meek devotion's genuine ray;
And raise his heart with greatful lay
To that great hand with potent sway,
The *Author of the Star of Day.*

EXTRACT FROM COWPER.

The groans of nature in this nether world,
Which Heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp:
The time of rest, the promis'd sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disasterous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, that rocks itself to rest:
For He, whose ear the winds are, and the clouds,
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit man in mercy; shall descend
Propituous in his chariot pav'd with love;
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair.

CHARITY.

'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things. hopeth all things, endureth all things.'

"Here we have an accurate delineation of this bright constellation of all virtues, which consists not, as many imagine, in the building of monasteries, endowment of hospitals, or the destribution of alms; but in such an amiable disposition of mind, as exercises itself every hour in acts of kindness, patience, complasency, and benevolence to all around us; and which alone is able to promote happiness in the present life, or render us capable of receiving it in another.—And yet this is totally new, and so it is declared to be by the author of it; 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another; by this shall all men know that ye are my disciples, if ye have love one to another.' This benevolent disposition is made the great characterestic of a Christian, the test of his obedience, and the mark by which he is to be distinguished.

"This love for each other is that charity just now described, and contains all those qualities which are there attributed to it; humility, patience, meekness, and beneficence: without which we must live in perpetual discord, and consequently cannot pay obedience to this commandment of loving one another. This commandment is so sublime, so rational, and so beneficial; so wisely calculated to correct the depravity, diminish the wickedness, and abate the miseries of human nature, that did we universally comply with it, we should soon be relieved from all the inquietudes arising from our own unruly passions, anger, envy, revenge, malice, and ambition; as well as from all those injuries, to which we are perpetually exposed, from the indulgence of the same passions in others. It would also preserve our minds in such a state of tranquility, and so prepare them for the kingdom of heaven, that we should slide out of a life of peace, love, and benevolence, into that celestial society, 'by an almost imperceptible transition.'"

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy.
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—Abel Cambell.
Green County—Jonathan Johnson.

MARYLAND.

Baltimore—Isaac Atkinson.

NORTH-CAROLINA.

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.
Newmarket—Richard Roberts.

TERMS OF THE PHILANTHROPIST

The Philanthropist is published every Sixth-day morning, at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

WRITING PAPER.
For sale at this Office.

The PHILANTHROPIST.

I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among those who have given ardour to virtue, and confidence to truth.—DR. JOHNSON.

VOL. I. THIRD MONTH 7th 1818. NO. 26.

FROM THE PORT FOLIO.

Observations on Earthquakes.

[Concluded.]

At a very early period in the history of science, philosophers began to speculate and frame conjectures as to the cause of earthquakes. The subject being such as to afford great scope for the exercise of the imagination, hypothesis after hypothesis sprang up in relation to it with unbounded luxuirence. A hasty view of a few of these may contribute to the momentary amusement of our readers.

By Anaxagoras and his followers, the body of the earth was supposed to be filled with vast caverns, similar in their form to what we denominate, in common language, the "vault of heaven" and not much less extensive in their dimensions. Within these subterranean cavities he believed that clouds were formed analogous to those that glide through the atmosphere. The bursting of the lightning from these clouds beneath our feet, he regarded as the immediate cause of earthquakes.

Another sect of philosophers contended, that the caverns, in question, contained vast bodies of subterranean fire. These fires, by their constant action, weakened the walls of the caverns enclosing them, which ultimately fell in, and thus produced the concussions of an earthquake.

Epicurus and other philosophers of the peripathetic school attributed earthquakes to explosions produced by the ignition of certain inflammable gases, imprisoned or engendered in the bowels of the earth.

The sudden conversion of water into steam by the violent action of subterranean fires, has been long regarded as the cause of earthquakes. This hypothesis has numbered among its advocates some of the most distinguished characters of modern times. Gassendus, Kircher, Schottus, Varenius, Des Cartes, Du Hamel, and Honorius gave it all the support of their talents and authority. Fabri, Dr. Woodward, and the late Dr. Darwin were zealous in defence of different modifications of the same hypothesis.

The stupendous machinery by which these philosophers contrived to bring large bodies of fire and water together in the bowels of the earth—bodies large enough to propagate concussions throughout a great portion of the globe, the limits of this article will not suffer us to describe. The whole apparatus appears to be nothing but a mere creature of the imagination. As far as we now recollect, subterranean geography furnishes not a single fact in favour of its existence. On the other hand, the whole amount of our knowledge in that science, is unfavourable to the notion of deep-seated caverns and central fires. Artificial excavations have been carried nearly two thousand feet into the bowels of the earth—a distance, perhaps, as deep as the seat of earthquakes—yet none of these subterranean caverns have been found. Nor have any discoveries been made which do not tend to a refutation rather than a confirmtion of our belief in the existence of internal fires. After descending to the distance of a few hundred feet beneath the surface of the earth, the temperature begins gradually to decline as you advance towards the centre. It is scarcely necessary to add, that the reverse of this would be true, were you still approaching nearer to vast masses of ignited materials. It is moreover, a well known fact, that the water at the bottom of the ocean, where the depth extends to several hundred fathoms, is much colder than it is either at the surface, or at any intermediate depth between the two extremes. This circumstance tends also, we think, to prove, that there is no general source of heat situated deep in the bowels of the earth. The existence of subterranean fires in volcanic regions has no bearing whatever on the main question. If, in other portions of the globe internal fires do occasionally exist, we are inclined to believe that they are only of temporary duration, and are kindled up at the time by the action of electricity on combustible materials. We regret that without tresspassing greatly on the limits assigned us, we cannot discuss this subject at large. Were the case otherwise, it would, we think, be no difficult task to assign reasons altogether unanswerable against that hypothesis which deduces earthquakes from the action of subterranean fire and water. Were these phenomena produced by the mere impetus of imprisoned steam, that agent would, on the opening of the earth, rush out in such immense quantities and so visible a form, as to establish the fact to the entire satisfaction of every beholder.

The last hypothesis to which we shall invite the attention of our readers, is that which attributes earthquakes to the influence of electricity. Nor shall we attempt to conceal the fact, that this is the opion to which we are ourselves most strongly inclined.

Our inability to point out the precise mode of operation by which the electric fluid gives rise to earthquakes, constitutes no argament whatever against the validity of the doctrine. We are equally ignorant of the mode of opinion f teis fluid in the production of water-spouts, harricanes, and thunderstorms; yet all observation convinces us, and all men of science, we believe, concur in the opinion, that these phenomena are marked by its presence and arrise from its agency. Mock-suns, fire-balls, and the aurora-borealis, are also, by universal consent, ascribed to electricity; but where is the philosopher, either antient or modern, who can explain to us the mode of its action in producing them?

We shall proceed to state, in a manner as succinct as may be consistent with perspicuity, a few of the considerations which induce us to attribute earthquakes to an electric origin.

These phenomena are most prevalent in warm climates, where electricity most abounds. They occur more frequently in the torrid than in the temperate, and more frequently in the temperate than in the frigid zones. To the universality of this truth, Iceland, Kamschatka, the country around Behring's Straits, and perhaps a few other volcanic regions in high latitudes, constitute exceptions. At the moment of the eruption of an earthquake, as well as for some time previously to the event, all nature is clothed in electrical appearances—such appearances precisely, except that they are much more strongly marked, as precede or accompany the tropical hurricanes. The waters of the ocean are unusually calm and transparent, or singularly agitated without the intervention of any preceptible cause. The sound sent forth by the surf is sometimes peculiarly loud and solemn. A portentous stillness prevails in the atmosphere, which is sometime clear, and at other times so loaded with vapour and defective in transparency, as to give the sun a dusky or blood-like appearance, and to obscure the othor celestial bodies. The clouds, by the peculiarity of their figure and movement, manifest a very highly electric condition. In many instances clouds of this discription have been seen to settle and hang with a most threatening aspect, directly over cities and other places, during the time of their convulsions from an earthquake. The heavens sparkle with fire-balls and other luminous meteors, or are extensively marked by the auroro-borealis. Geese, wild fowls, and other inferior animals that are known to be peculiarly sensible to a superabundance or deficiency of the electric fluid, exhibit, previously to an earthquake, the same dismay in their looks and restlessness in their movements, which they are in the practice of manifesting, and send forth the same cries of terror which they so frequently utter, on the approach of thunderstorms and other electrical phenomena. The shock, experienced by vessels navigating the ocean or lying in rivers, is precisely such as may be produced by passing powerful sparks of electricity thro' a body of water. The extreme velocity, with which the shock of an earthquake prevades extensive tracts of country, constitutes a powerful argument in favour of a belief in its electrical character. During the prevalence of these convulsions, streams of fire oftentimes issue from the ground, analogous in their appearance and action to flashes of electricity. They are accompanied, moreover, with the same sulphureous smell, which is so uniform an attendant on severe discharges of lightning from the clouds. Nor is this all. Under these circumstances, metalic conductors driven into the earth, and projecting a sufficient distance into the atmosphere, have sent forth from their summits, repeated and powerful electric coruscations. This interesting experiment was performed by several persons, and with complete success, during the destructive earthquakes of Calabria. It appears to establish the identity of electricity with the cause of these phenomena, almost as definitely as the famous experiment of Dr. Franklin did the identity of that fluid with the lightning of the skies.

Electricity possess the power of igniting certain inflamable substances, and also of converting water into steam. Hence the facility with which, on the principles of our hypothesis, we can account for the volumes of vapour, smoke, and actual flame, which so frequently issue from the ground during the prevalence of an earthquake. Coming into contact, in certain subterranean situations, with bodies of water and large quantities of combustible materials, the electric fluid suddenly converts the former into vapour and the latter into flame; both of which, bursting forcibly through the superincumbent strata of earth, increase the general amount of concussion, and add to the collective horrors of the scene. On the same principle, as well as from various other considerations, which our province does not, at present; permit us to enumerate, we think it highly probable, that electricity is the brand which lights up new, and rekindles, after ages, extinguished volcanoes.

In the northern hemisphere, the general course of earthquakes is from south to north; and in the southern, from north to south. In either case the concussions travel from the line towards the pole. This, too, is analogous to the general course of the electric fluid, which, received in vast quantities under the torrid zone, moves constantly through the body of the earth, to the polur regions; from whence, in the form of aurora borealis, it is again distributed into the atmosphere.

For diminishing the force of earthquakes, or preventing them altogether, different philosophers have proposed different experiments, corresponding to the views they have entertained of their cause. Those, who attribute these phenomena to the action of steam imprisoned, in the bowels of the earth, advise us to provide for our safety by the sinking of numerous deep pits, which, by serving as so many vent-holes to this destructive agent, may thus prevent the impending mischief. Those, on the other hand, who consider subterraneous electricity as the cause of earthquakes, deem it perfectly feasible to discharge this fluid gradually into the atmosphere, and thus entirely avert its rage by driving to a sufficient depth into the earth a great number of metallic conducters.

We profess ourselves wholly disinclined to place much reliance on either of these expedients. However highly we think of the light of science, and of the power of the philosopher, when armed with all the means it furnishes, we cannot prevail on ourselves to believe, that it belongs as yet, to the province of feeble man, either to disarm the heavens entirely of the thunderbolt, or to draw from its subterraneous recesses the principle of earthquakes. C

From the Westchester Record.

THE MONITOR No. 4.

On looking over a late paper I observed a report of 'The committee on education,' appointed by our (Pennsylvania) legislature ;—And as several pertinent remarks are continued therein, we propose making some comments upon them.—It is asserted that 'a general diffusion of knowledge is essential to a proper and permanent exercise' of our present political institutions. This position as it relates to a republican government is undoubtedly just. And here we may remark that under this consideration the importance of education appears in its true light.—What? A proper disemination of knowledge necessary to our political existence! How necessary then is it that public and private patronage should lend their aid in promoting learning—are not the blessings of free government worth possessing in their purity and perpetuating to our posterity? Virtue is the main support of a republican government. But, virtue without intelligence is a mere passive, negative, quality. In fact it can hardly be said to exist. For virtue is not REST but ACTION. But without a proper "cultivation of mind, man would be 'active to no end.' Large and exalted views for promoting the publick weal, must characterize a considerable portion of a Republican community. At least those who are interested with the affairs of government. But are wise representatives to be found among an unenlightened people? And those to be chosen by the people? No, verily, let the political name of the dominant party be what it will. when, knowledge is properly disseminated among all classes of the community, we may be assured that the surest foundation is laid for political happiness, and the power of the state falls into the hands of its rightful sovereigns,—the people.

But there is another consideratire attending the dissemination of k will ing which it behoves all man sue ; (but particularly the philan m are of the present day) fully to appreciate. "Those moral principles," says the report "which dictate the reciprocal duties of individuals grow in strength, in the same ratio with the progress of learning and civilization."

The present age is distinguished from all the preceding by humane exertions in improving the condition of man—These have had much influence on minds that have been irradiated by the ways of knowledge—and I trust the name of Reynolds, and of many others who have been active in disseminating publick and private charity will be long remembered with gratitude by those who have felt their benign influence. *The bible societies, the glory of the age have done wonders—but notwithstanding the splendid reports of their 'executive committees,' the principle source of their influence has not yet been opened—minds debased by ignorance and superstition are incapable of being enamoured of moral beauty. There may indeed be a temporary conviction of the efficacy of gospel truths in enlarging the mind and purifying the heart. But the contemplation of these requires moral exertion ; and this to a mind habituated to slothful inactivity, will be of short duration. It soon falls back again to ignorance and rest. 'Can the Ethiopian change his skin, or the leopard his spots?'—But I have here supposed what can rarely happen. Conviction may sometimes be effected by those who can read and understand. Alas! how many thousands are there in this enlightened state who, through the inadequacy of our system of education, do not enj think no one privilege!—But in quainted with the cases stated, is ther coloniel establish- become a recipi shall treat more parti- ling truths? this point in a future num- want so seed is my next, I shall resume the holdin question, and treat upon it in whe order proposed.

PHILANTHROPOS.

FOR THE PHILANTHROPIST

Hints on Education—Addressed to Parents.

Being constrained through the great love I have toward children, and a wish that generations to come may be better and more improved in their morals than the present, I am

the spreading of the gospel. I know that much good has been effected under the blessing of a gracious Providence. But it will be in the power of Philanthropists to do much more, when ignorance and superstition are dispersed, and give place to a general diffusion of knowledge.

X.

*"Long at their names, by pious worth endeared,
Shall memory's eye with warm emotion swell."

From the Connecticut Courant.

THE BRIEF REMARKER.

In the excellent little tract of Dr. Cotton Mather, entitled, "Essays to do Good." The venerable author lays down for himself the following rule in regard to his treatment of children: "*I never will use corporeal punishment except it be for an atrocious crime or for a smaller fault obstinately persisted in.*" A maxim, which deserves to be written in golden characters, and far better, to be engraven upon the hearts of parents, and instructors of schools. Nor is it at all inconsistent with the maxim in Holy Writ, "*He that spareth the rod hateth his son.*', For, by no interpretation can this last be made to mean, that the discipline of the rod' is necessary in any cases other than the aforementioned.

Obedience is the first lesson to be inculcated upon childhood, Ere it can discern between good and evil, the child should be tought to obey. Then it is that the task is easy, and may be effected by a small measure of prudent enforcement. No restraint, however, should be hem, particularly when they are fretful ; the impatient nurse or mother endeavours to divert their attention, by giving them new play-things, as books, glasses, &c. Hence, self will is strengthened, and a habit of crying for things that are improper, is induced. This they soon find effectual to obtain their wants ; and thus, indulgence in improper things, reckoned trivial at first, opens a door for much trouble and difficulty afterwards. As their age advances, the season is more critical, as they increase in the number of their little notions, and the power of the will "grows with their growth and strengthens with their strength." Prudence on the part of parents and nurses is now increasingly needful, so as to make a right discrimination wherein to indulge or encourage the opening powers of the the infant mind expressed in its innocent amusements, and wherein to restrain its unto-

Children should be carefully guarded against every species of useless vexation.

"Provoke not your children to anger lest they be discouraged." Lay upon them none but necessary and wholesome restrictions. Never cross them for the mere sake of shewing your authority. Reclaim with a lenient hand their involuntary errors. Mark not against them with a severe eye, their trivial abberrations. Be no less ready to commend their well-doing, than to blame them for doing ill. Otherwise, the obedience paid you will be uncheerful, constrained, and slavish. If you are of a fault-finding temper, you will occasion the very faults you seek after Your children, out of despair of pleasing you, will become regardless both of your pleasure and displeasure, except in so far as they are influenced by servile fear.

As to stubbornness, or obstinate disobedience, "this *kind* goeth not out," but by severe discipline. It must be mastered by blows if nothing else will do, and the earlier the better. But for the rest, mild and persuasive methods are far preferable.

Over young minds, the law of love might be made to have a much more powerful influence than penal law. Much more easily are they drawn and guided by their affections than driven by their fears; the tenor of the former being spontaneous, steady, and uniform; while the latter operate only by occasional excitement.

You have the fastest hold of the child that you hold by "the cords of love." By those cords you can draw
A porten Delighting to please
atmosphere, which is sometime clear, and at other times so loaded with vapour and defective in transparency, as to give the sun a dusky or blood-like appearance, and to obscure the other celestial bodies. The clouds, by the peculiarity of their figure and movement, manifest a very highly electric condition. In many instances clouds of this discription have been seen to settle and hang with a most threatening aspect, directly over cities and other places, during the time of their convulsions from an earthquake. The heavens sparkle with fire-balls and other luminous meteors, or are extensively marked

a pernicious, than a salutary effect upon the minds of full grown persons. Few culprits, if any, were ever made better by means of the whipping-post and the stocks, or by cropping their ears, or in fixing a brand of infamy upon the forhead or hand. Instead of being led to amendment by these, means, they generally are made the more desperate and abandoned, by reason that they view their characters as irretrievably lost. So that, after having gone through one of these ordeals of shame, they ever after are utterly shameless.

Now it should be remembered, that children are as men and women in miniature; possessed of the like feelings of honor and disgrace. Moreover, in children the most promising, these feelings are the most acute. They have a keen sensibilite to shame, where of a good use may by made by prudent management; but if this sensibility be put to hard proof and that frequently, it becomes blunted, and their minds grow callous. And a child that is lost to shame, and to all self-respect, is in peculiar danger of being a lost child.

And besides, "none are more unpitiful and cruel than those who had been bred up under the cruellest discipiine, which seldom fails to blunt their feelings, and produce hardness of heart and ferociousness of temper." The cruellest of slave-drivers, are those that had been bred slaves, and had daily felt the smart of the lash. And, by parity of reason, children that are bred up under parents or governors who carry punishment beyond the bounds of kind correction in-
almost as vengeanse, and who de-
experiment of such punishment as at-
identity of that fluid needs possess
ning of the skies. measure of na-
Electricity possess the end they
igniting certain inflamabl humane,
ces, and also of converting w
steam. Hence the facility
which, on the principles of our of
pothesis, we can account for the vol
umes of vapour, smoke, and actual
flame, which so frequently issue from
the ground during the prevalence of
an earthquake. Coming into contact, in certain subterranean situations, with bodies of water and large quantities of combustible materials, the

UKASE,

Addressed to the Legislative Synod, at Moscow, by Alexander, Emperor of Russia.

Dated from Moscow, Oct. 27, 1817.

"During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hands of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Dioceason Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, Thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his Grace upon all of us, comforting themselves in this matter to the words of Sacred Writ, which require us to render to the King Eternal, Immortal, Invisible, the only wise God honour and glory for ever and ever.

"ALEXANDER."

TO BE RENTED OR SOLD,

A POTTERY,

IN the Town of Barnesville, Belmont County, Ohio—For terms apply to the Subscriber, living near said town.

CAMM THOMAS.

2d- mo. 28th, 1818. 24-3t.

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on
long
man,

A LIST OF

hartered Banks,

For Sale at this Office.

The Philanthropist.
Published Weekly
By Charles Osborn.

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, THIRD MONTH 7th.

EXTREME COLD.

Accounts received at this office state, that in Washington, Penn. the mercury in the Thermometer was 18 degrees below 0 on the 10th of last month; in Chillicothe, the same day, it was 12—and in this town it was observed to be at 10.

Scraps, from various papers.

The Buffalo Gazette advises persons wishing to send letters by mail from the United States to any place in Canada, to pay the postage to the frontiers, which will insure them to be regularly forwarded; otherwise they will be detained and sent to the general post-office Washington.

A bill has passed both branches of the Legislature of Kentucky, establishing FORTY independent Banks in that commonwealth.

A proposition is before the legislature of Massachusetts to change the names of the days of the week, by fixing their *legal* names as at present used by the society of Friends. Why not alter the names of the months also?

"There is a county in Georgia, called *Liberty*, in which the whole number of inhabitants is 6000, 4000 of whom are SLAVES.

It is stated that Dr. Fa cher, of Connecticut, has vaccinated 40,000 persons, not one of whom died.

FOR THE PHILANTHROPIST.

To the people of the United States.

No. 2.

The abolition of slavery is, now considered as the only remedy for the evils, which have been intailed upon our country by the adoption of that cruel and iniquitous system; and the present period appears to be auspicious to the success of the undertaking. The hoarse tumultuous din of war no longer resounds throughout the land; the spirit of contention and the bickerings of party have in a measure subsided; a gentle calm has succeeded the storm of passion, and the voice of reason commands the attention of the people. But it seems that the advocates of emancipation are somewhat at a loss, to know what will be the most proper course to pursue; the difficulties opposed to them are so great & so complex in their nature, that it will require a degree of skill and foresight, as well as patient perseverance that is seldom called for upon ordinary occasions, to surmount them. The question is eagerly asked—"What plan shall we adopt, to carry into effect this great and interesting work?" This appears at present to be a grand desideratum, and is worthy the attention of every American.

Without pretending to a thorough knowledge of the means best calculated for the attainment of this important object, I will submit to the public a few observations thereon, trusting they will be viewed with candour, and judged with impartiality.

For the sake of perspicuity I shall divide the subject into three parts, and treat upon it under the following heads, viz—Colonization, Education and Emancipation. Previous, however, to entering into a detailed view of it, I beg leave to make a few preliminary remarks:—The system of colonization has been considered by some as "a visionary scheme," by others it has been termed an "utopian project;" but I shall endeavour to show that it is intimately connected with that of emancipation, or rather, that it will be actually necessary to pave the way to the completion of that grand and benevolent work. As to the place most suitable for the purpose, I should give a decided preference to some part of this continent, if a sufficient territory could be procured; but it is doubtful whether this can be effected; and if it cannot, I believe that sound policy requires that it should be done in some other place. That it is practicable, I think no one will doubt, who is acquainted with the histories of former coloniel establishments. But I shall treat more particularly on this point in a future number.

In my next, I shall resume the main question, and treat upon it in the order proposed.

PHILANTHROPOS.

FOR THE PHILANTHROPIST

Hints on Education—Addressed to Parents.

Being constrained through the great love I have toward children, and a wish that generations to come may be better and more improved in their morals than the present, I am induced to offer the following remarks for the consideration of parents, and those engaged in the education of youth.

It is often observed, that first impressions are most lasting, and that which is early impressed on the mind of a child he often carries with him through life. How important then to endeavour to teach him the path of virtue, that will lead him to happiness. Jesus saith, "suffer little children to come unto me and forbid them not." Now what can be a plainer inference from this, than that we should endeavour, as much as in us lies, to direct the tender minds of children to an acquaintance with their great Creator, who willeth that all may come unto him and be saved. Natural affection prompts us to desire the happiness of our children, and when they are removed from us by death, how great the consolation to believe they are happy with God. What a satisfaction to reflect that we have fully discharged our duty toward them. But, on the other hand, if our duty has been neglected, and they have grown up in habits of vice, and in that state have been summoned to the grave, what keen distress must pierce the parents breast—nay, do we not feel distress when we hear of any persons dying who are thought to be wicked? How much more then if it should be one of our near relatives! Oh, that parents would look to the Lord for instruction, faithfully to discharge the important trust committed to their care.

In the tuition of children, the parents should be united; not one build up and the other pull down, for this makes hard work: but even where that may unhappily be the case, let not the concerned parent be discouraged, but prudently endeavour to do the best, and patiently labour for the good of the children, and hold out to the end; remembering, that those who persevere to the end, shall not loose their reward.

Many disadvantages occur for want of early attention; self-will and anger soon make their appearance. Begin then the important work of education, as soon as their untoward dispositions appear. Endeavour by soothing means to soften their tempers. Beware of unnecessarily exciting their angry passions: as soon as infants begin to notice objects about them, they discover a will to have such things as are shown them, particularly when they are fretful; the impatient nurse or mother endeavours to divert their attention, by giving them new play-things, as books, glasses, &c. Hence, self will is strengthened, and a habit of crying for things that are improper, is induced. This they soon find effectual to obtain their wants; and thus, indulgence in improper things, reckoned trivial at first, opens a door for much trouble and difficulty afterwards. As their age advances, the season is more critical, as they increase in the number of their little notions, and the power of the will "grows with their growth and strengthens with their strength." Prudence on the part of parents and nurses is now increasingly needful, so as to make a right discrimination wherein to indulge or encourage the opening powers of the the infant mind expressed in its innocent amusements, and wherein to restrain its untoward will and passions. The christian parent will now find occasion daily to look to Him, who knows all things, and to pray for instruction, and a qualification of Heavenly wisdom to direct them what to do, what to leave undone, and how to order and instruct them, so as to be instrumental in laying a good foundation for future happines. As early as children understand what is said to them, care should always be taken how and what we command them—for when once a command is given, obedience in them should always follow. If children get a habit of disobeying in trivial things, or not minding what is said to them; they soon find that the parent has no authority, and self-will gains strength rapidly—then, if the parent is hasty or unsteady, sometimes mild and goodnatured, at others, peevish and impatient; whipping, boxing or scolding will be improperly resorted to, such proceedings will tend to harden the minds of children, and excite in them a disposition to seek revenge by doing wrong on purpose to provoke or retaliate. Let parents then keep a steady hand, and what is not proper for children to have or to do, in no wise indulge, either when they are sick or when they are well. But when children are sick, proper attention should always be given them; and early care in administering to their complaints would often be beneficial. Instead of always calling in a physician on every slight occasion, or applying to a dose of laudanum or cordials, let the prudent mother observe the symptoms of uneasiness, and perhaps a little more care in nursing and diet may relieve them. Dosing infants with drugs and medicines may injure their constitutions by inducing disease when it becomes habitual, therefore ought to be guarded against.

When children are teased and their patience exhausted, they are in danger of acquiring a fretful temper; care should therefore be taken always to preserve them from trials of this kind.

It is common for parents to want their children to behave well before company; take care then, at other times to form the habit. Do not scold or find fault with your children before strangers, rather take them aside to reprove them; nor yet praise them too much in the presence of others; least pride and self consequence are produced.

Never suffer your children to cry long when hurt or corrected, and by no means let them get a habit of teasing and crying for any thing they want, but let your *yes* or *no* be decisive—parents often make their own trouble, and lay a foundation for their childrens unhappiness for want of early care in this respect.

As children grow older, much care and attention are necessary, in order to form their precious minds to virtuous habits, be very careful what company they have, and when they learn to read, what books are put in their hands—children are led by imitation, and should always have good examples to copy after in their tender years. It is cruel to expose them to the wicked world before they are acquainted with a principle that will preserve them from vice. To bring them to a knowledge of this preserving principle in themselves, let parents endeavour to impress their tender minds with the holy fear of the Lord. They may be early taught to believe, that "his eye is on us all the day," and that we can do no act without his seeing it; that he loves good children, but will punish the wicked; that from him all good comes, and that we ought to love him, and always be afraid of doing wrong. When such considerations have place in the minds of children and the counsel and conduct of parents correspond therewith; then we may hope, a good foundation is laid for their being trained up in the way they should go: but it is vain for parents to restrain and advise, if their own example does not keep pace with their precepts. Endeavour then to be yourselves, what you wish your children to be, and educate them in the fear of the Lord, as being designed to be the children of your Heavenly Father, and the heirs of eternal glory. Seek not to make them rich or great in this world, but good: for what is there in this world that can satisfy the desire of an immortal soul, or what is worth living for, out of the favour of Heaven; man may work and toil all his days, and find no true happiness in the things of this world. Many parents appear to think more about getting money and following fashions, than they do of training up their children in the nurture and admonition of the Lord," and thus are pursuing lying vanities, and neglecting the great duties of social life, and when brought to give an account of what they have done with those lambs committed to their care in the wilderness of this world, how awful will be their condition, unless they repent and amend their ways.

If any of the foregoing hints shall tend to stir up the negligent or encourage the concerned parent, to fulfill the important duties incumbent on that station, that under the the blessing of Providence the rising generation may be improved thereby, my aim in publishing them will be answered.

A.

PRESENTMENT OF HORSE-RACING.

DECEMBER TERM, 1817.

The Grand Jurors for the county of Washington, in the District of Columbia, feeling that they cannot otherwise faithfully discharge the trust reposed in them, beg leave to call the attention of the court to the consideration of a great and growing evil to the community whose interests they represent. It would ill become them as they conceive to allow all their time and deliberation to the detection of ordinary offenders against society, and to bring down the arm of the law upon a crowd of petty culprits, while the fruitful parent of most of the vice and profligacy amongst us is not only untouched, but encouraged.

The Grand Jurors allude to the practice of public races in this county, which they represent as a great and unquestionable source of vice and wretchedness. Its effects upon every class of society have been long seriously felt, the waste of money and of time affects every class and description of our citizens; even those who are restrained, from moral or religious feelings, from countenancing these scenes of iniquity by their presence, yet feel it in their families and their dependants.

But this consideration is small compared with its effects upon the habits and morals of other classes of society. The gambler and sharper take possession of every part of the field during the day, and every part of the city and town in the night, to impose upon the weak, and to allure the thoughtless and inexperienced: and numbers every season, fall a sacrifice to these harpies of society. No person so low as to be beneath the practice of their arts, and no sum too small for their cupidity. Numbers, who are led to these sports from curiosity, are allured by various arts to the gambling table, and there stripped of all the hard earnings of the season; and are thus drawn to drunkenness and idleness themselves, and families to beggary.

It is a well known fact, that gentlemen who were formerly members have withdrawn in disgust, and principally on account of gross scenes of intemperance, connected with the evil effects of gambling. And although there are still respectable persons interested from other motives, yet it is equally certain that these races are now generally kept up by gamblers and sharpers, for collecting people together, the more easily to reduce them to ruin. Nor do the evils cease with the races; a taste for gambling and dissipation having been once created, and facilities afforded for their gratification, the places for gambling are continued open for months, to the incalculable injury of the public, eluding all the penalties of the law and the vigilance of its officers. The injury resulting by the loss of time and property, and other effects upon the morals of society, have become too great in the opinion of the Grand Jury, longer to be overlooked by a wise legislature.

The Grand Jury therefore hope, that the honorable Court will present this subject to the attention of Congress, in such a manner as they may deem proper, and that a law will be passed prohibiting the exhibition of races in the district of Columbia.

SAML. N. SMALLWOOD, Foreman.

* * *

Havre-de-Grace. (Md.) Feb. 12

The Susquehannah, opposite this town, is now, for the fifth time this winter, closed, and passengers are continually crossing on the ice. Never, perhaps, was there a season more changeable. Many great and sudden changes have taken place. On Monday morning last, our ears was charmed with the voice of birds, tuning their notes along the borders of the Susquehannah, whose smooth surface resembled, more the appearance of May, than that of February. The succeeding day presented quite a different scene—'the tuneful tribes were struck dumb,' and the gently rolling waves ceased to move, encrusted by an icy coat of mail—whilst the chilling winds blew in hollow blasts, and all animated nature seemed to tremble beneath the wintry storm.—To like changes, is human life subject.—To-day, we may revel in the sunbeams of joy and mirth—to-morrow may consign us to the dreary abodes of wretchedness and despair.—But, notwithstanding all the changes in the weather, we are rejoiced to perceive health stamped on the faces of our ruddy fellow-townsmen.—May we duly appreciate our privileges.

Extract of a letter received in Providence, (R. I.) from Savannah, dated the 12th ult. from an officer of the American squadron at Amelia Island.

"You will probably wish to know what sent me here: I will inform you, and by so doing, give an account of ten of the most miserable days of my life. We took the Patriot privateer, Commodore Champlain, with the Sarina Guineaman, her prize; we were ordered on board the privateer, and sailed under convoy of the brig Prometheus and schooner Lynx. We had with us 42 slaves, and arrived here after a long and boisterous passage of 11 days; notwithstanding this vessel is an excellent sea boat, we suffered much; but nothing when compared to the sufferings of the slaves, which we had no means to prevent; 5 or 6 dying in a night, of weakness and cold—The Sarina has probably lost more slaves than we have; we have now on board only 25; they are all young, not exceeding 15 years of age; two are now lying dead on board, and there are a number more that will in all probability terminate their miserable existence before another sun. Since our arrival here, we have got blankets, which have made the slaves more comfortable. It is enough to make the stoutest heart sicken, to look at these miserable objects, and think of the brutality of those who are so hardened as to tear these people from their friends and country. The Captain of the Guineaman (a Spaniard) is now on board of her, sick with the coast fever, which in all probability will terminate his mortal career. The number of slaves taken from the coast was 118.

Doylestown, Feb. 10.

THE TYPHUS FEVER.

This most dreadful of all maladies, seems to be making rapid inroads upon the lives of a number of our citizens. Scarce a day elapses but some acquaintance falls a victim to its power. Not less than a dozen causes, within our knowledge, now exists in this part of the country. and several of our friends have already, been hurried off. He who but yesterday mingled with his friends and relatives, and enjoyed health and happiness, is now a tenant of the narrow house! He who but a few days back was gay as ever, is now numbered with the dead! He who but at the dawn of yesterday rose in health, ere this evening's sun gilds the horizon with its dying beams, may close his eyes forever! Frail man! remember that "*In the midst of life we are in death!*"

EMIGRATION.

A gentleman at New York has favoured the Editor of the Weekly Register, with the following list of Emigrants arrived at that port, during the last year, and assures him that its correctness may be relied upon.

Eng. Scotland & Wales,	3,131
Ireland,	1,703
France,	674
Germany and Holland,	252
Spain and Portugal,	64
South America,	40
West Indies,	464
British possessions in North America,	1273
East-Indies 15, Italy 14,	29
Russia, Denmark & Sweden,	4
Total	7,634

Homer, (N. Y.) Jan. 24.

REMARKABLE PRESERVATION.

A daughter of Deac. Noah Hichcock, of this town, about 4-1-2 years old, was on the 15th. inst. found by a neighbouring woman, in the bottom of his well, 18 feet deep. As the woman was going to the well to draw water, she heard the child cry, with an anxious tone, "daddy! daddy!" She stopped and listened, but could not tell where the child was. On going to the well she found, to her surprise, its unhappy situation. She immediately gave the alarm—the Father flew to her relief. On coming to the well's mouth his child cast up her wishful eyes and cried "Daddy do help me." He descended the well, and found her standing on her feet in water, the which, on measuring, was found to be as high as her temples: from which situation he immediately relieved her; and, wonderful to relate, unhurt. !!

ELOQUENCE.

There is as much eloquence in the tone and cadence of the voice, in the eyes and in the air of a man, as in the very choice of his words and expressions.

True eloquence consists in saying all that is to be said, and leaving out all that is not necessary.

True eloquence is good sense, delivered in a natural and unaffected way: that which must be set off with artificial tropes and figures, is acceptable only because the generality of men are easily imposed upon, and see things but by halves.

Great things must be delivered plainly, and small things should be said nobly, as nothing supports them but the expression, the tone of voice and the countenance of him that speaks.

Speaking too much is so great a fault, both in business and conversation, that any thing that is good is doubly so, if it be short: and we often gain by brevity, what we would perhaps have lost by being tedious.

The population of the City of New York, is supposed to consist of about 140,000 inhabitants. The number of deaths, during the last year, are stated in the New York Gazette to be as follows, men, 765; women, 607; girls, 484; boys, 671.—Total, 2.527. Of this number 574 died of consumption.

NOTES.

On the Farmer's Bank of New Salem (Ohio) and those of Smithfield, will be taken at par, for goods at my store in Mount Pleasant.

ENOCH HARRIS.

3d mo. 7th 26. 3t.

SELF MURDER.

If death were nothing, and nought after death;
If when men dy'd, at once they ceas'd to be,
Returning to the barren womb of nothing,
Whence first they sprung, then might the debauchee,
Untrembling, mouth the heavens; then might the drunkard
Reel over his full bowl, and when 'tis drained,
Fill up another to the brim, and laugh
At the poor bug bear death! then might the wretch
That's weary of the world, and tired of life,
At once give each inquietude the slip,
By stealing out of being, when he pleas'd,
And by what way, whether by hemp or steel.
Death's thousand doors stand open.—Who would force
The ill-pleas'd guest to sit out his full time,
Or blame him if he goes!—Sure he does well,
That helps himself as timely as he can,
When able—But if there's an hereafter;
And that there is, conscience, uninfluenc'd
And suffered to speak out, tells every man;
Then must it be an awful thing to die:—
More horrid yet to die by one's own hand.
Self murder!—name it not; our country's shame,
That makes her the reproach of neighb'ring states.
Shall nature, swerving from her earliest dictate,
Self preservation, fall by her own act?
Forbid it, heaven.—Let not, upon disgust,
The shameless hand be fully crimson'd o'er
With blood of its own lord--Dreadful attempt?
Just reeking from self-slaughter, in a rage,
To rush into the presence of our Judge;
As if we challenged him to do his worst,
And mattered not his wrath! Unheard of tortures
Must be reserv'd for such—"these herd together;
"The common damn'd shun their society,"
And look upon themselves "as fiends less foul." *
Our time is fixed, and all our days are numbered;
How long, how short, we know not this we know
Duty requires we calmly wait the summons,
Nor dare to stir 'till Heaven shall give permission;
Like sent'ries that must keep their destined stand,
And wait the appointed hour till they're relieved.
Those only are the brave that keep their ground,
And keep it to the last. To run away
Is but a coward's trick; to run away
From this world's ills, that at the very worst,
Will soon blow o'er, thinking to mend ourselves,
By boldly vent'ring or a world unknown,
And plunging headlong in the dark; 'tis mad;
No frenzy half so desperate as this.

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* The editor is inclined to think, this one sentence, savours rather too much of poetical extravagance, yet he is unwilling to reject the whole piece on that account.

FOR SALE.

THE Subscriber offers for Sale the **HOUSE & LOT** whereon he now lives, in the town of Mount Pleasant. The House is thirty-six feet front, by thirty-two feet deep and divided into four rooms below stairs and four above, being two stories high, substantially built of Brick. The Carpenters work is done in the best stile of workmanship, with a good celler under the whole—as it is presumed, any person wishing to purchase will view the premises, a further description is deemed unnecessary. He also wishes to sell a BACK LOT immediately behind the Lot above described; both are well enclosed, and the building entirely new.—*ALSO,*

A House and Lot

IN the town of Warren.—The terms of Sale will be reasonable, which may be known by application to the Subscriber

JAMES PATTERSON.

February 25, 1818.—25-4w.

N. B. ALL persons having accounts with the subscriber, for medicine, attendance, &c. are requested to call and liquidate the same, between the present and the first day of April next, as a longer indulgence will not be given JAMES PATTERSON.

TAVERN KEEPERS ATTEND.

NOTICE is hereby given that the Subscriber wishes to sell that elegant

Tavern Stand,

In Mount-Pleasant, now in the occupancy of JAMES JOHNSON—it is equal if not superior to any stand in the place in point of convenience, having a large and convenient Stable 46 by 26 feet, completely stalled—The terms will be made reasonable by receiving a small sum, CASH in hand, and the balance in yearly payments. Any person wishing to purchase, may know the terms of Sale, by applying to James Johnson, living on the premises.

THOS. JOHNSON.

FARMERS ATTEND,

I wish also to sell

An Elegant Farm

on Short Creek, four and a half miles from the aforesaid Town, containing One Hundred Acres of the first rate land in this part of the country. There is on said Farm sixty acres Cleared Land, of which twelve are Meadow, 86 bearing Apple trees, and a number of Peach trees. There is also on said Place, a two story Log House, shingled rooff. a Log Barn, &c. with other convenient out buildings. The terms will be made easy by receiving a little Cash in hand, and the balance in yearly payments. Terms of Sale made known as above, or by the Subscriber.

THOMAS JOHNSON.

2nd mo. 14, 1818. 24-3t.

AGENTS FOR THE PHILANTHROPIST.

The following persons will please receive monies and subscriptions for the Philanthropist.

OHIO.

Smithfield—Wm. Blackstone.
Flushing—Amos Garretson.
Belmont—Joseph Wright.
Zanesville—Jesse Gause.
St. Clairsville—Benjamin Lundy,
Barnesville—Wm. Philpot.
New-Lisbon—Benjamin Hanna.
Fairfield—William Heald.
Salem—John Street.
Richmond—A. Farquahar.
Cincinnati—Jesse Embree.

PENNSYLVANIA.

Philadelphia—Bennet & Walton.
Darby—Holliday Jackson.
Somerset—John Neil.
Bedford—Thomas Penrose, Jr.
Lancaster—John Kendal.
Beaver—A. W. Townsend.
West Chester—Samuel Painter.
Fredericktown—Jonathan Knight.
Brownsville—Eli Hains.
Petersburgh—Joel Garretson.
Union-town—A[illegible] Cambell.
Green County—Jonathan Johnson.

MARYLAND.

Baltimore—Isaac Atkinson.

NORTH-CAROLINA,

Greensboro—Jacob Hubbard.

DELAWARE.

Wilmington—E. Lewis.
Newmarket—Richard Roberts.

TERMS OF THE PHILANTHROPIST

The Philanthropist is published every Seventh-day morning, at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be three times inserted for one dollar.

All communications to the editor must be post paid.

It is requested advertisements may be forwarded early in the week.

THE PHILANTHROPIST.

This number completes the First vol.

THE PHILANTHROPIST.

They shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah.

Vol. II. MOUNTPLEASANT, OHIO, THIRD MONTH 14th 1818. No. 1.

A PLAN OF A PEACE-OFFICE FOR THE UNITED STATES.

Among the defects which have been pointed out in the federal constitution by its antifederal enemies, it is much to be lamented that no person has taken notice of its total silence upon the subject of an office of the utmost importance to the welfare of the United States, that is, an *office* for promoting and preserving perpetual *peace* in our country.

It is to be hoped that no objection will be made to the establishment of such an office, while we are engaged in a war with the Indians, for as the *War-Office* of the United States was established in the *time of peace*, it is equally reasonable that a *Peace-Office* should be established in the *time of war.*

The plan of this office is as follows:

I. Let a Secretary of the Peace be appointed to preside in this office, who shall be perfectly free from all the present absurd and vulgar European prejudices upon the subject of government; let him be a genuine republican and a sincere Christian, for the principles of republicanism and Christianity are no less friendly to universal and perpetual peace, than they are to universal and equal liberty.

II. Let a power be given to this Secretary to establish and maintain free-schools in every city, village and township of the United States; and let him be made responsible for the talents, principles and morals, of all his schoolmasters. Let the youth of our country be carefully instructed in reading, writing, arithmetic, and in the doctrines of a religion of some kind: the Christian religion should be preferred to all others; for it belongs to this religion exclusively to teach us not only to cultivate peace with men, but to forgive, nay more—to love our very enemies. It belongs to it further to teach us that the Supreme Being alone possesses a power to take away human life, and that we rebel against his laws, whenever we undertake to execute death in any way whatever upon any of his creatures.

III. Let every family in the United States be furnised at the public expense, by the Secretary of this office, with a copy of an American edition of the BIBLE. This measure has become the more necessary in our country, since the banishment of the bible, as a schoolbook, from most of the schools int he United States Unless the price of this book be paid for by the public, there is reason to fear that in a few years it will be met with only in courts of justice or in magistrates' offices; and should the absurd mode of establishing truth by kissing this sacred book fall into disuse, it may probably, in the cource of the next generation, be seen only as a curiosity on a shelf in a public museum.

IV. Let the following sentence be inscribed in letters of Gold over the doors of every State and Court house in the United States.

THE SON OF MAN CAME INTO THE WORLD, NOT TO DESTROY MEN'S LIVES, BUT TO SAVE THEM.

V. To inspire a veneration for human life, and an horror at the shedding of human blood, let all those laws be repealed which authorise juries, judges, sheriffs, or hangmen to assume the resentments of individuals and to commit murder in cold blood in any case whatever. Until this reformation in our code of penal jurisprudence takes place, it will be in vain to attempt to introduce universal aud perpetual peace in our country.

VI. To subdue that passion for war, which education, added to human depravity, have made universal, a familiarity with the instruments of death, as well as all military shows, should be carefully avoided. For which reason, militia laws should every where be repealed, and military dresses and military titles should be laid aside: reviews tend to lessen the horrors of a battle by connecting them with the charms of order; militia laws generate idleness and vice, and thereby produce the wars they are said to prevent; military dresses fascinate the minds of young men, and lead them from serious and useful professions; were there no *uniforms*, there would probably be no armies; lastly, military titles feed vanity, and keep up ideas in the mind which lessen a sense of the folly and miseries of war.

VII. In the last place let a large room, adjoining the federal hall, be appropriated for transacting the business and preserving all the records of this *office*. Over the door of this room let there be a sign, on which the figures of A LAMB A DOVE and an OLIVE BRANCH should be painted, together with the following inscriptions in letters of Gold:

PEACE ON EARTH—GOOD WILL TO MAN.

AH! WHY WILL MEN FORGET THAT THEY ARE BRETHREN?

Within this apartment let there be a collection of ploughshares and pruning-hooks made out of swords and spears; and on each of the walls of the apartment, the following pictures as large as the life.

1. A lion eating straw with an ox, and an adder playing upon the lips of a child.

2. An Indian boiling his venison in the same pot with a citizen of Kentucky.

3. Lord Cornwallis and Tippoo Saib, under the shade of a sycamore-tree in the East Indies, drinking Madeira wine together out of the same decanter.

4. A group of French and Austrian soldiers dancing arm and arm, under a bower erected in the neighbourhood of Mons.

5. A St. Domingo planter, a man

of colour, and a native of Africa, legislating together in the same colonial assembly.†

To complete the entertainment of this delightful apartment, let a group of young ladies, clad in white robes, assemble every day at a certain hour, in a gallery to be erected for the purpose, and sing odes, and hymns, and anthems in praise of the blessings of peace.

One of these songs should consist of the following lines.

Peace o'er the world her olive wand extends,
And white-rob'd innocence from heaven descends;
All crimes shall cease, and antient frauds shall fail,
Returning justice lifts aloft her scale.

In order more deeply to affect the minds of the citizens of the United States with the blessings of peace, by *contrasting* them with the evils of war, let the following inscriptions be painted upon the sign, which is placed over the door of the War Office.

1. An office for butchering the human species.
2. A Widow and Orphan making office.
3. A broken bone making office.
4. A Wooden leg making office.
5. An office for creating public and private vices.
6. An office for creating a public debt.
7. An office for creating speculators, stock Jobbers, and Bankrupts.
8. An office for creating famine.
9. An office for creating pestilential diseases.
10. An office for creating poverty, and the destruction of liberty, and national happiness.

In the lobby of this office let there be painted representations of all the common military instruments of death, also human skulls, broken bones, unburied and putrifying dead bodies, hospitals crouded with sick and wounded Soldiers, villages on fire, mothers in besieged towns eating the flesh of their children, ships sinking in the ocean, rivers dyed with blood, and extensive plains without a tree or fence, or any other object, but the ruins of deserted farm houses.

Above this group of Woeful figures —let the following words be inserted, in red characters to represent human blood.

"NATIONAL GLORY."

DR. RUSH.

From the Westchester Record.

"Upon thee it dependeth, whether the child of thy bosom shall be a blessing or curse to thyself; a useful or a worthless member to the community.— *Economy of human life.*

THE MONITOR, No. 5.

If there be any thing that can give us exalted ideas of domestic felicity, certainly it must be the contemplation of a well regulated family—Nothing affords more delight to the generous mind, than imparting instructions to others—If this be true in a general sense, think, if you can conceive it, the sensations which a fond father must feel, when surrounded by the objects of his tenderest affection, while he is instilling those principles on which their future happiness must depend, should he discover in them an increasing anxiety for improvement, or observe their eye sparkle with delight, as he unfolds the treasures of science, or the ear ready to catch the dictates of experience—Should be read in their countenances, the inquisitive glance chastened by an affectionate reverence—Oh! then, let him ponder well, the dignified, the responsible situation in which a kind Providence has placed him! What parent would not treasure this influence as the highest of all considerations?—Here is the teacher, indeed!—May we not in justice say, that such preceptors such parents as these, form the character of the rising generation, whose virtues shall embalm their memories.——Reader, whoever thou art, turn thy eyes to the dwellings, within the sphere of thy observation, and tell me what thou seest!—Is this the way in which, the morality of the parental board is generally administered?—How are these winter evenings generally spent among our enlightened farmers, whose envied privilege it is to enjoy so many hours of leisure, at this season of the year?—Or rather how are they enjoyed?—How are the evenings spent?—Not surely in the manner above alluded to; Such scenes indeed might be valued by many, but, alas! they seldom have existence except in the imagination; Oh! that these hours of idleness were prized as they ought to be—In the present languishing state of learning many parents (it is true) hesitate in sending their children to our country schools, where they neither see in the teacher an example of imitation, nor in his scholars conduct unalloyed by the embryo fruits of the most contagious and degrading vices: yet there is this resort; you can educate them at home; they will improve more in the winter evenings of one season with such opportunities, than they would if sent to school all the rest of the season, under the care of the best of teachers—Think not that I would discourage sending children to school, to teachers whose moral and literary qualifications, recommend them to this important charge—But in neighbourhoods where such do not find encouragement, let parents be cautious how they send their children to school, before they are old enough to appreciate justly, the advantages of education, and guided by parental precepts, be enabled to shun pernicious example; Let them be convinced of the all powerful efficacy of virtuous example, and of the value of time employed in parental admonition, and instilling useful knowledge—The offspring of such parents as these, might truly adopt the emphatical language, "He hath watched for our welfare, he hath toiled for our ease, let us do honour therefore to his age, and suffer not his grey hairs to be treated with irreverence.

But what language shall we hold to those who are placed in the situation of masters! who are not bound to those under their care by the golden bonds of parental sympathy, whose conduct must be guided by the cold decisions of justice, to which alone these children must look for the protection of their rights: Oh! do not condemn them to an edcuation, scandalous and neglected; Let them share with your children the advantages of education, Convince them of your interest in their welfare, of the importance of useful learning; Suffer them not to spend their "youthful prime" in strolling about the country on the sabbath, their shows, and frolics, taverns, and other pernicious places of resorts of amusement; this is the education for the gallows, the jail and the poor-house.—Do you consider you will not be accountable to the great judge, for the consequences of such an education? most certainly.—Then let benevolence and love animate your exertions, and home, instead of being the haunt of listless apathy will indeed be a school of instruction.

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†At the time of writing this, there existed wars between the United States and the American Indians, between the British nation and Tippoo Saib, between the planters of St. Domingo and their African slaves, and between the French nation and the emperor of Germany.

Extract of a letter to the Corresponding Secretary of the Western Emigrant Society, dated

VINCENNES, Sept. [illegible], 1818.

The general aspect of this country is level, though at the heads of our rivers and in some sections of the state there is broken lands. The degrees of heat in summer, are from 80 to 90° in some instances it has been as high as 93°.—The degrees of cold are generally about 18 above 0; and in one instance, the last winter, it was 10° below. Rains prevail most in the months of April and May. Winds prevail most in November, December and March. Fogs are very seldom seen here, scarcely once a year; a great proportion, I think nine tenths, of clear weather.

The principal river in this state, is the Wabash; it heads near Lake Erie: its greatest course is from N. E. to S. W.; it enters the Ohio [illegible] miles below this place: its length is computed [illegible] miles, [illegible] of which are [illegible] keel boats, of [illegible] tons, [illegible] of the year, in the spring [illegible] a vessel of two hundred tons burden. The [illegible] town is Vincennes: it consists of about 150 dwelling houses, and from 1,500 to 2,000 inhabitants: it has a University, a Circulatting Library, the State Bank, and is erecting two Steam Mills with a Distillery to each; it has also two Printing Offices. 17 stores, one Apothecary store, one Silversmith, one Tinplate worker, one Tannery, four Blacksmith shops, four Saddlers, three Shoe and Boot-makers, three Hatter shops, one Windsor Chair maker, four Taylor shops, six Taverns, one Baker and three Butchers: in addition to these we have Doctors and Lawyers in great plenty. We have one Grammar and two English schools; the teachers are paid by the persons who send their children.

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Harmonie is the next town, in point of size, on the Wabash: it is 55 miles S. W. of Vincennes: it was built by George Rapp and associates, who emigrated from the western part of Pennsylvania two or three years ago: their town contains about 100 dwellings: population about 700. they have a large Steam Grist Mill, Fulling Mill, Dye House, spinning, weaving and dressing Wool is carried on by them very extensively: they have, also, a Tannery, two Distilleries and a Hatter shop, all of which are carried on very extensively. They cultivate about [illegible],000 acres of land, have 2 or 3,000 sheep, and a great many cattle and hogs. They have flattering prospects in the cultivation of the vine, of which they have planted 5 or 6 acres. They are now engaged in building an extensive grist Mill on the Wabash which will be equal to any on the western waters. There are perhaps, three good mill seats on this river which are yet unimproved. The principal seats, on the lesser streams, have been secured: the best seats in this section of our state, are said to be in the neighborhood of Fort Harrison. Racoon creek on the east and Bruillets creek on the west of the Wabash, afford good seats. The river Embarras which puts into the Wabash from the west, six miles below this place, affords some good seats; they are secured and one of them badly improved. Of the three mill seats beforementioned, there is one at the Grand Chain, about 40 miles from the mouth of the river, the other two are at, or near what is called the Grand Rapids about 24 miles below this place.

The river next in size is called White River, it puts into the Wabash 30 miles below this place; it forks about 30 miles from its mouth: its east fork heads near the Ohio, and its north fork heads near the head of the Wabash; it is navigable for small craft, about 100 miles: its branches afford several good mill seats; they both pass through a broken country.

The principal towns in this state, are, Vincennes, county of Knox; Harmonie, county of Posey; Brookville, in Franklin; Madison, in Jefferson; Charlestown, in Clark; Lawranceburgh, in Dearborn; Corydon, in Harrison; Princeton, in Gibson; Salem, in Washington; Vevay, in Switzerland; Paoli, in Orange; Brownstown, in Jackson; Washington, in Davis; Darlington, in Warrick; Troy, in Perry; Merom, in Sullivan; Alexandaia, in Pike. We have also the county of Jennings in which there is not yet a town, or, if there is, I have not its name. I have put down Harmonie as the principal town in Posey county, though it is not the seat of justice, Springfield is the seat of justice for that county; it was laid out and the lots sold in July last, and is just beginning to build rapidly; it bids fair to be one of the best counties in the state, as it affords a great deal of excellent land, is bounded on one side by the Ohio, and on the other by the Wabash, and is below the principal obstructions in both rivers; it extends to the junction of them: and it has yet a great deal of good land that is not entered, in the neighbourhood of Harmonie, which is a great manufacturing town.

The classes of people most wanted in this quarter, are agriculturalists and tradesmen or mechanics; brickmakers and brick layers are wanted: also, good house carpenters, they would receive very good encouragement; of merchants, school-masters and professional characters, we have more than enough.

As to the proportionate quantity of improved to unimproved lands, I am unable to say, but would suppose that taking the state throughout, there is not a twentieth part improved at the present time, though improvements are making very rapidly; it is said that during the last 12 months, the sale of land at the Office in this place, has averaged 15 quarter sections per day, and the rage for land appears to increase: the entries of yesterday were twenty-five quarter sections.

The soil on the Wabash and

White River, is generally of the first quality: the timber is Black and White Oak, Walnut, Sugar, Mulberry, Hickory, Buckeye and Honey Locust; there is a great variety of soil: from good timbered land you pass into a strip of barrens, which is a sandy soil, thinly timbered, generaly Black Oak and Hickory, and frequently you find fine prairies without any thing but grass on them: they are from 100 to 10,000 acres in size; they are most common on the west side of the Wabash. Wheat, rye, barley, oats, corn, potatoes, turnips, hemp and flax, produce abundantly here, particularly wheat; a good crop produces from 30 to 40 bushells to the acre. The produce of corn is from 50 to 80 bushels: all kinds of vegetables and garden stuff do well with us. Apples are fine and seldom fail, peaches are very fine, but are frequently injured by sleets in March.

I am too little acquainted with the history of animals, minerals, petrefactions, &c. to say any thing on the subject: caves are frequent in the neighbourhood of Corydon, the present seat of government, in many of which salt petre is found in large quantities, in one is found the genuine epsom salts; cascades are very rare, I have not seen any in the state: banks of copperas are frequently found on White River: stone coal is in abundance on the Wabash and White Rivers north and east of this place; saline springs are to be found on the east branch of White River. It is reported that a valuable bank of copper has been lately discovered near Fort Harrison, which is about 65 miles above this place on the Wabash. This river produces a great abundance of fish, the black bass, perch, pike, pickerel, buffaloe, cat fish with some others: all of which may be caught in great quantities, particularly in the months of May and June.

Letter from an Indian Chief to his friend in the state of New-York.

Dear Sir,

Your letter came safe to hand. To give you entire satisfaction, I must, I perceive, enter into the discussion of a subject, on which I have often thought. My thoughts were my own, and being so different from the ideas entertained among your people, I should have certainly carried them with me to the grave, had I not received your obliging favor. You ask me then whether, in my opinion, civilization is favorable to human happiness? In answer to the question, it may be observed, that there are degrees in civilization from Canibals to the most polite European nations; the question is not whether a degree of refinement is not conducive to happiness, but, whether you, or the natives of this land, have obtained the happy medium? On this subject, we are at present, of very different opinions; you will, however, allow me in some respects to have had the advantage of you in forming my judgment. I was, sir, born of Indian parents, and lived, while a child, among those you are pleased to call savages; I was afterwards sent to live among the white people, and was educated at one of your schools; since which period, I have been honored much above my deserts, by an acquaintance with a number of principal characters both in Europe and America. After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as well as I am able, collect together, and set before you, some of the reasons that have influenced my sentiments on the subject before us.

In the government you call civilized, the happiness of the people is constantly sacrifised to the splendor of empire:—hence your code of civil and criminal laws have had their origin; and hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life, and perhaps disagreeable to you: and will only observe, that among us, we have no law but that written on the heart of every rational creature by the immediate finger of the Great Spirit of the universe himself. We have no prisons—we have no pompous parade of courts; and yet judges are as highly esteemed among us, as they are among you—and their decisions as highly revered: property, to say the least, is as well guarded, and crimes are as impartially punished. We have among us no splendid villains, above the control of that law which influences our decissions; in a word, we have no robbery under the color of law—daring wickedness here is never suffered to triumph over helpless innocence—the estates of widows & orphans are never devoured by enterprising sharpers. Our sachems and our warriors eat their own bread, and not the bread of wretchedness. No person, among us, desires any other reward for a brave and virtuous action, than the consciousness of serving his nation. Our wise men are called fathers—they are truly deserving the character—they are always accessible—I will not say to the meanest of our people—for we have none mean, but such as render themselves so by their vices.

Civilization creates a thousand imaginary wants, that continually distress the human mind. I remember to have read, while at one of your schools, the saying of a philosopher to this purport, "the *real* wants of human nature are very few," on this maxim our people practice without ever having learned to read. We do not hunger and thirst after those superfluities of life, that are the ruin of many families among you. Our ornaments, in general, are simple and easily obtained, Envy and covetousness, those worms that destroy the fair flowers of human happiness, are unknown in this climate.

The palaces and prisons among you, form a most dreadful contrast. Go to the former places, and you will see, perhaps, a deformed piece of earth swelled with pride, and assuming airs that become none but the Spirit above. Go to one of your prisons—here discri[illegible]tterly fail!—certainly the sig[illegible]dian torture is not half so p[illegible] informed mind. Kill [illegible] please—kill them too [illegible] let the torture last no [illegible] day. Let it be, too, [illegible] such a [illegible]ture, as has no tendency to unman the human mind. Give them an opportunity, by their fortitude in death, of entitling themselves to the sympathy of the human race, instead of exciting in them the mortifying reflection of being enveloped in the gulf of eternal infamy. Those you call savages, relent—the most furious of our tormentors exhausts his rage in a few hours, and dispatches the unhappy victim with a sudden stroke.

But for what are many of your prisoners confined? For debt! astonishing! and will you ever again call the Indian nations cruel? Liberty, to a rational creature, as much exceeds property, as the light of the sun does that of the most twinkling star: but you put them on a level, to the everlasting disgrace of civilization. Let me ask, is there any crime in being in debt? While I lived among the white people, I knew many of the most amiable characters contract debts, and I dare say with the best intentions. Both parties, at the time of the contract, expected to find their advantage. The debtor, I suppose by a train of unavoidable misfortunes, fails. Here is no crime, nor even a fault; and yet your laws put it, in the power of that creditor, to throw the debtor into jail, and confine him there for life: a punishment infinitely worse than death to a brave man.—And I seriously declare, that I had rather die by the most severe tortures ever inflicted by any savage nation on the continent, than languish in one of your prisons for a single year. Great Maker of the world! and you call yourselves Christians? I have read your bible, formerly, and should have thought it divine, if the practice of the most zealous professor had corresponded with his professions. Does then the religion of him whom you call your saviour inspire this conduct, and lead to this practice? Surely not. It was a sentence that once struck my mind with some force, that "a bruised reed he never broke." Cease then, while these practices continue among you, to call yourselves Christians, lest you publish to the world your hypocricy. Cease to call other nations savage, while you are ten-fold more the children of cruelty than they.

Party spirit brings distress, and even desolation into society—witness the many distructive contests in which thousands of lives have been sacraficed on the alter of ambition to satisfy its rage; it ought therefore to be studiously guarded against and kept at a distance by individuals, as the only sure way to escape its fury.

The Philanthropist.

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, THIRD MONTH 14th.

On entering upon the second volume of the Philanthropist, it may not be improper to offer a few remarks to the friends and patrons of the work.

Six months have now elapsed since the commencement of this paper—and although it cannot be expected that all should be pleased with the manner in which it has been conducted, still it affords a degree of satisfaction to know that it has met with the approbation of many persons, among whom may be reckoned a considerable number of virtuous, intelligent, and exemplerary characters. It cannot be doubted that many errors and omissions incident to a new establishment have occurred, and which may not have escaped the notice of its readers; but, it has nevertheless, been the study of the editor to avoid them as much as possible, and to render it a valuable and useful miscellany. If he has not succeeded to the extent of his wishes, he has endeavoured to inculcate the sentiments of charity and brotherly love, and it shall be his constant aim to promote the cause of virtue and piety.

In consequence of the many duties which have devolved upon the editor, he has engaged a person to assist him in conducting the paper—and it is hoped, that through their joint labours, its pages may in future be rendered more interesting to the reader.

To subscribers who have complied with the terms upon which the paper was issued, the editor returns his grateful acknowledgements; those who have neglected to pay, are requested to forword the amount of their first subscriptions at the present time, to enable him to meet the expences of the establishment.

WAR WITH SPAIN.

It is confidently believed by some, that the United States are on the eve of a war with Spain. Whether the facts that have transpired in regard to the relations between the two governments are such as to warrant the above conclusion, I am not prepared to say; but, a review of the diplomatic intercourse between them for a few months past, seems to strengthen this opinion in the eyes of many, and owing to a combination of circumstances variable in their nature yet closely connected in their operations, the feelings of some of our citizens appear to be enlisted in favour of such a measure. But still, it is to be hoped that our government will pause, and reflect seriously before it resorts to so dreadful an alternative. When we call to mind the shocking barbarities—the heart rending scenes that were continually in our view during the late struggle between this country and another of the European powers, we are almost inclined to think it impossible that any one can be so deluded, as to wish for a repetition of the horrors and calamities incident to a state of hostility:—While our fields are yet encrimsoned with the blood of our fellow-citizens; while the groans of the dying, & the cries of the wounded are reiterating upon the ear; while the lamentations of widows and orphans are heard throughout the land, and ere the wounds inflicted upon our bleeding country are cicatrized! It is really surprising that there can be a man in the nation possessed of reasoning faculties and at the same time so devoid of principle, so blind to the true interest of his country as to desire another war?

"But," says one, "We want a war with the Spaniards in order that we may have an opportunity of assisting the patriots of South America in establishing their independence; *a rich harvest of glory is prepared for us there*, and the wrongs we have suffered from the former, are of so aggravated a nature that we shall be justifiable in declaring war against them."

Here we have a key to unlock the whole mystery. The false ideas of *honor* cherished by thousands of the people—an ardent desire to signalize themselves by feats of valour—the "glory" which they believe will ever await the performance of heroic deeds, and accompany the imaginary splendor of military atchievements, and the vain supposition that the garland of fame is always held forth as the proffered boon to the warlike adventurer. These are some of the causes that operate upon the minds of many, often producing the most fatal and mischevious effects, the delitereous influence of which, generally speaking, may be traced through all the ramifications of society.

But, alas! how greatly are they mistaken! how can such ideas be reconciled with the principles of christianity? and when shall the proper line of demarkation be drawn be-between the Christian and the Heathen or Infidel? It is certainly more "glorious" to administer the balm of comfort to our fellow creatures, than to exterminate them from the face of the earth; to obey the commands of our Lord and Saviour Jesus Christ, than to worship at the shrine of Moloch, or bow the knee to the image of Baal.

FOR THE PHILANTHROPIST

To the People of the United States.

No. 3.

I come now to consider the question of Colonization as preparity to, and connected with the work of emancipation.

When we view the system of slavery in its true light, we shall find that the general government has no power to abolish it, but that it must be done by the legislatures of the states in which it is tolerated:—And it requires but a small share of sagacity to discover that the state authorities will not act upon a question of this nature, until they are assured that their constituents are ready to support them in it. When the people at large are satisfied that it is consistent with their own safety, it is believed that (even in the states where the slaves are the most numerous) there would soon be a majority in favour of their emancipation. But experi ence teaches us, that in the present situation of things, they will not sanction a measure of this kind: they even refuse to do any thing that may tend to the melioration of their condition in the slightest degree, from the persuasion that it would give rise to insurrections and rebellions among them. The free blacks are already so numerous, that they are a terror to the whites—hence, the exertions of the latter to perpetuate the galling chain of servitude, and their aversion to the enlightening of their minds, or diminishing the burdens of those who remain in a state of bondage.* It cannot be denied that this is a true statement of the case; and it follows that something must be done to convince the whites that they will be secure in their persons and property ere they will consent to the emancipation of their slaves. If this cannot be done, the cruelties of that abominable system will probably be continued for ages. unless indeed it shall please the Supreme Ruler of the Universe to work a miracle in favour of the sufferers.

Now if a colony should be established in some convenient place, under proper regulations. and sufficient encouragement held out to the free blacks to remove to it, the fears of the whites would gradually diminish, and their objections to the manumission of the slaves would decrease in a ratio with the number colonized: this would open a door for the friends of humanity, and enable them to carry on the work of benevolence, and finally to abolish that inhuman practice, which has proved to be a Pandora's box, teeming with evils of every name and hne.

The white population of the slave states may be divided into three classes;—First, those who do not hold slaves—Second, those who hold slaves, but at the same time are convinced of its impropriety—and Third, the slave-holders who are in favour of the system. The first and second of these classes only, can be calculated upon to aid the friend of emancipation: the latter, with a few exceptions, can never be brought to see or to acknowledge the hypocrisy and inconsistency of their conduct. The former, however it is confidently believed will compose a majority, and nothing more is wanting to induce them to act, than a knowledge that they will be safe in so doing. Those who do not hold slaves, are continually treated with contempt, by the petty lordlings who have been accustomed to view the system as proper, and habituated to the use of the rod. Should an opportunity once offer, they would with alacrity wrest from their hands the sceptre of usurped authority, in order to humble, and bring them opon a level with themselves. The second class would of course act in conjunction; but, until the objects of their dread are removed from their sight, they will all co-operate with the advocates of oppression, and the entreaties and the labours of the philanthropist will be in vain.

PHILANTHROPOS.

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* I would be understood as speaking of the white people *in general*. It is true that among the slave-holders, there are many who from avaricious motives trample under foot all laws, both human and divine in the rigorous treatment of their slaves, when there does not exist even a shadow of the "tyrant's plea" to extenuate their baseness and villany.

COMMUNICATION.

TEMPERANCE.

It appears from Scripture, that temperance was considered as a great virtue in the time of the Apostles, and as it was then, it is certainly so yet, since virtue is the same now as ever it was, consisting of faith, knowledge, *temperance*, &c. But wherein does temperance make itself manifest? it is generally attributed to the right government of the passions, such as keeping down worldly lusts, pride, avirice, anger, envy, &c. These being kept in submission, the more virtuous passions, such as faith, love, hope, and charity, have full ascendency and raise the mind in transportations of joy, love, and peace. The mental faculties being thus emancipated from those servile passions, can read, understand and feel the power of temperance, as Paul did, when "he reasoned of righteousness, temperance and judgment to come;" and "Felix trembled," seeing the effect was so great of the apostles speaking of this virtue, that the great man of the world was made to tremble, what would be the effect of the virtue itself, should it take full possession of the human breast? Would it not fertilize and dress the soil, that so all manner of righteousness would grow therein and bring forth fruit to perfection: "Some thirty, some sixty and some an hundred fold."

This fruit can never grow while intemperance of any kind is indulged: Intemperate passions fill the heart with noxious plants. Pride, ambition, immoderate wishes and vain desires, may properly be numbered among the many evils of intemperance, which are as briars and thorns that choke the good seed; it may likewise be ranked under other heads, as immoderate eating, drinking, exercise, &c. Intemperance in these respects, has a great tendency to relax and discompose the human system, and the mental faculties are so nearly allied to the corporal, that whatever enervates and discompose the one most generally does the other and unfits it for activity, or at least for useful acts; thus it appears that intemperance begets diseases, both in the body and in the mind; hence temperance may be termed the best of physicians, as it prevents many maladies, and according to an old proverb, an "ounce of prevention is worth more than a pound of cure." Seeing then that temperance in its full acceptation has such an effect upon the virtues, the morals and the health of both the soul and the body, well might the apostle say, that "every man that striveth for the mastery is temperate in all things."

T. F.

From the Connecticut Courant.

THE REFLECTOR.

A REFLECTION at the end of the year, leads us to fix our thoughts on many other things, which end. When we view the last rays of the setting sun, on the last day of its annual course, we cannot forbear to say, how transitory are all earthly objects! A few days ago, as it seems, the year commenced, and now it is gone, and in a moment it will be sunk in the ocean of eternity. Though it has carried away with it a great portion of my life; yet its progress has been so rapid, that it has left me little time for enjoyment, and less for improvement.—Other periods of life, though of a somewhat longer duration, are of the same transient nature.

"Childhood thus passes away, and soon comes to an end. It is generally esteemed by those, who enjoy it no more, as the most happy season of their life; but those who are in it, are impatient for its termination. They ardently wish to experience what it is to be their own masters, to go and come when they please, which the authority of elders and superiors imposes upon them. Childhood is gone, and with it a great part of the pleasures of existence. There is an end of the heart-thrilling sport, of the innocent laugh, which is not excited by the malignity of wit, and which bursts on the ear like the wild notes of the bird. There is an end too, of no small portion of the importance of life; for, strange as it might be thought without experience, the trifling amusements and employments of childhood appear more momentous, while we were engaged in them, than the more serious occupation of riper years.

"Youth, however, is a period, in which the business of life still appears of some importance. It is an age, which we would, if it was possible, chain down to a rock of adamant. Yet time bears it on with quickest wing; whilst we are thinking that it has just commenced, we find it at an end. This portion of our existence is supposed to abound with the most exquisite delights. It is certainly more interesting, but I believe not quite so happy as the middle of life. There are in it too many mortifications, too much of disappointed love, too many broken hearts. We are too much exposed in it to tumultuous passions and raging appetites. It is a tempestuous sea, over which the winds blow with the violence of a hurricane, and where we are in constant danger, either of beating against the rocks, or of foundering in the deep. When we have passed over it with an unshattered bark, instead of lamenting that this sea is so narrow, we ought rather to rejoice that youth is at an end; and that we have now arrived at manhood, a smoother sea, where we can sail with less hazard.

"As not many persons are willing to think themselves old, though they are obliged to confess that they are no longer young, manhood appears the longest portion of human life. It does not terminate, like youth, in ten or twelve annual revolutions of the earth; but it is protracted to twenty or thirty years. How short a period is thirty years! They are gone: manhood has passed away as well as youth. We stand on the verge of age. When we have taken one step more, we become old men.

"You, my brother, who have not yet quite completed your twelfth lustre, will not apply what I have now said to yourself. A few persons, however, who are present, may not hesitate to acknowledge that they are old. If they have seen sixty winters, they ought to confess it, melancholy as the confession may be. The termination of the year, the chillness of the air, and the length of the nights at this season, must necessarily remind them of the close of life, of the cold grave, and of the long, dark night of death, into which they will soon be plunged.

"It is a melancholy thought, that we shall soon see the end of the passing year; and when we look on any sublunary object, there is something sad in the reflection that we see it for the last time.—Whether it is a river, or a hill, a tree, or even a stone, if when we cast our eyes upon it, we are compelled to say, I shall behold thee no more, the heart is depressed with instant gloom."—*Sermons on particular occasions.*

GOV. CLINTON ON BANKS.

Governor De Witt Clinton, of New York, in his late message to the Legislature, gives the following remarks on the subject of Banking.

"I also submit it to your serious consideration whether the incorporation of banks in places where they are not required by the exigencies of commerce, trade or manufactures, ought to be countenanced. Such institutions, having but few deposites of money, must rely for their profits principally upon the circulation of their notes, and they are therefore tempted to extend it beyond their faculties. Their bills are diffused either in shape of loans, or by appointing confidential agents to exchange them for those of other establishments. But the former mode being conducive to profit, is at first generally adopted, and in the early stages of their operations, discounts are liberally dispenced. This produces an apparent activity of business and the indications of prosperity. But it is all fictitious and deceptive resembling the hectic heat of consuming disease, not the general warmth of substatial health. A reaction soon takes place. Their bills are in turn collected by rival institutions, or pass to the banks of the great cities, and payment being required, the only resource left is to call in their debts, and exact partial or total returns of their loans.—The continual struggle between conflicting establishments to collect each other's notes, occasions constant apprehensions. The sphere of their operations is narrowed. Every new bank contracts the area of their paper circulation; and after subjecting the communities within their respective spheres of operation to the pernicious visissitudes of loans at one period profusely granted, & at another parsimoniously withheld, they finally settle down into a state of torpid inaction, & become mere conduits of accommodation to a few individuals. The Legislature are then solicited to apply a remedy by the incorporation of other banks, whereas every new one of this discription, unless attended by peculiar circumstances, paralizes a portion of capital and augments the general distress. The banishment of the metallic money, the loss of commercial confidence, the exhibition of fictitious capital, the increase of civil prosecutions, the multiplication of crimes, the injurious enchantment of prices, are among the mischeifs which flow from this state of things. And it is worthy of a serious enquiry, whether a much greater augmentation of such institutions may not, in course of time, produce an explosion that will demolish the whole system. The slow and periodical returns of husbandry being incompetent to the exigencies of banking establisnments, the agricultural interest is the principal sufferer by these proceedingss."

MOUNT PLEASANT LIBRARY.

THE State meeting of the Mount Pleasant Library Company for the purpose of chosing 12 Directors for the ensuing year, will be held at their Library Room on the 3d. of next month, between the hours of 2 and 4 Oclock, P. M.

ISRAEL FRENCH, *Secty.*

3d. mo. 9th, 1818.

FOR SALE.

THE Subscriber offers for Sale the **HOUSE & LOT** whereon he now lives, in the town of Mount Pleasant. The House is thirty-six feet front, by thirty-two feet deep and divided into four rooms below stairs and four above, being two stories high, substantially built of Brick. The Carpenters work is done in the best stile of workmanship, with a good celler under the whole—as it is presumed, any person wishing to purchase will view the premises, a further description is deemed unnecessary. He also wishes to sell a BACK LOT immediately behind the Lot above described; both are well enclosed, and the building entirely new.—*ALSO,*

A House and Lot

IN the town of Warren.—The terms of Sale will be reasonable, which may be known by application to the Subscriber

JAMES PATTERSON.

February 25, 1818.—25-4w.

N. B. ALL persons having accounts with the subscriber, for medicine, attendance, &c. are requested to call and liquidate the same, between the present and the first day of April next, as a longer indulgence will not be given.

JAMES PATTERSON.

THE PHILANTHROPIST,
IS PUBLISHED
BY CHARLES OSBORN & Co.

TERMS.

It is published every Seventh-day at Three Dollars per annum, payable half yearly in advance.

Advertisements, not exceeding a square, will be inserted three times for one dollar.

All communications to the editors must be post paid.

FROM COWPERS POEMS.

THE FREEMAN,

"He is the Freeman whom the truth makes free,
And all are slaves besides. There's not a chain
That hellish foes, confederate for his harm,
Can wing around him, but he casts it off
With as much ease as Sampson his green wyths.
He looks abroad into the varied field
Of nature, and though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the vallies his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—"My Father made them all!"
Are they not his by a peculiar right,
Whose eyes they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned, and built, and still upholds, a world
So clothed with beauty for rebellious man?
Yes—ye may fill your garners, ye that reap
The loaded soil, and ye may waste much good
In senseless riot; but ye will not find
In feast or in the chase, in song or dance,
A liberty like his, who, unimpeached
Of usurpation, and to no man's wrong,
Appropriates nature as his Father's work,
And has a richer use of your's than you.
He is indeed a freeman. Free by birth
Of no mean city; planned or ere the hills
Were built, the fountains opened, or the sea
With all his roaring multitude of waves.
His freedom is the same in every state;
And no condition of this changeful life,
So manifold in cares, whose every day
Brings its own evil with it, makes it lesss:
For he has wings, that neither sickness, pain,
Nor penury can cripple or confine.
No nook so narrow but he spreads them there
With ease, and is at large. The oppressor holds
His body bound; but knows not what a range
His spirit takes, unconscious of a chain;
And that to bind him is a vain attempt
Whom God delights in, and in whom he dwells.
Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before:
Thine eyes shall be instructed; and thine heart
Made pure shall relish, with divine delight
'Till then unfelt, what hands divine have wrought.
Brutes graze the mountain-top, with faces prone
And eyes intent upon the scanty herb,
It yields them; or recumbent on its brow
Ruminate heedless of the scene outspread
Beneath, beyond, and stretching far away
From inland regions to the distant main.
Man views it, and admires; but rests content
With what he views. The landscape has his praise,
But not its author. Unconcerned who formed
The paradise he sees, he finds it such,
And such, well-pleased to find it, asks no more.
Not so the mind, that has been touched from heaven,
And in the school of sacred wisdom taught
To read his wonders, in whose thought the world,
Fair as it is, existed ere it was.
Not for its own sake merely, but for his
Much more, who fashioned it, he gives it praise;
Praise that from earth resulting, as it ought,
To earth's acknowledged sovereign, finds at once,
Its only just proprieter in Him.
The soul that sees him, or receives sublimed
New faculties, or learns at least to employ
More worthily the powers she owned before,
Discerns in all things what, with stupid gaze
Of ignorance, till then she overlooked,
A ray of heavenly light, gilding all forms
Terrestrial in the vast and the minute;
The unambiguous footsteps of the God,
Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling worlds.
Much conversant with heaven, she often holds
With those fair ministers of light to man,
That fills the skies nightly with silent pomp,
Sweet conference. Inquires what strains were they
With which heaven rang, when every star, in haste,
To gratulate the new-created earth,
Sent forth a voice, and all the sons of God
Shouted for joy."

TAVERN KEEPERS ATTEND.

NOTICE is hereby given that the Subscriber wishes to sell that elegant

Tavern Stand,

In Mount-Pleasant, now in the occupancy of JAMES JOHNSON—it is equal if not superior to any stand in the place in point of convenience, having a large and convenient Stable 46 by 26 feet, completely stalled—The terms will be made reasonable by receiving a small sum, CASH in hand, and the balance in yearly payments. Any person wishing to purchase, may know the terms of Sale, by applying to James Johnson, living on the premises.

THOS. JOHNSON.

FARMERS ATTEND,

I wish also to sell

An Elegant Farm

on Short Creek, four and a half miles from the aforesaid Town, containing One Hundred Acres of the first rate land in this part of the country. There is on said Farm sixty acres Cleared Land, of which twelve are Meadow, 80 bearing Apple trees, and a number of Peach trees. There is also on said Place, a two story Log House, shingled rooff, a Log Barn, &c. with other convenient out buildings. The terms will be made easy by receiving a little Cash in hand, and the balance in yearly payments. Terms of Sale made known as above, or by the Subscriber.

THOMAS JOHNSON.

2nd mo. 14, 1818. 24-3t.

NOTES,

On the Farmer's Bank of New Salem (Ohio) and those of Smithfield, will be taken at par, for goods at my store in Mount Pleasant.

ENOCH HARRIS.

3d mo. 7th 26. 3t.

Extract from a Sermon on the evil effects of drinking ardent Spirits.

Following strong drink produces poverty. Time has not impaired the truth of these ancient maxims: "Through idleness of the hands, the house droppeth through." "He that followeth after vain persons, shall have *poverty enough.*" Habits of sloth and intemperance are heavier taxes on a man's property, than all others. If the expense of strong drink was all, a tolerable estate would outlast almost any drunkard's life; whereas, affluence often vanishes before intemperance, and rags and beggary follow after it. "Money, lost or wasted, may be recovered: not so with wasted time; the loss is absolute, and no other prodigality is so impoverishing." The drunkard's account is commonly a short one. Business neglected, foolish bargains contracted—credit ruined—land, house, and furniture mortgaged: and then the sheriff and the prison stand ready to close up the reckoning. What has been said of another vice, is emphatically true of this: "It breakfasts with plenty, dines with poverty, and sups with infamy."

ANECDOTE.

A man who had established a tippling house was about to erect his sign, and requested his neighbor's advice what inscription to put on it. The man replied, I advise you to write on it,

Beggars made here.

~~Nathan Robe~~

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PROONING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, THIRD MONTH 21st 1818. No. 2

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BY CHARLES OSBORN.

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☞ The reader will observe in the last number, that the Philanthropist is said to be published by Charles Osborn *& Co.* The Editor feels himself under an obligation to correct the mistake, there being no copartnership in the business, he has only engaged a person to assist him therein, as stated under the editorial head in that paper.

FROM THE CHRISTIAN DISCIPLE.

False and unchristian sentiments of national honor.

MR. EDITOR,

I have seen with pleasure the communications in your late numbers, on the evils of war, and the blessings of peace. From these, and from the spirit which breaths through your whole work, I am persuaded that you and your readers, partake largely in the joy which has brightened every countenance, and warmed every heart, in the reception of the late good news from Europe. I congratulate you on the restoration of peace to our country—and still more, it is my hope, that by your labours you may contribute to the preservation of this invaluable blessing. The slightest observation must have taught us, that the peace of a nation depends very much on its own character and spirit. A just and pacific nation, which unites with firmness in maintaining its own undoubted rights, an inviolable respect for the rights and equitable claims of other communities will seldom be reduced to the necessity of war. War has its origin in selfish lusts and malignant passions. Just in proportion as we inspire a people with sentiments of equity and humanty, we eusure to them a tranquil and flourishing condition. National as well as individual peace, is the fruit of a christian spirit, much more than of schemes of policy. In vain do we put our hand and seal to a treaty of peace, while the flame of war burns in the heart. If these remarks be just, is it presumtuous to hope that the Christian Disciple, which has for its end the diffusion of a mild, charitable, and benevolent spirit, through the community, will not be without its influence in perpetuating the blessing which a most merciful Providence is again affording to our beloved country?

I have thought that importont aid would be given to the cause of peace, could we correct the false sentiments which prevail on the subject of *national honor.* These sentiments have come down from barbarous ages, and although directly opposed to the spirit of christianity, are diffused thro' every christian country, without distinction of rank or party. In what is the *honor of a nation* supposed to consist? In its virtues? its liberty? its internal administration of justice? its equity towards foreign nations? its love of peace, and culture of benevolence? No; these have nothing to do with a nation's honor. It consists in repelling with irretation whatever wears the form of injury from other Nations; and in fighting with desperate courage, no matter how iniquitous the conflict. The honor of a notion in the view of multitudes, is precisely the same thing with the duelist. It does not consist in following with a generous consistency the principles of rectitude; but in drawing the sword with spirit, and in fighting with galantry. A nation's honor does not suffer from intrigue, from perfidy, from trampling on the rights of other communities, from waging cruel wars. It suffers by patience, by forbearance, and especially by defeat, even tho' it has exerted every power, in its own defence. A nation is thought to reach the highest point of honor, when it obtains conquests, although its cause is unjust, and it has stooped for success to the basest means.

We have striking examples of these sentiments and of their ruinous effects in all nations, and especially in France durtng late revolutionary struggles. That great but misguided nation really imagined that her honor was promoted, when her latest despot led her armies to victory, although every victory fastened more firmly an iron yoke on her own neck. Parents, whose children were torn from them, to be slain, found relief in the hope that the honor of the nation was to be extended; and even now, the release of the French from the fangs of their oppressor is not a little embittered by the thought, that their country has been disgraced by the defeat of their arms. They see nothing dishonorable in the invasion of other nations without any motive but the rage for conquest. But the recollection that their own country has in turn been overrun by invaders, is a wound which rankles in their breasts; and many would see with pleasure Europe again convulsed, that this foul stain might be washed away.

This proneness to place national honor in *military courage* is an error which the interests of humanity call us loudly to correct. What after all is the claim of this courage to our respect? I would not undervalue it, but it certainly deserves very little of the splendor which is thrown around it. It is certainly a very vulgar virtue. It grows up without extraordinary culture in almost every breast. Men of no character and no principle, the very off-scouring of our streets if turned into the ranks, soon catch this contagious courage, and fight as resolutely as men of real elevation of mind. To those of us, who live in a condition of ease and security, this courage seems a wonderful acquisition. But to a man living in a camp, where cowardice is not only infamy but death, and where danger is the most familiar object to the mind, it springs up almost mechanically; and a man must have more than a common share of timidity in his constitution, if he does not easily acquire it.—There is a courage of a very different nature from this, the *courage of principle,* which in the city as well as in the camp, dares say and do what conecience dictates, and dares nothing more. This courage. it is most honorable to venerate and cherish: but unhappily this is not thought to enter into the constitution of a nation's honor.

The false but prevalent sentiment, which I have labored to expose, that the honor of a nation consists in military courage and conquests, is most pernicious in its influence. Nations are thus brought to enter with zeal into wars, which have no foundation but the ambition of rulers.—They submit to intolerable burdens, for the support of military establishments. They are willing that the blood and resources of the state sho'd be wasted in pursuit of that phantom, military renown—and all the compensation which they receive for this impoverishment and slaughter, is that they hear occasionally a peal of cannons and bells in cellebration of a *glorious* victory, and are assured, that never was the honor of a nation so gallantly maintained.

Let it not be imagined that I would have a nation insensible to its honor. The unhappiness is, that their true glory is regarded with such entire unconcern. This, I repeat it, consists in the virtue. intelligence, and free spirit of a people, and in the adherence of its government to an upright, liberal, and pacific policy. When will nations learn these obvious truths? When will they learn to measure their honor, by the aid they afford to the cause of human improvement in knowledge and liberty, in the arts and virtues, and not by the desolations they spread around them? not by qualities in which they are equalled by almost every barbarous horde, by men in the rudest stages of society?

From the Providence American.

To love nature, and to have an eye that sees her truly, shows that there is a moral tone in chord with her sounding at the heart, and some pure spots in the mind, on which ther imiges play, like young leaves, on calm and clear waters.

One great cause of our insensibility to the goodness of the Creator is the very *extensiveness* of his bounty. We prize but little what we share only in common with the rest, or with the generality of our species. When we hear of blessings, we think forthwith of successes, of prosperous fortunes, of honors, riches, preferments, that is, of those advantages and superiorities over others, which we happen either to possess, or to be in persuit of, or covet. The common benefits of our nature entirely escape us. Yet these are the great things. These constitute what most properly ought to be accounted blessings of Providence; what alone, if we might so speak, are worthy of its care. Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of comparison with any other: yet, because almost every man we meet with, possesses these, we leave them out of our enumeration. They raise no sentiment; they move no gratitude. Now, herein, is our judgment perverted by our selfishness. A blessing ought in truth, to be the more satisfactory, the bounty at least of the donor is rendered more conspicuous, its very diffusion, its commonness, its cheapness: by its falling to the lot, and forming the happiness of the great bulk and body of our species, as well as of ourselves. Nay, even when we do not possess it, it ought to be matter of thankfullness that others do. But we have a different way of thinking. We court distinctions. This is not the worst; we see nothing but what has distinctions to recommend it. This necessarily contracts our view of the Creator's beneficience within a narrow compass; and most unjustly. It is in those things which are so common as to be no distinction that the amplitude of the Divine benignity is perceived.

In the reign of Charles II. some one facetiously remarked, that men's minds differ. Solitude, so called, is to some always filled with omens, and haunted by spectres of wo—but to others, it is like Prospero's enchanted isle, "full of fine spirits, sounds and sweet airs, that give delight and *hurt* not!"

"He who is subject to this frightful malady," said the afflicted and venerable Johnson, "this depression and darkness of the mind—this horrible and mysterious desolation of the soul, well knows how powerless is man to remove it—how feeble under its influence is even virtue to support, or religion to comfort.—He alone knows how sudden the coming of its sepulchral horrors amidst scenes of convivial splendour—and how withering its power on all the objects of hope, and the congregated vanities of the world."

The ways of Providence are inscrutable, but we must never doubt their wisdom.—The most glorious and happy effects are sometimes wrought by the most insignificant causes—how many have been brought even by "little children" to see the error of their ways and to turn unto the ways of *vital piety*—how many have quitted the carnal man which was corrupted, and gone into the spiritual man to flourish with immortal life.

Men pride themselves most in the knowledge of little things—in their knowledge of men and the affairs of life—of mannerisms, artifice and trick—of modes of imposition and of substitutes for virtue—and forget the grand lesson of the skies, that he knows much who knows how to act nobly, and he knows little, who knows every thing but this.

ORPHAN SOCIETY OF PHILADELPHIA.

On Tuesday the 6th of January, the *Orphan Society* held their Anual meeting in the Masonic Hall in Chesnut street. At 12 o'clock the little inhabitants of the Asylum, 50 in number, conducted by the Matrons, entered the Hall, neatly and comforta-

'tly clad, and with a cheerfulness enlivening their countenances which indicated that, notwithstanding their tender age, they were not insensible of their favouroble circumstances. The meeting was opened with approate prayer by the Rev. Mr. Muhlenburg of the Episcopal Church, who also read the Reports of the Managers and Commitees; after which the children united their infantile voices in singing a hymn of praise to their "heavenly Father, who is pleased out of the mouths of babes and sucklings to ordain strength." The scene was peculiarly interesting to the benevolent heart, the commiseration and pious gratitude mingled in the eyes of the benefactresses of those little ones, who, in God's righteous dispensations, have been early deprived of the blessing of parental care. After the reports were read, the Society proceeded to choose their Board of Managers for the present year. On this occasion several articles such as stockins, mittens, &c. manufactured by the children, were exhibited in proof of the instructters attention to the training of their charge to habits of labour and industry, as important means of obviating future want, and strong barriers against the influence of vicious examplies, to which, in subsequent life, they may be exposed.

FROM THE LONDON STATESMAN.

We lately inserted the extraordinary case of *Jean de Moulin,* in the reign of *Chasles* II. The following is equally as singular, though more tragical; and equally well authenticated; tho' we cannot remember the precise time of the transaction. It furnishes an additional warning to Juries, to beware how they exercise their trust.

A Gentleman died posessed of a considerable fortune, which he left to his only Child, a Daughter; and appointed his Brother to be a Guardian, and Executor of his will. The young Lady was then about 18; and if she happened to die unmarried, or, if married, without Children, her fortune was left to her Guardian, and to his Heirs.

As the interest of the Uncle was now incompatible with the life of the Niece, several other Relations hinted, that it would not be proper for them to live togother. Whether they were willing to prevent any occasion of slander against the Uncle, in case of the young Lady's death; whether they had any apprehensions of her being in danger; or whether they were only discontented with the Father's disposition of his fortune, and therefore propagated rumours to the prejudice of those who possessed it; it cannot be known: The Uncle, however, took his Niece to his house near Epping Forest; and soon afterwards she disppeared.

Great inquiry was made after her; & it appearing, that the day she was missing, she went out with her Uncle into the Forest; and that he returned without her; he was taken into custody, and in a few days afterwards he went through a long examination, in which he acknowledged, that he went out with her; and pretended that she found means to loiter behind him, as they were returning home; he sought her in the forest, as soon as he missed her; and that he knew not were she was, or what was become of her. This account was thought improbable, and his apparent intrust in the death of his Ward, and perhaps the petulant zeal of other Relations, concurd to raise and strengthen suspicions against him, and he was detained in custody.

Some new circumstances were every day rising against him. It was found that the young Lady had been addresed by a neighbouring Gentleman, who had, a few days before she was missing, set out on a journey to the North; and that she had declared she would marry him when he returned; that her Uncle had frequently expressed his disapprobation of the match, in very strong terms; that she had often wept and reproached him with unkindness and an abuse of his power. A woman was also produced, who swore that the day the young Lady was missing, about 11 o'clock in the forenoon, she was coming thro' the Forest, and heard a women's voice expostulating with great eagerness; upon which she drew near the place, and before she saw any person, heard a voice say, don't kill me, uncle; don't kill me: Upon which she was greatly terrified, and immediately eharing the report of a firearm very near, she made all the haste she could from the spot; but could not rest in her mind, till she had told what had happened.

Such was the general impatience to punish a man, who had murdered his niece to inherit her fortune, that, upon this evidence' he was condemned and executed.

About 10 days after the execution, the young Lady came home. It appeared, however that what all the Witnesses had sworn was true, and the fact was found to be thus circumstanced: The young Lady declared that, having previously agreed to go off with the Gentleman that courted her, he had given out that he was going a joruney to the North: but that he waited concealed at a little house near the skirts of the Forest, till the time appointed, which was the day she disappeared. That he had horses ready for himself and her, and was attended by two Servants also on horseback. That as she was walking with her Uncle, he reproached her with persisting in her resolution to marry a Man, of whom he disapproved; and, after much altercation, she said, with some heat:

'I have set my heart upon it. If I do not marry him, it will be my death; and don't kill me, Uncle; don't kill me.'

That, just as she had pronounced these words, she heard a firearm discharged very near her; at which she started, and immediately afterwards saw a Man come forward from among the trees, with a wood-pigeon in his hand, that he had just shot. That coming near the place of their rendezvous, she formed a pretence to let her Uncle go on before her; and her Suitor being waiting for her, with a horse, she mounted and immediately rode off. That, instead of going into the North, they retired to a house, in which he had taken lodgings, near Windsor, where they were marryed the same day; and in about a week went a journey to France; whence, when they returned, they first heard of the misfortune which they had inadvertently brought upon their Uncle.

So uncertain is human testimony, even when the Witnesses are sincere, and so necessary is cool and dispassionate inquiry and discrination, with respect to crimes that are enormous in the highest degree, and committed with every possible aggravation.

BOSTON, January 3.

Seneca Indians.—Seven warriors of the Seneca tribe of Indians, who inhabit a vilage within 4 miles of buffaloe in the state of New-York, are now in this metropolise, on their way to England. There names are *Long Horn*, comonly called *Col. Thomes. Swamp Beaver, Hand some, Lazy Traveller, Two-guns*; the appellation of the others we cannot recollect. —They intend to visit Great-Britain in concequence of an application made to the tribe some time since by individuals in Montreal, for the purpose of representing native habits, manners and customs, both warlike and domestice, among the English. Their expences of traveling and support, are paid for, and the emoluments to be derived from thair public exhibition, we suppose will accrue to those who first set the project on foot. In a council of the Senecas about six weeks ago, it was determined, that permission should be given to these red warriors to cross over the great water and see the whites.

Since they have been here they have made similar exhibitions to those which they intend to make upon their arrival abroad, very much to the gratification of numerous spectators.

They have visited those publick objects of curiosity, which might be supposed to interest persons of their limited attainments—and have expressed a sense of their satisfaction for such attentions as they have received.

Yesterday they went to see Col. SARGENT's painting of "CHRIST ENTERING JERUSALEM"—which induced the principal chief LONG HORN, to make some pertinent observations relative to the christian religion, and the worship of the great spirit. They were gratified, he remarked with the picture, but could not vouch for the truth of the representation—The great spirit had given the Bible to the whites, which he had not seen fit to bestow upon the Indians; but the tradition handed down to them from their forefathers, had taught them to be just, good to each other, hospitable, generous and honest,—virtues, which they had practised with greater constancy, before the whites came over and introduced ardent spirits among them, and induced many of their people to get drunk and steal.—The divisions which they understood existed among the christians, were so great, that he hoped the Indians would be viewed with lenity and forbearance, in case they continued to consider the religion of the great spirit as better suited to their present condition, than the adoption of the tenets of any particular sect of christians. An attempt was made by a learned gentleman to confirm them in the value of their moral and religious impressions, and to inform them of the perfect consistency between what they already believed, and that which the principal figure upon the canvas had tought in the Bible.—They were told that the vices of drunkenness and theft were forbidden among christians, and, that those who practised them would be punished. They were exhorted to attend more to the cultivation of the earth and habits of industry if they were desirous of enjoying the benefit of living as well as the whites.

The chief in reply appeared to be sensible of the advantages of agriculture, which he confessed had been very much neglected among them, and especially since the game upon their hunting grounds had become very scarce, the importance of this cultivation became more evident:—he thanked the gentlemen for their attention, good conversation and politeness—and took their leave. An Interpreter accompanied them who appeared capable of rendering the true meaning of what was imparted on both sides.

They afterwards visited the Athenæum and State House—and in all the observation of the chief warrior respecting those things brought to his notice, we were struck with his good sense and pertinent manner of thinking.

—With regard to their dress it is not strictly aboriginal—Their garments consist of coloured calicoes—of English manufacture, which formed a sort of tunic, wound round the middle and secured by a belt. Their head dresses consist of light drab beaver caps, ornamented in a grotesque manner with various coloured feathers.—Around the arms and necks of several among them, are bands of silver or tin, which are intended as ornaments, and from their ears and noses are suspended silver drops—or the hair of some animals manufactured into proper shape—Their faces are coloured with red paint, and on the whole are not destitute of an intelligent expression. The only mark of rank is a bracelet of some skin, round the arm of the principal Sachem, from which is hung a tuft of red hair.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, THIRD MONTH 21st.

PROFANE SWEARING.

It is really shocking to the mind of a Christian, to observe the alarming progress which this vice has made of late in various parts of our country. —What inroads has it made in Society!—and how baleful is its influence upon the habits, the manners, and the morals of the people!——The prevalence of this pernicious practice is a sure indication of moral depravity, and an utter disregard of the precepts of Divine truth:—it is a certain evidence that the heart is corrupted, and that the mind is unfitted for the performance of religious duties.—

"Thou shalt not take the name of thy God in vain,"—was one of the commands given by the Lord to Moses; but how many thousands are there, who profess a great veneration for the sacred volume, and yet are in the daily habit of violating one of its most important injunctions!—It truely affords a melancholy reflection to hear the language of profaness used by any one, and more especially such as are in the decline of life.—Behold the aged tenant of yonder Mansion House:—See him leaning upon a staff:—His locks are whitened with the frost of seventy winters:—his brow is deeply furrowed with the wrinkles of age,—and his body is sinking under the weight of many years:—A few days more, and he must bid adieu to all terrestial things and appear at the bar of Divine justice, to render his accounts: —What will be his situation at this awful moment, if he has, been in the daily practice of calling upon the name of his Maker to curse his fellow-creatures, and for no other cause than the gratification of his vengeful passions?—How great, alas! will be his condemnation.

It is the duty of Parents, Guardians, Masters, and overseers, to use their utmost endeavours to check this growing evil, by entirely prohibiting those under their care from indulging themselves in the practice of it while young.

"Train up a child in the way he should go" says Solomon—"and when he is old, he will not depart from it."—A strict attention to this would be a great benefit to Society, and doubtless a blessing would attend it.

We have received very little news of importance, by the last mail. A few items of foreign and domestic intelligence will be found in this paper. In addition to these, the latest arrivals have brought us some further accounts of the war in the Spanish colonies of South America, between the armies of the king of Spain, and the revolutionary party. It seems doubtful at present, how the contest will terminate, but it is the opinion of many, that the latter will, eventually, triumph over the former. In their struggle for the sovreignty, all parties seem to be actuated by the most vindictive and relentless cruelty; and the strife may truly be said to partake of the most sanguinary charater. But we trust that few of our readers have a relish for such things; and we are unwilling to fill our columns with a detail of the shocking barbarities committed there.

"When ye shall hear of wars, and rumours of wars, be ye not troubled." This wholesome advice, given by the Saviour himself to his followers, we recommend to the notice of our readers.

In a late number of the Philanthropist it is stated that a "certain county in Georgia, named Liberty, contains six thousand inhabitants, four thousand of whom are slaves." This furnishes us with an idea of Liberty in chains! and will answer to the paradox of a Republican Slave-holder.

THE JEWS.

Chateaueriand, in his travels in Greece, Palestine, Egypt, &c. after, describing the desolation of Jerusalem, the wretchedness of its inhabitants, and especially the extraordinary sufferings of the Christians, 'who find in, their religion sufficient fortitude to surmount such complicated horrors and misery,' thus notices the Jews;

While the new Jerusalem thus rises from the desart, resplendent in brightness, cast your eyes between the temple and Mount Sion; behold another tribe cut off from the rest of the inhabitants of this city. The particular object of every species of degradation. these people bow their head without murmuring; they endure every kind of insult without demanding justice, they sink beneath repeated blows without sighing; if their head be required, they present it to the scymetar. On the death of any member of this prescribed community, his companion goes at night and inters him by stealth in the valley of Jehosaphat, in the shadow of Solomon's temple. Enter the abodes of these people, you will find them amidst the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still contiue to do. Seventeen times have they witnessed the destruction of Jerusalem; yet nothing can discourage them, nothing can prevent them from turning their faces toward Sion. To see the Jews scattered over the whole world, according to to the word of GOD, must doubtless excite surprise: but, to be struck with supernatural astonishment, you must view them at Jerusalem: you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting under all oppressions, a king who is to deliver them. Crushed by the cross that condemns them, and is planted on their heads, skulking near the temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans are swept from the earth: and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land. If any thing among nations wears the character of a miracle, that character, in my opinion, is here legibly impressed. What can appear more wonderful, even to the philosopher, than this spectacle of ancient and modern Jerusalem at the foot of Calvary? the former overwhelmed with affliction at the sight of the sepulchre of the risen Jesus; the latter exulting before the only tomb which will have no deposit to render up at the consummation of ages.

Catskill Recorder.

In a tract lately published at Paris by M. Bail, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:

In all parts of Poland, before the partition of 1772	1,000,000
In Russia, including Moldavia and Wallachia	200,000
In all the states in which the German language is spoken	500,000
Holland and the Netherlands	80,000
Sweden and Denmark	5,000
France	50,000
In Eng. (of which London contains 12,000)	50,000
In the states in which Italian is spoken	200,000
Spain and Portugal	10,000
United States	3,000
In the Mahommedan states of Asia, Europe, and Africa,	4,000,000
In Persia and the rest of Asia, Including China and India	500,000
Total	6,598,000

This calculation is probably, in a great measure conjectural; we conceive the number is much overstated; and would refer the reader to "Bellamy's History of all Religions."

Ev. Mag.

From the Catskill Recorder.

"LAY HOLD ON ETERNAL LIFE."

Man was created for a great end: therefore he was formed active and enterprising. Casting our eyes round upon the world, we see every soul in anxious pursuit of some desired object.

Those of the most elevated natural rank aspire after fame. Ordinary concerns and exploits are beneath them. Nor is the applause of their own breasts, sufficient, neither are the plaudits of the world. They must ride down the floods of time. They must grasp an earthly immortality.

To amass the treasures of the world, is the pursuits of others. This engroses their whole soul. Nor do they ever say, "as brooding o'er their heap," "hitherto shalt thou come, and no further."

A third class pursue pleasure. Present enjoyment is their watch word. They greedily seek it, but in different channels, according to their predominant inclinatious and varicious circumatances. Nothing is sacred which would be an obstacle in their gay career.

—This is a hasty picture of man. It exhibits him great, restless, persevering, godlike—it exhibits him a brute. He aspires to immortality; but his immortality ends with "the heavens and the earth, which are kept in store, reserved unto fire." The objects of this grasp are large; but they are bounded by the confines of earth, and all "perish with the using." He pursues after the keenest enjoyments; but his desired enjoyments are "earthly, sensual, devilish." Was immortal man—created in the image of JEHOVAH—designed for no higher ends than these?

A voice is heard descending from the heavens! It swells thro'out the vast regions ef Christendom—the sound is rapidly pervading all the benighted concerns of the earth—*"Lay hold on eternal life."*

For this was man created. This is the high end of his exalted being. —Here is immortality—Here are riches, and pleasures forevermore.

The authoritative entreaty is awfully urgent; as was that to Lot when the sulphureous tempest of Heaven could no longer be withheld from bursting on the cities of the plain. Rouse then from the short and feverish dreams of time and sense; lay hold on eternal life!

Brief Scripture Remarker.

ERRATA.

In the last number of the Philanthropist, where the extract of a letter to the corresponding secratary of the Western Emigrant Society, is dated 1818, read 1817.

From Niles Weekly Register.

FOREIGN NEWS.

ENGLAND.

American flower, at Liverpool, Jan. 5, 65 to 70*s*. per bbl.—not in great demand.

The duke of Cambridge, one of the sons of George III. is to marry a *Hessian* princess.

Emigration to the British North American colonies, it is stated, will not be encouraged hereafter by the government—as the condition of the people has been rendered worse by the change The secret cause, probably, is that they pass into the United States.

American six per cents, in London, 105.

Lord Courtenay has sold his estates in Ireland for 650,000 pounds. !

London was enveloped with so thick a fog on the 31st of December, that nothing could be done without lights.

EGYPT.

According to the latest accounts from Alexandria, received in Holland, the pacha of Egypt persisted in his efforts to revive the commerce formerly carried on between that country and the ports of India. No less than fifty sail had arrived from that quarter at Suez since the recommencement of this intercourse.

DOMESTIC.

Kentucky. The treasurer of the state has been loaning the funds deposited with him to private individuals on intrest,—*i. e.* he has been *banking*, and is minus a considerable sum; it is to be hoped that it will not be lost. The affair has made much stir in that state. He *resigned* the office, and another was appointed in his stead.

Cold. The thermometer, at Montreal, stood at 32 below 0, on the 30th of January last. An ox was roasted on the ice, on the Delaware, opposite Philadelphia, on the 21st instant.

Pennsylvania. There are some talk of removing the seat of justice again to Lancaster, and an intention is manifested to tax the bank of the United States. The sum proposed to be levied varies from 25 to $60,000. annually.

Transportation.—A regular line of wagons and packets are established between the city of *New-York* and *Detroit!*—the cost of carriage, in no case exceeds four dollars and fifty cents *per cwt*,

Munificience. A Clergyman travelling to receive donations for the esteblishment of a Presbyterian Theological seminary, at Princeton, N. J. received *fifteen thousand dollors* at Savannah, and probably as much at Augusta.

Vaccination. The managers of the Vaccine Society, at Philadelphia, are feelingly calling upon the public for support—eleven thousand four hundred and sixty seven cases have successfully passed through their hands; yet, with the offer to vaccinate any that may apply free of expense, they deplore the decease of one hundred and forty eight persons by the small pox in the last two years.

HEART-searching preaching, where it does not convince, is sure to offend. Nothing is so cutting to an unrenewed heart, especially where there is a decent outside, as to have its rottenness exposed, its refuge of lies swept away, and the pillow of forms, whereon it was sleeping, removed from under the head. Whosoever attempts this must expect to see the old man rise and fume, since to approve the real Christian. and the real truth, would cause the Pharisee to condemn himself.

In most cases, we ought to weigh our intentions, before we put them into execution, to see whether we run any risk in offending God in what we are about to do; but where our fleshly lusts are concerned, it is quite otherwise: the less we argue and deliberate, the better. Whilst we are debating, our passions are kindling, so that reasoning with ourselves here, is like flinging oil upon fire in order to extinguish it.—— But flight and prayer are special helps.

Watchfulness will not avail without prayer, nor prayer without watchfulness. *Watch* and *pray* saith our Lord

POETRY.

ISLE OF SHEPPEY.

At the Anniversary Meeting of the Isle of Sheppy Auxiliary Bible Society, held at Sheerness, on Tuesday the 4th of November, the effects of Scriptural instruction were strikingly exemplified in the statements given by the Chaplains of the two Convict Ships at that port, of the conduet of the large bodies of Convicts respectively under their charge. The Rev. Mr. Edwards of the Bellerophon, having mentioned the attention of the prisoners in that ship to the reading and learning by rote large portions of holy writ, asserted it as his opinion, that in any like number of labouring men not less swearing and profane language was to be found; and that on the preceding Saturday, a remarkable instance of honesty and integrity had occured; a Convict, when at work on shore, had found *twelve shillings*, with which he immediately went to the officer, requesting him to adopt means to find the owner; this he accordingly did, and it proved to be a youth, whose whole week's wages did not amount to that sum.

The Rev. Mr. Price, of the retribution, also gave a very gratifying account of the benificial effects that have resulted from the measures adopted by government (we believe upon his recommendation) for dividing the Convicts into classes, and of their attention to religious instruction. A considerable number had, unknown to him, commenced a prayer-meeting among themselves: and one of them had that day requested him to present to the Bible Society the following lines, which were highly gratifying to the numerous and respectable body of persons assembled on the occasion of its anniversary, and will, we doubt not, prove equally so to our readers.

To the British and Foreign Bible Society, by a Convict on board the Retribution Hulk Sheerness.

When without form the world was wrap'd in sleep,
Chaotic darkness moved upon the deep,
God spake the word from his eternal throne—
"Let there be light"—and light that instant shone.
So man by nature, bound in chains of sin,
Feels not his state, though dark and dead within,
Until the gospel breaks the gloom of night,
And in his heart creates celestial light.

Long has the world in mournful ign'rance stood,
And raging tyrats dyed their hands in blood:
But mark the change—where Satan reign'd before,
And idol temples flow'd with human gore,
God's blessed word reveals the glorious plan,
And brings salvation down to sinful man;
Untutor'd Indians feel the sparkling ray,
And midnight darkness kindles into day?

When torn from friends—imprison'd on the deep,
The wrethed Convict bends his head to weep;
When burning tears in plenteous streams are shed,
And black despair sits brooding round his bed
Where can he turn—to *whom* for comfort go——
But to that Word, which comfort can bestow?
Though we are outcasts, fast in mis'ry bound,
We gladly hear the gospel's joyful sound;
Not only hear, but feel its pow'rful sway,
And humbly bend our sinful knees to pray.
The word of God has pierc'd our darkness through,
And said, though fainting, "Ye shall still pursue."
Kind *Benefactors!* much to you we owe
For that dear *book* from whence our blessings flow.
Still spread the word, success shall crown the deed,
And JESUS' foes shall at his footstool bleed;
His kingdom spread with joy from shore to shore,
And "he that stole, shall learn to steal no more."
Cy. Her.

From the Phila. True American.

INTEMPERANCE.

——"BUT AT LAST BITETH LIKE A SERPENT, AND STINGETH LIKE AN ADDER—*Prov.*

O take the mad'ning bowl away!
  Remove the poisonous cup!
My soul is sick—its burning ray
  Hath drunk my spirit up:
Take—take it from my loathsome lip,
  Ere madness fires my brain;
Take—take it hence! nor let me sip,
  Its liquid death again.

O dash it on the thirsty earth,
  For I will drink no more;
It cannot cheer the heart with mirth
  That grief hath wounded sore;
For serpents wreath its sparkling brim,
  And adders work below;
It hath no soothing charm for him
  Who sinks appress'd with woe.

Say not, 'behold its ruddy hue—
  O press it to thy lips!'
For 'tis more deadly than the dew
  That from the Upas drips:
It is more poisonous than the stream
  Which deadly night shade leaves;
Its joys are transient as the beam
  That lights its ruddy waves.

Say not, 'it hath a powerful spell
  To soothe the soul of care;'
Say not, 'it calms the bosom's swell,
  'And drives away despair!'
Art thou its vot'ry? Ask thy soul—
  Thy soul in misery deep—
Yea, ask thy conscience if the bowl
  Can give eternal sleep!

Then, hence, away! thou deadly foe
  Of happiness the whole;
Away—away!—I feel thy blow,
  Thou palsy of the soul!
Henceforth I ask no more of thee,
  Thou bane of Adam's race,
But to a Heavenly fountain flee,
  And drink the dews of grace.
BOSTON BARD.

FROM THE PORT FOLIO.

MIND to me a kingdom is;
  Such perfect joy therein I find,
As far excels all earthly bliss,
  That God or nature hath assign'd;
Though much I want, that most would have,
Yet still my mind forbids to crave.

Content to live, this is my stay;
  I seek no more than my suffice;
I press to bear no haughty sway,
  Look! what I lack, my *mind supplies;*
Lo! thus it triumphs like a king,
Content with what my soul doth bring.

I see how plenty surfeits oft,
  And hasty climbers soonest fall,
I see that such as sit aloft,
  Mishap doth threaten most of all;
They get with toil, and keep with fear;
Such cares my mind could never bear.

No princely pomp, nor wealthly store,
  No force to win a victory,
No wily wit to salve a sore,
  No shape to win a lover's eye.
To none of these I yield a thrall;
For why? my mind despiseth all.

Some have too much, yet still they crave;
  I little have, yet seek no more,
They are but poor, though much they have,
  And I am rich with little store.
They poor, I rich: they beg, I give;
They lack, I lend: they pine, I live.

I laugh not at another's loss;
  I grudge not at another's gain;
No worldly waves my mind can toss;
  I brook what is another's bane.
I fear no foe, nor frown no friend;
Loathe not life, nor death, its end.

My wealth is health and perfect ease;
  My conscience clear, my chief defence;
I never seek by bribes to please,

Nor by desert to give offence.
Thus do I live; thus will I die:
Would all did so, as well as I.

I take no joy in earthly bliss;
I weigh not Cræsus, wealth a straw;
For care, I care not where it is;
I fear not fortunes' fatal law.
My mind is such as may not move
For beauty bright, or force of love.

I wish but what I have at will;
I wander not to seek for more,
I like the plain; I climb no hill,
In greatest storms I sit on shore,
And laugh at those that toil in vain,
To get what must be lost again.

I kiss not where I wish to kill;
I feign not love where most I hate;
I break no sleep to win my will;
I wait not at the miser's gate.
I scorn no poor: I fear no rich;
I feel no want, nor have too much.

The court nor camp I like nor loath,
Extremes are counted worst of all:
The golden mean between them both
Doth surest set, and fears no fall,
This is my choice: for why? I find
No wealth is like a quiet mind.

ON TRUE HAPPINESS.

Long have I sought the wish of all,
True Happiness to find:
Which some will wealth, some Pleasure call,
And some a virtuous mind.

Sufficient wealth to keep away
Of want the doleful scene,
And joy enough to gild the day
And make life's course serene.

Virtue enough to ask the heart,
Art thou secure within?
Hast thou Performed an honkst part?
Hast thou no private sin?

This to perform, these things possess,
Must raise a noble joy,
Must constitute that happiness,
Which nothing can destroy.

HOLINESS.

If we design to be holy, let us constantly in our families, towards our relations, in churches, in our conversations in the world, and dealings with men, all men, towards our enemies and persecutors, the worst of them, towards all mankind as we have opportunity, labour after a conformity unto God, and to express our likeness unto him in this philanthro- , goodness, benignity, condescen- readiness to forgive, help, and ; without which we neither are nor can be children of our Father which is in heaven. *Owen.*

py,
sion,
relieve,

GAMBLING

A receiver of direct contributions in Belgium disappeared, within the last few days, from his commune, with his wife and children. He has left in his bureau a great quantity of Lottery Tickets, amounting to about 12,000 francs, with the following letter:—"The infamous Lottery has totally ruined me; it has reduced me to the dreadful necessity of abandoning my country, and going to seek an asylum among others. My family have more cause to complain. Whoever you are, do not precipitate yourself into the abyss where I have sunk! I offer a terrible example which may perhaps be useful to you."

London Paper.

THE EFFECTS OF
DRUNKENNESS.

"O that men should put an enemy into their mouths to steal away their brains."

Drunkenness expels reason, drowns the memory.—defaces beauty, diminishes strength,—inflames the blood, causes internal, external, and incurable wounds; is a witch to the senses, a devil to the soul, a thief to the purse, the beggar's companion, a wife's woe, and children's Sorrow; makes a strong man weak, and a wise man a fool.

He is worse than a beast; and is a self-murderer, who drinks to other's good health, and robs himself of his own.

Editor,

I occupy that station in life, which is dispised by those who enjoy every thing, envied by those who have nothing, and only relished by those who make their felicity to consist in the exercise of reason, I hate disipation, I am satisfied with what nature hath done for me, life is too short, according to my ideas, to read all kinds of books, and load my memory with an infinite number of things at the cost of my judgement, although I often read, I make it less my occupation than my pleasure; in Religion and friendship, I have only to paint myself as I am, I make no pretentions to any exclusive previleges therein, but wait patiently and hope quietly for future felicity.

XENO.

Advertisements.

NOTICE.

THE Subscriber begs leave to inform the public, that he intends carrying on the saddling business in the east end of Mount Pleasant, in the shop now Occupied by Mordecai Evans. He expects to commence business about the first of April next, and will endeavour to supply all those who think proper to give him a call in that line of business.

CASPER SEEVERS.
March 21st, 1818. 2. 3t.

TO BE RENTED OR SOLD,
A POTTERY,

IN the Town of Barnesville, Belmont County, Ohio—For terms apply to the Subscriber, living near said town.

CAMM THOMAS.
2d. mo. 28th, 1818. 24-3t.

MOUNT PLEASANT LIBRARY,

THE Stated meeting of the Mount Pleasant Library Company for the purpose of chosing 12 Directors for the ensuing year, will be held at their Library Room on the 3d. of next month, between the hours of 2 and 4 Oclock, P. M.

ISRAEL FRENCH, *Secty.*
3d. mo. 9th, 1818.

NOTES,

On the Farmer's Bank of New Salem (Ohio) and those of Smithfield, will be taken at par, for goods at my store in Mount Pleasant.

ENOCH HARRIS.
3d mo. 7th 26. 3t.

JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist,
WITH PUNCTUALITY.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, THIRD MONTH 28th 1818. No. 8

PUBLISHED EVERY SEVENTH DAY
BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

THE

EXERCISE OF CONSCIENCE:

A GLORIOUS PRIVALEGE,

CONFERRED BY JEHOVAH,

And guaranteed by the highest authority of the UNITED STATES OF AMERICA, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—with a

VALEDICTORY ADDRESS,

TO THE SAME CHURCH.

BY LUTHER RICE.

(COPY.)

To Doctor Luther Rice.

I hereby take the liberty to say, that I have been frequently urged by a number of persons, that I think friendly to religion, to request you to grant a copy of your statement to the church, that the same might be printed, that all who wish, may see and hear for themselves; as many sayings which are unfriendly both to you and the Church, are circulating, and but few rightly know what to believe.

If you will thus favor us, I am authorised to close any contract with you, relative to the same.

I am, sir, your sincere friend,
SAMUEL WARNER.

To Samuel Warner and his Associates.

I have a few things to say relative to the publishing of my statement to the church.—And first—the statement was written when I was laboring under great indisposition of body; and as I had but a short time to prepare the same, I had not time to turn to all those passages of scripture which I have mentioned, but put many of them down as they occured to my mind; and as a crowd of business and the privation of health, prevented my copying them before I presented them to the church—so the same reasons have prevented my copying the same since. And my appointments to be from home, for several weeks to come, will prevent my attending to any thing of the kind; but as the church wished for a transcript, and many others are frequently calling to see or read the within pages; if you can find a printer that can have patience to publish them as they now are, he may make a trial; if not, the publishing must be omitted for the present.

L. RICE.

INTRODUCTION.

In the following observations, I have endeavored to cast off prejudice, and every avenue of my heart hath been governed by a cautious desire to treat my brethren kindly; and have not endeavoured to cause that immutable word of truth, which can not be broken, to bend to my sentiments; but that every thing should stand in the open sun-shine of sacred writ; nor have I levelled my objections or reasons at your doctrines or ordinances, but my principal reasons for withdrawing from you, is on account of your supporting the principle of war, as I believe this horrid evil is not to be imputed to God, but must be traced to the ambition and vices of men, yea these miseries must be entirely out of the account of Providence, and applied to the wickedness of mortals; for saith the scriptures—"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" What I have said on the subject of professors' wearing gold, making, vending and using ardent spirits, is not to condemn those that use either, as a medicine, or with christian thanksgiving.

I am not insensible of the cry that will be echoed against me by the unprincipled and prejudiced minds—saying that I contemn all others, and think none right in religion but myself. This is far from the truth, as I abhor and dispise myself more than any other person possibly can; for when I seriously consider that Christ has opened my intellectual eyes, to see the bottomless gulf of depravity and corruption in my nature, I have cause to abhor myself in dust and ashes. Therefore, feeling that I am a victim plucked from the horrible abyss of infidelity and awful despair, and I am still as much dependent on Christ's grace and divine power, for spiritual support, as I was for his merits to free my soul from the curse of original and actual sin. O my friends, if any of you have ever felt such unspeakable distress, and horror of soul, as to really feel and wish to be anihilated; and finding this desire to give no relief, then call for the rocks and mountains to fall on you, to hide you from the presence of Him that sitteth upon the throne of justice and constantly hating the Saviour, or any thing that could come through him, as possesing any divinity; and exert every faculty of soul and body, to obliterate the sacred scriptures, and level your keenest ire at the zeal of Christians, and thus hurried on from step to step, with rage and madness as if possessed with a legion of devils:—I say, if any of you have ever experienced the like situation; yea worse—i. e.: to prepare with your own hand a dose of poison, and drink the same, to hurry your agonizing soul into an endless eternity! Alas! if any of you have ever felt such a real hell in your own soul as this; still more, to feel your soul dragged down the trackless labyrinth of dismal regions; the awful gulf and thick darkness of blackest night; there to wait your final doom; from thence to be summoned before a just judge, and there seeing your guilty soul shrouded in blackast and unutterable despair, without the most distant friend to heave a sigh or plead your cause—there your sins and blackest ingratitude, all opened to your view, and obliged, although awful your case, to give judgment against yourself, and sanction the truth and justice of what you had repeatedly and wilfully condemned; and as your name was not written in the Lamb's book of life; nor even permitted to look into the shining streets of immortal glory; but in a moment—in the twinkling of an eye, spurned from the upper mansion, down, down, as on a chain of forked lightning, through unmeasurable regions, and returned again into a sinful body, which had for several days remained unintelligible, and every moment of that time, exhibited as far as possible, what the spirit felt while on its unintelligible flight. After this, feeling the enemy of your own soul vanquished, the raging sea in your mind calmed, and intellectual light received to see your duty; but by not attending and turning to the light that shined within, you soon lost your heavenly guide, and so served the creature more than the Creator; and from this luke-warm state digressed further and further from the true principle, until the Lord called again upon the slothful steward, for the fruit of his vineyard; but the enclosures were all broken down, and the wine-press trodden under foot: notwithstanding all this, the Lord of the vineyard demanded the fruit, and commanded that for want thereof, to take both soul and body. But O dismal indeed! now the soul and body must experience again, unspeakable horror and distress, until the will is bowed and humbled with a resignation of all and every thing, into the hands of Christ, who now stands between the sword of justice and your guilty soul, and applies his almighty hand, and raises the self-mangled cripple, through faith in his name, and through his merits declared, "thy sins are forgiven." I say, you that have experienced any thing like the above statement, and herd the joyful sound, will not wish to afflict a poor persecuted brother that loves your souls, and wishes at all times to meet you in peace, and to part in love.

TO THE CONGREGATIONAL CHURCH[*] IN HOMER, WHEREOF ELNATHAN WALKER IS CONSIDERED AS THE REVEREND PASTOR.

THE following observations respectfully show, that your memorialist, estimating the high regard, with which the church will be disposed to consider every subjuct, affecting the great principles of religious liberty, begs leave to call your serious attention to the incompatibility which results between the requisitions of the law of man, and the holy, incomparable law of Christ.

In this enlightened country, where bastiles and inquisitions are not known, we can urge the unalionable rights of conscience, or adduce any arguments to show that the relation between God and man, neither can, or ought to be prescribed and controlled by any church or state; and it is unnecessary to urge what I have frequently heard. *You have covenanted to walk with this church, and you cannot withdraw without breaking covenant with God and the church.* I am satisfied, from my own experience, and the testimony of many martyrs, that have manifested at the burning stake, the rectitude of their consciences, in dissenting from their mother church, that the religion of the gospel will expressly warrant, that the liberty of conscience, in dissenting from you, cannot be cancelled, abridged, restrained or modified, by any authority of divines whatever. And I think the free exercise of my conscience, therefore, is not merely tolerated by the spirit of the gospel; but to me, it is declared in the most solemn form, and is confirmed in the most explicit manner. In this transaction, the liberty of my conscience, I conceive, cannot be restricted to the mere liberty of thinking, nor to the silent or unseen modifications of any other religious opinion; but it is from a convincement of the importance of strictly complying with the dictates and spirit of Christ's gospel; which gospel is not enforced by any legal compulsion, nor can the power and spirit of it be restrained by any legal impediment, nor even the gates of *Hades.*

To be Continued.

In the following article is given the opinion of Dufour, who is an experienced vine dresser well known as the chief of the Swiss setlers on the Ohio river—he now edits a news paper at Vevay.

CULTURE OF THE VINE.

Having promised to give some hints respecting the culture of the vine, I presume it will not be amiss to give at this season of the year, some general ideas on the selection of a proper spot, and preparing the ground for the planting of a vineyard. In the middle and northern parts of France, in Germany and In Switzerland, the hill sides facing the south, southeast and southwest, where the soil is of a rich. light and gravelly nature, are generally found to be the most favourable situations for the culture of the vine. Although we may experience greater extremes in the coldness of the winter seasons, our summers and autumns are considerably warmer than in those countries, hence it may be natural to expect, that the necessity of having a south hill side situation, in order to obtain a complete maturity in the grapes will be diminished in proportion to our southern latitude. In Europe the vine succeeds wherever maize or Indian corn grows to perfection, but maize does not succeed wherever the vine does.—it has also been remarked, that in Europe the vine succeeds well wherever the peach tree does. Is it rational to suppose that in America as well as in Europe, where maise and peaches grow, grapes also may be produced. I have no hesitation in stating it as my opinion, that as it respects the culture of the kinds of vines which are cultivated in the vicinity of this place, two thirds of the whole country, is more or less adapted to it. I would remark however that in places where the late spring frosts are frequent the grapes may be so often destroyed that it would not be profitable to farmers to spend much time and labour in that way, a farmer therefore who wishes to establish a vineyard, should first ascertain as nearly as possible, what part of his farm is best adapted to such a plantation, or whether any part of it is suitable for that purpose or not; which without actual experience may be more difficult to ascertain than one may suppose.

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[*] Does *congregationalism* consist in this. i. e.: that a church has the power so in itself, as to deprive a number of the power to act for himself? if so, where does the congregational church get the power, to deprive this one of the power of examining and acting for himself? They have usurped the power, as the church must be fellowshiped, and her iniquities masked if this be the case, what propriety is there in pretending to communion and fellowship, where the individual member has no privilege or authority to examine the grounds of fellowship and communion? I have believed that congregationalism implied, that they had a right to examine every thing that claims their fellowship: if so, then every member or congregationalist is an independent, and can act for himself in all matters of conscience ----if not, the phrase or word *congregationalist*, is a stratigem to invest a church with power to smother its own iniquity.

It has already been remarked that where the peach tree succeeded, there also the vine prospered, and as it relates to the late frosts killing the fruit in the spring of the year I have reason to believe that the fruit of the vine will not be as often cut off by the late frost, as that of the peach tree, therefore, where the late frosts respect the peach tree, the grape is sure to be spared.

Although I do not consider it necessary to choose a hill side facing the south for the purpose of planting a vineyord, yet I think that a piece of ground of a rich, light, sandy soil, gently inclined towards the south, south east, or south west, sheltered in the north and north west by a hill or range of buildings will be found a most advantageous situatian. The much favoured borders of the Ohio, are, however, an exception, it is ascertained beyond doubt, that the Ohio flats, where the soil is not slashy and wet, as well as the hill sides bordering on them, are peculiarly adapted to the culture of the kind of vines reared in the vicinity of this place, and no doubt of many other species which might be introduced from other countries.

The success of the vineyard depends greatly on the manner the ground is prepared for planting the vines; some persons content themselves with ploughing well the place intended for the plantation; some dig holes somewhat deeper than the ploughed ground, and others dig trenches about eighteen inches deep, all of whom have been more or less successful—but the best way of all, is to overturn the whole surface of the ground which is intended to be planted as a vineyard, from eighteen inches to three feet deep, which is done by opening a trench or ditch at the foot of the piece of ground selected, (if it is not level) as wide as it is deep, and when the first ditch is opened and cleared, then a second ditch or furrow is dug of the same width as the first, taking particular care to put in the bottom of the first ditch, the loam or top soil of the second, on the top of the clay or ground that is taken from the bottoms; and so on with the third, fourth, &c. until the whole ground intended to be planted is thus overturned; by this few or no weeds or grass will grow the first and second years, and the ground will remain light for a nnmber of years; the roots of the vines will penetrate deep in the ground, and not be so easily affected by drouth. I think that where the soil is not sandy or gravelly, it would be advantageous to put in the bottom of each ditch a layer of about six inches of sand or gravel, and when the layer of clay put on top would be so thick that the slip or vines would be entirely planted in that layer, it would be advisable to dig a small hole and fill it with vegetable soil, lest the weak roots of the young vines should not be able the first year to force their way through the clay. *W. Rec.*

TALE.

In the autumn of 1815, Robert F. his wife and three small chidren, arrived in this city. He was a poor, honest and industrious man, and his family was solely dependent upon his earnings for support. He rented a small tenement for ten dollars a month, and during the following winter supported his family comfortably.

In the summer of 1816, anxious for the safety of his family in a climate to which they were strangers, Robert F. went into the country to look for a more healthy residence, and expected to return in a few days for his wife and children. In passing through ———— county, Robert F. was by accident present at an affray, in which a man was stabbed and mortally wounded. Cognizance was taken of the affair by the civil authority, and Robert F. was detained as a witness. Being poor and a stranger, was unable to procure bail for his appearance at the next term, and in consequence thereof he was committed to prison.

In vain did he represent that he had committed no crime, and that he had a wife and children dependent on his daily labour for support. The order was peremptory, and Robert F. was doomed to languish in jail; his wants unpitied and his woes unknown.

Reader! look at this picture!

Robert F. had committed no crime; but we behold him torn from his family, thrown into priaon, condemned to pine away his days in wretchedness; to mourn with each returning night, for his beloved wife and children, left without his support among strangers, in an unhealthy climate, to suffer from nakedness, hunger, and disease! Well might he have exclaimed, in the languege of the galley slave, "Hard, hard is my fate;" and this too in a land of fredom—a land that proudly boasts of 'Laws wisely made, framed and executed.'

After dragging out a dreary confinement nearly 6 months, the session of the court restored Robert F. once more to liberty, and he bent his hasty footsteps again towards this city. He entered the door of the house where he fondly expected to find all he held dear on earth. He was met by—a stranger! He started! Judge ye what were his emotions, when with a tremulous voice he faintly inquired for his wife and children.—The present occupant knew no more han that those who occupied before him were dead! He reeled—he tottered from the door; exclaiming, "My God—My God! all gone—no one left to tell me how they died, or where they are buried!"

It was evening. After walking the streets for some time in indescribable anguish, he endeavoured to compose his spirits, and so far succeeded as to be enabled to return to the vicinity of the house he once inhabited, and to enquire of the neighbors the fate of his family. He could only learn, that his wife from his long absence supposed that some fatal accident had befallen him; that unsustained by his arm she had suffered for the common necessaries of life, till the cries of distress brought charity to her wretched abode; that the children, one after the other, had been swept away by the autumnal fever; and, last of all, the heart-broken mother had herself fallen a victim to grief and disease.

Sympathetic reader—Robert F. had committed no crime; but by the law he was made to drink the cup of bitterness to the very dregs.

Legislators—read this tale—Robert F. had committed no crime. He was poor; and his case may be that of any poor man in the state.

S. Republican.

* * *

Extract of a letter to NATHAN GUILFORD, *Corresponding Secretary of the Western Emigrant Society, dated*

Indian Agency Office, near Ft. Wayne,
Jan. 20th, 1818.

I was duly honored by your printed letter of the 3d of August last.

This long delay, in answering your queries, has not been from an unwillingness to afford such aid as may be within my power to the advancement of the views of our society, but indispensible official avocations, and prior engagements to some other literary societies, with whom I am, in some degree connected, have prevented; yet, more than any thing else, being possessed of but a small part of the information you require.

Such as I have, from personal observation, or such sources as leave no doubts with me of correctness, I will give you.

1st *Class of Queries.*——

The country from near the southern extremity of Lake Michigan. to near the River Ohio; and from Lake Erie to near the River Mississippi, is very level. alluvial, and the products of the soil, in general, extremely luxuriant. It is well known to you, that near the Ohio, the country is hilly. The conntry on the southren extremity of Lake Michigan, and the western side is hilly, and on the Mississippi, from about 100 miles above Prairie Du Chien, to Lake Pippin, it is also hilly, or perhaps, we may say, mountainous. Those mountains are undoubtedly of volcanic origin, abounding with metalic iron, that has been thrown out of the volcano as lava, or in the manner of cinders. It is rare to find any rocks or stones upon the sufrace of all this great extent of country. To the west and north of this, the country is principally prairie, except on the water courses. To the south and west, clothed generally with a very heavy growth of timber.

Within a period of about six years, the extremes of heat and cold have been 99½° above 0, and 16° below, of Farenheit. As I have uot kept a diary of the weather, my statement in relation to the rains’ winds, fogs, and cloudy weather, must be founded on conjecture. The quantity of rain is great, I should think’ to exceed 100 inches per annum. The winds are mostly from the western and northern quarters’ rarely blow violently; but when they do it is of short duration. Fogs are rare: & more cloudy weather than is usual in the Atlantic states.

Commencing on the east, is Sandusky River——It takes its rise in the Sandusky plains, interlocking its branches with the Scioto; taking a general course north, about 70 miles, where it discharges into Sandusky bay, sometimes called the little lake, which dischages itself into Lake Erie, at a distance of 16 miles from the mouth of the river, by a narrow strait. It is navigable for crafts drawing 4 feet of water’ to Lower Sanduskey, 16 or 18 miles from its mouth. Above this, it is not navigable, from the contiuual succession of rapids, that will afford many excellent mill seats. The fish are the Muskanunga, Pike, Catfish, Black and white Bass, and Pearch. They are not in abuundance above Lower Sanduskey.

Portage Riʌer has its mouth about 3 miles north of the Sanduskey river, discharging into Lake Erie: It takes its name from a portage of about 2½ miles from its mouth, across a peninsula to Sanduskey Bay. The course of this river is from west to east, about 30 miles; navigable, for small craft, a few miles from its mouth.

Miami River of the Lakes, is formed by the junction of the St. Mary's and St. Joseph's rivers, at fort Wayne: persues a general course north east, with its meanderings about 170 miles, discharging into Miami Bay. This river is navigable for vessels drawing from 5 to 6 feet of water, to Fort Meigs, 16 miles from its mouth, and for smaller craft to its head. Although it is not large, yet, in connection with the Wabash, the importance of its navigation, will not be exceeded by any discharging into the northern lakes, or Ohio river.

The Wabash pursues a diametrically opposite course to its junction with the Ohio. At the highest water of those rivers, their waters are united at the dividing ridge, and you may pass with craft from one river to the other. There is a wet prairie, or swamp, covered with grass, that extends from the head water of the Wabash, to the St. Mary's, and discharges its water into both rivers, which is about seven miles from one to the other. At low water this swamp is about 8 or 10 feet higher than the water in the rivers. It is composed of soft mud that may be benetrated with a pole 20 feet; of course, it will be but a small expense of labour, to connect the waters of these 2 rivers together by a canal, that would be passable at the lowest water. Those rivers will be the great thoroughfare between the Lakes and the Mississippi: and, of course, constitute an uninterrupted navigation from the Bay of St. Lawrenc to the Gulf of Mexico; except the short portage at the Falls of Niagara.

This tract of country being very level, there are but few good mill seats. On the Miami there are no good seats, except at what is called the rapid’ extending 18 miles up the river from Fort Meigs.

The fish are very abundant in this river, consisting of sturgeon, catfish, muskanunga, pike, sheepshead, horsehead, suckers, and black and white bass. The fish taken at Fort Meigs, last spring, sold for upwurds of thirty thousand dollars.

The Auglaize discharges into the Miami at Fort Defiance, about 100 miles below this place, to follow the course of the river. It is navigable, with boats, at some seasons of the year, about 80 miles.

The St. Mary's takes its rise a

bout 70 miles south east of this, from the same tract of country, where the Big Miami of the Ohio, and some of the branches of the Wabash, take their rise, indeed, there is one of its principal branches, and one of the branches of the St. Mary's, issuing from the same small lake, in a large wet Prairie. It discharges at this place, and, in all its meanderings, is about 170 miles; and is navigable with boats, at the times of high water, in its whole extent. With a portage of 12 miles from its head, you enter the navigable water of Lorimie's creek, discharging into the Big Miami of Ohio.

The St. Joseph's has its sourse about 20 miles north of Fort Defiance, in an extensive level, from which four other rivers issue, viz;—Grand River, and St. Joseph's of Lake Michigan, (discharging into that lake) and Huron and Rasin of Lake Erie. They all lnterlock their branches.

This (St. Joseph's,) pursues a course about south west by south, 80 miles: and by its jnnction at this place with the St. Mary's, forms the Miami of the Lakes. It is very convenient of navigation for boats at all seasons, when not frozen. It is nearly twice as large as the St. Mary's. Same fish in those two rivers, as the Miami.

(To be Continued.)

THE UNITED STATES REVENUE.

The laws for collecting an internal revenue are now repealed; but there is yet due to the U. States large sums of money for licenses, &c. which sums must be paid within the present year. It had been heretofore the practice, for the collectors to receive in payment of such dues, the notes of any incorporated specie paying bank within the state. From the quantity of unchartered paper in circulation, even this kind of money could not be procured without much, difficulty. It was reasonable, however, that the United States should demand and recieve good money, and no objection was made. We now find that the colector for this district has received orders, within these few weeks past, to receive no money in payment of debts due the United States, other than notes of the Pittsburgh banks, of the U. S. bank or its branches, or gold and silver. From whom these orders emanated, whether from the government or from the U. States bank, we know not. All we know is, that it is not in the power of persons who are so unfortunate as to be indebted to the U. States, to procure the kind of money demanded. Where are Pittsburgh notes, or United States notes, or gold and silver, to be procured to the amount required? We have no hisitation in saying they cannot be had, without enormous sacrifices being made to obtain them. Those who have not the means to enable them to make such sacrifices, must permit their property to go under the hammer.

If such orders as those we have alluded to were issued by the government, the impropriety of making a distinction betweed the banks of one state and those of another state, cannot be too severely reprobated—If by the bank of U. States, the conduct of the government is still more reprehensible, in placing the people at the mercy of the directors of that institution. What would be said in Philadelphia, if the monies due the United States in that district were not receivable in the paper of the banks of that city? What would the people of Washintong say, if their dues were depended in Baltimore or Philadelphia paper? They would raise such a clamour as would very speedily reach the ears of government, and compel a return to a more equitable and rational system.

What makes the iniquity of the measure, as regards this part of the country more obvious, is the fact that not a single dollar of U. States paper is in circulation Nor will the branch nearest us, that at Pittsburgh, loan a cent to any individual in Ohio. Still the people of Ohio must pay their dues in United States paper, or in money nearly as difficult to be procured!

Would it not be well enough for our representatives in congress to inquire into thsi matter, and endeavour to relieve the public debtors from the losses, if not the destruction that awaits them? Would it not also be proper to inquire how much better the banks of Pittsburgh are, than those of Steubenville, Mount Pleasant, St. Clairsville, New-Lisbon, &c. all of which have redeemed their paper, and do now redeem it, as promptly as the Pittsburgh banks redeem theirs. And also to inquire how and why it is, that the notes of these banks, as well as the notes of other banks of similar standing, which form almost the only par circulating medium of this section of country, are thus discredited, and the debtors to the government compelled to pay their dues in kinds of money which are no better, but which are not in circulation?

W. Herald.

BARBARISM AND REFINEMENT CONTRASTED.

"It is said to have been a law amongst our clans in ages of barbarity, that when a person, belonging to one clan, murdered a man belonging to another, the murderer, if found, was to be hanged, as he deserved; but if he could not be found, the first man of the same clan, that could be found should be hanged in his stead." So said Dr. Campbell, in his Address to the people of Scotland, in 1779.

Such was the state of things in Scotland, "in ages of barbarity," when the inhabitants were divided into clans or tribss, like the savages of America. A law amongst these clans for the regulation of their conduct towards each other, was equivolent to what is now called a "law of nations,' according to which each nation may vindicate its rights and its honor, by repelling injuries, or redressing wrongs. By the law before us, *murder* was the offence to be avenged by death and the death of the murderer, or of *one* innocent person of the same clan in his stead, was sufficient to satisfy those barbarians.

Now behold the contrast! Since the nations of Europe have become *civilized* and *christianized* their sentiments on national *rights*, national *honor*, and national *justice*, have become so refined, that a ruler may declare war against a *whole nation* for a *less* offence than the murder of a single subject. He may forbear all attempts to find the offender, and invade with an army any part of the offender's dominions, and spread havoc, misery, and death, among a people, who never gave him the least ground for offence; and perhaps the slaughter of 20,000, or even 50,000 innocent people, will not be sufficient to satiate his REFINED, CHRISTIANIZED *spirit of revenge.*

So wonderful are the advantages which have resulted from emerging from the ancient state of barbarism! Who would not be shocked at the thought of having the nations of Christendom sink down from their present state of refinement; to such grovelling ideas of right, of honor, and of justice, tha[illegible] *more* than the death [illegible] *one innocent person* would be requisite to satiate the vengeance of a christian ruler, for the crime of murder, when committed by a person of another nation against one of his own subjects.

But to drop irony in so serious a cause: How abominable, how barbarous, how bloody, are the prevailing sentiments on national rights, honor, and justice! Had the maxims, by which the wars of Christendom have been conducted, been framed by him who was a "murderer from the beginning," what more unjust, more unreasonable, or more repugnant to the spirit of the gospel, might have been expected? Have not many of the boasted refinements of civilized nations been of a nature to swell the amount of national injustice and human woe? O Christeddom! Christendom! might Jesus say, "thou that killest" one another, 'how often would I have gathered thy children as a hen gathers her chickens, under her wings; but ye would not." And what but incessant carnage and desolation is to be expected, while such horrid maxims are suffered to regulate the conduct of nations one towards another? Ought not these nations to cease to call themselves Christians, and to assume the name of Mahomedans, or adopt maxims of conduct more conformable to the spirit and precepts of the Gospel?

CHRISTIAN DICIPLE.

In a severe winter, when wood began to be scarce in Boston, his excellency John Wynkoop, first governor of Massachusetts, received private information that a neighbour was wont to help himself from the pile at his door. "Dose he, said the Gov. call him to me and I will take a course wih him that will cure him of stealing." The man appeared and the governor addressed him thus:—"Friend, it is a cold winter and I hear you are meanly provided with wood, you are welcome to help yourself at my pile, till the winter is over." And then merely asked his friend, if he had not put a stop to the man's stealing.

The Philanthropist.

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, THIRD MONTH 28th

DRUNKENNESS.

This odious practice has become so common in many parts of the world, that notwithstanding the conduct of such as are habituated to it, is disgusting in the extreme, and in every sense of the word degrading to the dignaty of human nature, it would seem comparitively speaking, that but little exertion [illegible] made to awaken the publick to a sense of the evils resulting from it.—It is true that in some particular places, associations for the purpose of guarding against its contaminating influence have been formed, and in others, individuals who have the welfare of the community at heart, are endeavouring to arrest its progress, and prevent its encroachments upon the peace and happiness of society: But when we consider to what an extent this shameful custom is carried, how pernicious is its tendency, how fatal it is to the welfare of individuals and of families, it seems truly astonishing that no greater exertions are made to check its operations.

There are many persons of exemplary characters who are fully sensible of the mischevious effects of this many-headed monster of dissipation and depravity;—they are aware that it has a direct tendency to demoralize and corrupt the minds of its votaries, and prove the ruin—temporal and eternal, of thousands,—while it reduces millions to beggary or want:—But still, they seem willing to remain inactive spectators, and view with indifference the havoc that it makes in the morals of the people, not thinking perhaps that it may eventually interupt their own peace,—even by working its way into their own families.

Can nothing then be done to mitigate the evils arising from this source?—cannot some measure be adopted that will tend to discourage the excessive and unnecessary use of ardent spirits, and pave the way for a reformation in the conduct of a large portion of the people in our country? This is an important matter, and merits the serious consideration of every person that feels an interest in his country's welfare,—and it is to be hoped that it will claim the attention of every Reflecting mind.

FOR THE PHILANTHROPIST.

"Peace on earth; good will to men."

FRIEND OSBORN,

You will, no doubt, be much pleased to hear, that the friends of peace are making great progress in one of our adjoining counties: but a few days past, I had some business to transact with one of the most influential presiding e[illegible] in [illegible]hodist church a man of high standing and shining talents; and whose deportment, wherever he goes, speaks as loud as his preaching.

I thought it a seasasonable time, after we had finished our business, to introduce to the company, the subject's of war and peace, slavery, and the use of ardent spirits, as I wished to know the sentiments of my Methodist friends on those things.

I first observed, that I had became fully and thoroughly convinced, that the spirit, practice, and principle of war, was altogether irreconcilable with christianity, and that I fully believed, and fondly anticipated, that the time was not far distant, when the Methodist chnrch would revise, alter, or amend their disipline, so as to prohibit its members from bearing firearms, or wielding the bloody sword; as they had already went far to abolish and prohibit slavery and the use of ardent spirits.

This worthy Gentleman devoutly replied, "Amen. I am fully convinced in my mind, that the doctrine of war is contrary to the doctrines of CHRIST, and I sincerely hope, that our church may take the subject into their serious consideration, and I have no doubt but they will." These are his words as near as I can reccollect.

A third person who was sitting by, who also was a minister of the same church, and a man of much influence, observed, that he "Sincerely wished, that at the next General Conferrence their might be a motion submitted to that effect." Thus we see Ministers of the Gospel begin to discover, that religion doth not consist in the shedding of blood, and once those men praclaim their conviction to their hearers and the world, and inforce the doctrine of the New Testament in regard to war and bloodshed, may we not justly expect the most happy result from their precepts and examples, if one church which once allowed of war and fighting should agree to abolish it, why not another, and if a third shoutd take the same cource, why not a fourth &c. until in the course of time, the whole shall follow? Then "shall they beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." A FRIEND TO PEACE

Mt, Pleasant, March, 28th, 1818

LAND OFFICE.

Just as we were about to put this paper to press, information reached here, which induces us to believe, that the system adopted by the Secretary of the treasury, and the United States Bank, has been ameliorated, and new instructions given to the receivers of publick monies in this state, by which the paper of those Chartered banks, which redeem their notes with specie, will be taken in payment for land.—By which new regulation, we hope the difficulties that seemed to threaten those indebted to the general government, will be, in great measure, obviated,

Decision of the commissioners under the 4th article of the treaty of Ghent.

BY THOMAS BARCLAY AND JOHN HOLMES, ESQRS.

Commissioners, appointed by virtue of the fourth article of the treaty of peace and amity between his Britanic Magesty and the United States of America concluded at Ghent, on the thenty-fourth day of December one thousand eight hundred and fourteen, to decide to which of the two contracting parties to the said treaty, the several islands in the Bay of Passamaquoddy, which is part of the Bay of Fundy, and the island of Grand Menan, in the said Bay of Fundy, do respectively belong, in conformity with the true intent of the second article of the treaty of peace of one thousand seven hundred and eighty-three between his said Britanic Majesty and the aforesaid United States of America.

We the said Thomas Barkley and John Holmes, commissioners as aforesaid, having been duly sworn impartially to examine and decide upon the said claims, according to such evidence as should be laid before us on the part of his Britanic Majesty, and the United States, respectively, have decided and do decide, that Moose Island, Dudley island, Frederick island, in the Bay of Passamaquoddy, which is part of the Bay of Fundy, do, and each of them does belong to the United States of America, and we have also decided and do decide, that all the other islands, and each, every of them, in the said Bay of passamaquoddy, which is part of the Bay of Fundy, and the island of Grand Menan, in the said Bay of Fundy, do belong to his said Britannic Majesty, in conformity with the true intent of the said second article of said treaty of one thousand seven hundred and eighty-three.

In faith and testimony whereof we have set our hands and affixed our seals at the city of New-York, in the State of New-York, in the United States, twenty-fourth day of November, in the year of our Lord one thousand eight hundred and seventeen.

JOHN HOLMES.
THOS, BARCLAY.

Witness
JAMES T. AUSTIN, Agent, U. S. A.
ANTH. BARCLAY, secretary.

Golden Rule in Agricultur.

A practical husbandman of the highest authority assures us, that the golden rule of agriculture—to use such manures as will make heavy land lighter, and light land heavier, cold land hotter, and hot land colder—must never be lost sight of. He who knows and follows this rule, and he only, is a farmer.

With sorrow we state, that the great bridge at M'Call's Ferly was swept away by the ice, in the night of the 3d instant. It is said the river Rusquehannae has been higher this week than it had been in 40 years before.

Patents.——Upwards of 170 Patents for improvements in machinery and manufactures issued by the department of state during the year 1817.

Lorge Ox——The Largest Ox that was ever in the Philadelphia Market was sold there lately for 1,300 dollars.—It belonged to Job Tyler of Salem, New-Jersey, and weighed 2,000 pounds. *Bal. Paper.*

IMPORTANT LAW DECISION.

It had been the practice in some of the townships in this county and in the countiesadjoining, for some years past, to permit emigrants from foreigh countries to vote at elections, without having been naturalized. It was contended by some persons, that this practice was warranted by the constitution—whilst others held a contrary opinion. It became desirable, therefore, that this point should be settled by the judicial tribunals of the state. For this purpose an action was brought by Michael Johnston of this town, at that time an alien, against the trustees of Stubenville township, for refusing to him his right of suffrage. The cause was tried in the court of common pleas, and judgment given against the trustees: it was then removed to the supreme court, who reversed said decision.

Havanna, Feb. 20th 1811.

The trade to Africa from here, is great, tho' not so extensive as it was; During this month, about 10 vesels have sailed, and as many arrived, one ship with 670 slaves on board, is now performing quarantine, having the smail pox among them. *P. D. Adv.*

CONGRESS.——A proposition is before the house of represntatives to set apart the proceeds of the government interest in the National Bank, as a fund for internal improvement.

The committee on roads and canals have as yet made no report on the subject of continning the great national road westward from Wheeling.—Probably it will be postponed until the next session.——

A joint committee has been appointed by both houses, to report what time it may be suitable to adjourn. The 13th of the 4th month is spoken of.

ten with the sword, without Divine command) to put up the sword. Therefore, we have Christ's command to dismiss the sword, and I find no command from Christ or his apostles, to use the sword, except the sword of the spirit; but on the contrary, they testified that the weapons of their warfare were not carnal. Some of you have replied, the apostles commanded to be subject to higher powers, and obey, rulers, &c.; and our rulers command us to destroy our enemies. We all positively know that the law of Christ is paramount to all other laws. He has commanded us to do to others as we would receive of them. Let the sword be pointed at our hearts, and we cannot wish to have any assist either directly or indirectly, in any of those scenes which are produced by the horrors of war. And even the holy apostle, in the same chapter that he exhorts us to be subject to the higher powers, doth positively say that we shall not kill, and that we must love our neighbour as ourselves, Rom. 13, 9. He also further testifies, Hebrews 12th chapter, 14th verse, that we must follow peace with all men, and holiness, without which no man shall see the Lord. If our rulers command us to go forth in battle array, either in an offensive or defensive war, to do evil, saying that good may come to us and our survivors, when, in all this, we have only the command of man, for hurrying our fellow-mortals to untimely graves, unprepared for their last account; in doing which, how can we pray as Christ hath taught us—forgive our sins as we forgive those that trespass against us. Let us consider the application to these words: if ye forgive not others their trespasses, neither will your Heavenly Father forgive you your trespasses. Remember I am now addressing the professed followers of the meek and peaceful Saviour, and not deists, atheists, libertines and madmen: therefore, let religious professors abandon that horrid principle of war, which has blackened the pages of history, and stained the world with blood—yea, countless numbers of human hecatombs, and that popular delusive war will cease; for if professors will abandon the horrid principle, our rulers would not sign a declaration of war—no, not even admitting all the officers in the United States of America, and all Europe, down to the magistrate, were atheists; for rulers are not a terror to good works, but to the evil.—Romans 13th, 3d; also 12th, 19th. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, vengeance is mine: I will repay, saith the Lord—at the 21st verse, "be not overcome of evil, but overcome evil with good." Therefore, if rulers are not a terror to good works, but to the evil, wilt thou not then be afraid of the power? Do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good; but if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil—Romans 13th, 3d and 4th verses. These scriptures presuppose that those rulers alluded to, must be good rulers, and this sword that he beareth not in vain, is the sword of justice; for we cannot find in this chapter the least intimation that will oblige a Christian to slay his brother, in any case whatever; for the beginning of the chapter will prove to every spiritual believer, that they must not resist the power, "and they that resist shall receive to themselves damnation." Stephen did not resist when he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. I say he resisted not, but on the contrary, he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge.

Love this the Christian's motto, for love is a holy principle; a debt that every spiritual Christian will always owe both towards God and man. See Mat. 22, 37th, to 41st verse—"Jesus said unto him, THOU SHALT LOVE THE LORD THY GOD, WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. *This is the first and great commandment*, and the second is like unto it. THOU SHALT LOVE THY NEIGHBOR AS THYSELF. On these two commandments hang all the law and the prophets." How then can we love God as above stated, when we are aiding in the destruction of his creatures? For all the human family are our neighbors if we rightly understand: Acts 17th, 26—"and hath made of one blood all nations of men, for to dwell on the face of the earth." And Paul said he was pure from the blood of all men; and he further testifies, "for though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:" 2 Cor. 3 4 5th verses. Therefore, in the holy name of Christ, who said, "Have salt in yourselves"—"have peace one with another"—"peace I leave with you; my peace I give unto you"—"blessed are the peace-makers." In his name I entreat you to live to your holy profession; and your inoffensive lives will preach louder than the thunder of war, or the laws of kings.

If any of you should say that part or all those texts that I have mentioned, are only applicable to the church and the outward walk of members, and that Christ and the holy apostles did not intend to draw off Christians' minds from the necessity of defending themselves in national wars—some of you have said this is the meaning of the scriptures, for say you, it is not possible for individuals or professors to abandon the principle of war, unless other nations will come into these measures, and if the United Statss of America should adopt this principle, we should be all bound slaves to England, within one year: this is the opinion of people in general, that I have labored with; but my soul witnesseth, that I can submit to be a bound slave in any kingdom for life, rather than be a monarch in any nation that must be defended by horrible wars. How can those scripture texts be only applicable to professors in individual churches, or OUR CHURCH, (as professors commonly express themselves.) Alas! and here inveloped is the root of this popular delusion—war.—Now let your minds be divested of prejudice, and search well into the subject. I shall only cite your minds to the many myriads of histo rical facts, for the proof of this last assertion. The true church never was, nor never will be at war with the true church; no verily, truth never was yet at war with truth. I now appeal to all that have the living witness in their souls; (I mean those that are born again; not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever:) and solemnly ask you viz., when you first embraced Christ, or when you received the anointing of his spirit, and in these days of your espousals; when Jacob supplanted Esau in your own souls—I say, did you not then feel perfect peace towards all mankind? I know you must answer in the affirmative. Now make your way strait, if you have entered in at the strait gate; for, saith the scriptures, "as ye have therefore, received Christ Jesus the Lord, so walk ye in him;" Col. 2, 6th; also 8th verse—"beware lest any man spoil you through philosophy and deceit, after the rudiments of the world, and not after Christ." War is after the rudiments of the world; for look well to this, as you cannot find one solitary instance where Christ, the apostles, or primitive Christians, made use of carnal weapons, or taught others to use them; but on the contrary, viz., follow peace with all men; do good to all men. and John told the soldiers to do violence to no man. He did not say do violence to none but your enemies Christ said, "he that loses his life for my sake shall find it;" that is, life eternal. Now look into the history of the martyrs, and see thousands that had the earnest of eternal life, while burning at the stake—I will only mention here one or two cases, viz.: John Lambert, as he was burning at the stake in Smithfield, after his legs were consumed by fire, he lifted up his hands, his fingers flaming like torches, but his soul abounded with joy—constantly crying out "None but Jesus! none but Jesus!" *he experienced a millennium day in his soul!* Also, James Bainham, after his legs and arms were half consumed by fire, he cried out "O ye papists! behold ye look for mericles!" for said he, "in this fire I feel no more pain than if I were in a bed of down! it is to me a bed of roses!"—See in these two cases a testimony for Jesus. Here we see nonresistance and passive obedience; and without this spirit, christianity is lost. This is the principle that demands us to love our enemies; and when we are smitten on one cheek, to turn the other also. I am frequently told, if this be the duty of Christians—that if they are in no case to defend themselves against an enemy, with carnal weapons, both nations and individuals would be trampled under foot. Those who reason thus, I find are not to be spoken to as Christians; but if they are addressed on the subject of war, it must be without any claim on their part, to christianity. But all those that are real Christians, after they have seriously viewed the subject, I conceive will believe, that wars are repugnant to the spirit of Christ, who said "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight"—John 18, 36. Now contrast this last mentioned text with what follow, viz: the pope says my church; his subjects (the papists) say our church, and myriads of Romans would spill their blood to defend it.

(To be Continued.)

Extract of a letter to NATHAN GUILFORD, *Corresponding Secretary of the Western Emigrant Society dated*

Indian Agency Office, near Ft. Wayne,
Jan. 20th, 1818.

(Continued from Page 21.)

Wabash. One of the branches of the Wabash called Litte River, or little Wabash, is navigable, with boats, within 8 miles of this place, a considerable part of the year. In about 30 miles, this branch is united to the Eel River, and assumes the name of Wabash. It soon receives the branch form the east, I have before mentioned, as flowing from the asme source as one of the branches of the St. Mary's. It receives other large contributons of water in its course, such as the Mississinaway Tippicanoe, Vermillion, Racoon creek, and the White River. The course of the Wabash form this place, or the head fo boat navigation on the Little River, is about south west; and to follow its course, near 500 miles to its mouth, where it discharges into the Ohio, in the north east corner of the Illinois Territory. It is navigable for boats, of considerable size, up to the place called the forks, where the Eel and Little River unite, the principle part of the year. The fish in the Wabash are the Catfish, Sheepshead, and Eel.*

The rivers tributary to the Wabash, are not much navigated at present, except by Indian canoes: and therefore the practicability of there navigation is but little known.

Illinois. This river is navigable in its whole extent, for boats of considerable size; and, with a little improvement, might be rendered so for sloops of war. Its head is within 40 miles of Lake Michigan, as you travel by land and 60 by water. And its course about south west by south, about 400 miles, discharging in the Missisippi. The Auplain river, is the most important branch of the Illinois, in relation to its navigation. It takes its rise within about 20 miles of the Lake Michigan, runing from north west to south east, almost parallel to the western shore of the Lake, until it approches within about 12 miles of it, were it divides its water, throwing part into the Lake, making what is called Chicago River, and the remainder into the Illinois; continuing the course and name of Auplain, until it unites with the Kankakee. By this extraordinary work of nature, in the disposition of her water courses, a navigation is afforded for boats in the spring of the year, and other times when the water is high, from Lake Michigan to the Illinois river. And when the water is at its lowest, a portage of only 9 miles is required. The elevation of Auplain river, is only 4 1-2 feet higher than the Lake. Being very soft mud or clay, the expence of labour will be very small, to draw water from Lake Michigan into Illinois river. It would be a verry small expence; compaired with its importance to the nation, to furnish a depth of water, sufficient for sloops of war, to pass, and repass, from the Mississippi to the Lakes.

The largest branch of the Illinois

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* *It is remarkable that Eels are not found in any of the northern Lakes, or in any of the rivers emptying into them.*

is the Kankakee, which takes its rise near the St. Joseph's of Lake Michigan; within about 30 miles of the southern extremity to the Lake.—It receives the Irriquois and Yellow river in its course on its southern side. The junction of this river with the Auplain, forms the Illinois.

It is navigable with boats, to a place called Dark Point, about 100 miles from the mouth. There is a place called Cow Pens, on the St. Joseph's, 30 miles from the mouth. The Indian traders, in passing from Lake Michigan to the Wabash, descend the Kankakee to the mouth of Yellow river, and by ascending this some distance, strike across to the Tippecanoe, and descend into the Wabash.

Big and Little Kanomeek, are two small rivers taking there rise 40 or 50 miles south of the southern extremity of Lake Michigan, and discharging more than half of its water, into what is called Little Konomeek.

St. Joseph's of Lake Michigan. This river, as I have before observed, issues from an extensive level, lying in a direct line between Detroit and Fort Wayne. Its course is nearly from south to north: navigable with Periogues about 100 miles, and discharging into Lake Michigan, on its east side. The Indians psss in the spring of the year, with their canoes, from this, into the river Huron, and descend this river into Lake Erie.

Grand river.—This river flows from the same tract of country, and throws its water into the same Lake, a few miles north of the mouth of the St. Joseph's. Its course is from S. by E. to N. by W. and is navigable with small craft nearly the same distane as the St. Joseph's.

Kickinmaxoo, is a small river falling into Lake Michigan, near the mouth of the Grand river, still farther north: and comes from the same tract of country.

Your fourth class of queries can have but little relation to this district of country, being inhabited almost exclusively by the original Americans, who can scarcely be said to have any thing to be called villages, and much less towns, and countries. However, it may not be uninteresting to say something about them as they are: and of this individual spot.

Fort Wayne, is a good stockade badly located, on the bank of the river, with ground in its rear, within less than 300 yards, perfectly commanding it, at the junction of the St. Joseph's and St. Mary's river. At present it is garrisoned by one company of men, commanded by Major Vose. It has an Indian Agency with several persons employed in it, and six Indians Trading Houses. Fort Wayne is a Port of Delivery belonging to the destrict of Miami. This is, and has been so more than a century past, the greatest resort of, Indians northwest of the Ohio; and perhaps not exceeded by any place on this continent, exceept St. Louis. The peltry trade of this place has averaged, for forty years past, about $100,000 per anum. It is now very fast declining: but in 1816 one trader took in 37,00 skins, cosisting chiefly of racoon and muskrat; some beaver, otter, fisher, fox, cat, bear, and deer skins. So many convenient water communications, and Indian paths converge to this point, that it has caused it to be chosen as the great place of resort by them. As late as 1792, at the least 5000 souls had their places of summer resort comonly called villages within five miles of this spot. There are now none of those villages near here, except one of Pottawatomies, within a bout 10 miles, on the St. Joseph's river.—There are 11 of those places of resort within this Agency, embracing an extent of about 30,000 square miles. Three villages of Miamies, two of Eel Rivers, and six of Pottawatomies-

The Miamies and Eel River, are about 1400 souls; and the Pottawatomies 200. The Miamies and Eel Rivers, reside on the Wabash, Mississinaway, Eel River, and the head of White river. The Pottawatomies on the Tippecanoe, Kankakee, Irriquois, Yellow River, the St. Joseph's and Irriquois of Lake Michigan and Elkshart, Miami of the lakes, the St. Joseph's emtying into it' and St. Mary's river.

Those Indians have made no advances in civilization, but are rapidly dwindling to nothing principally from the excessive use of arden spirits, which no human means appear to be edequate to check. The fostering care of the U. States does not tend to the improvement of thair condition: nor can it be improved, except they can be deprived of access to all intoxicating liquors. Their being no hopes of this, they will soon yield to their fate: and the country will afford one of the most inviting prospects to emigrants.

5th *Class of Queries*—

The whole country is in a state of nature, with the exception of the very small portion cultivated in corn by Indians, which is hardly worth mentioning. The character of the soil, is generally of the first degree of fertility: and from every external appearance, eminently suited to all the grasses; a large portion of the country excellent for corn, and some suitable for small grain. From the few experiments I have seen made, Irish potatoes, and other esculent vegetables, would be vastly productive.

Nearly the whole of the country east of this meridian, is well timbered: but to the west' it is but partially the case. It is principally prairie interspersed with small tracts of trees.* The various kinds of Oak, Walnut, Cherry tree, Hickory, Ash and poplar, and the most valuable kinds of timber they are in abundance, and acquire a very great size. They appear to be very sound, and suited to all the uses to which those kinds of timber can be applied. But I will give you briefly the popular names of the forest trees, which they bear in this western country, (not being a botanist, I will not undertake to give them all their generie names) viz.

White Oak,
Swamp White Oak,
Red Oak,
Black Oak'
Post Oak,
Chestnut Oak,
Black Walnut,
White Walnut (or Butter Nut)
White Ash,
Brown Ash,
Blue Ash,
Black Cherry tree'
Yellow Poplar,
White Poplar,
Hickory, (variety of)
Sugar, (or rock Maple
White Maple'
Sycamore, (or Button Wood,
Lynn, (Bass Wood)
Beach,
Red Elm,
Slippery Elm,
Red Locust,
Honey Locust,
Hackberry'
Sassafras,
Aspin, (Buck-eye,)
Water Willow,

---

*This land is not destitute of trees from want of richness of soil, for it is the richest land in general; as the grass and herbage with which it is covered evince.

(*To be Concluded in our next.*)

ADDRESS OF THE SENECA INDIANS,

To his Excellency Dewitt Clinton, Governor of the State of New York.

February 14th. 18 8.

FATHER—We learn from your talk delivered at the great council fire at Albany, your opinion of the condition and prospects of your red children.

FATHER—We feel that the hand of our God, has long been heavy on his red children. For our sins he has brought us low, and caused us to melt away before our white brothers, as snow before the fire. His ways are perfect; he regardeth not the complexion of man. God is terrible in judgement—all men ought to fear before him.—He putteth down and buildeth up, and none can resist him.

FATHER—The Lord of the whole earth is strong; this is our confidence. He hath power to build up as well as to pull down. Will he keep his anger forever? Will he pursue to destructien the workmanship of his own hand, and strike off a race of men from the earth, whom his care hath so long preserved through so many perils?

FATHER—We thank you that you feel anxious to do all you can to the perishing ruins of your red children. We hope, Father, you will make a fence strong and high around us, that wicked white men may not devour us at once, but let us live as long as we can. We are persuaded you will do this for us, because our field is laid waste and trodden down by every beast; we are feeble and cannot resist them.

FATHER—We are persuaded you will do this for the sake of our white brothers, lest God, who has appeared so strong in building up white men, and pulling down Indians, should turn his hand and visit our white brothers for their sins, and call them to an account for all the wrongs they have done them, and all the wrongs they have not prevented that was in their power to prevent, to their poor red brothers who have no helper.

FATHER—Would you be the father of your people, and make them good and bleesed of God, and happy, let not the cries of your injured red children, ascend into his ears against you.

FATHER—We desire to let you know that wrong information has reached your ears.—Our western brothers have given us no land.—You will learn all our mind on this subject, by a talk which we sent our great Father, the President of the United States. We send it to you, that you may see it and learn our mind.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, FOURTH MONTH

We owe an apology to the writer of the following for not publishing it sooner:—It was received several months since, and laid by for consideration, and by some means has been neglected until now. The proposition cannot however, be considered as out of season;—and as the subject is of the utmost importance to the public, it will doubtless be interesting to many of our readers.

FOR THE PHILANTHROPIST.

A PLAN TO PERPETUATE PEACE.

Proposed by a member of the Bible Society.

Although the subject of a plan to perpetuate peace, has been treated upon in a very able manner in the Solemn Review of the custom of war, and the Friend of Peace, the conciseness of the following, and the importance of the subject may furnish an apology for the publication of it. As it is probable this will fall into the hands of some, who have not seen those larger tracts, and as the writer has the same end in view, it is to be hoped that it may have the effect of exciting a desire to peruse them.

The plan proposed, is to decide national disputes by ARBITRATION.

If our government would propose to other nations to form a league for this purpose, it would perhaps be acceded to:—and when a sufficient number agree to it, articles of confederation should be ratified and exchanged by the different powers, a compliance with the terms and stipulations of which might (in case of a refusal on the part of either of them thereafter) be rendered expedient by the prohibition of commercial intercource or the adoption of other proper measures.

The most of the wars which have hitherto desolated Europe have been entered into for the purpose of deciding who should govern the people:—and this could have been as well done by arbitrating or voting as by fighting at a much less expence, and without the shedding of a drop of blood.

The peace lately made between the United States and England was brought about at the expence of thousands of lives and millions of dollars, which might have been saved by arbitrating if the parties had been willing;—and although we might not have been as well pleased as we are if the dispute had been compromised with the assistance of referees in time to save those lives and dollars, and settled on as good terms as they are now, still we can by a retrospective view discover the utility of such a compromise which the parties had it in their power to effect in an honourable way:—and it is to to be hoped that experience may bias the minds of the people of both nations more in favour of settling disputes by arbitration in preference to war. It would certainly be better to hazard the losing of a milion of dollars in an arbitration (if such a hazard could be supposed to exist in submitting a dispute to disinterested men chosen by the parties) than ten times as much by war, when at the same time it might be exceedingly doubtful whether justice could be obtained by the latter means.

I have heard some individuals insinuate that some disputed points they would not arbitrate: which I thought was virtually saying, *some cases they would not wish settled justly.* But if the reader should think my idea erroneous, he may impute it to the want of experienee, after being informed that I never met with such a case, in the course of my dealings, although I have seen sixty years, and trusted hundreds of people. Long experience in settling controversies by arbitration has not induced the Society of *Friends* to repeal the clause in their Discipline which prohibits one member from going to law with another; nor is it to be doubted that governments may find the mode to salutary to abandon it, when they shall have made a fair trial of it.

I know of no good reason why an individual or nation, wishing no injustice, should rather go to law or to war than arbitrate a dispute, while the world affords men adequate to the task; nor why commercial intercourse might not be regulated in the same way, rather than fight about it. It is said by an able writer, that commerce, which ought to be, among nations, as among individuals, a bond of union and friendship, has, by the influence of such prohibitory and restrictive laws as seem to have proceeded from the idea that the interest of a nation consists in impoverishing others, become the most fertile source of discord and animosity. And I believe it would tend more to the general peace and happiness of nations, to suffer the distribution of money to be regulated by a free trade, or the above plan, than by such prohibitions and restrictions as furnish materials for the idea imbibed by many people, that a warlike atitude is necessary for preserving their respective countries from oppression.

The celebrated DR. RUSH gave it as his opinion that military preparations have a natural tendency to produce the wars they are said to prevent: and general experience of the feelings excited by a daring aspect will seem to corroborate that opinion. Altho' there have been some instances of such gross depravity as men taking advantage of a peacable temper with the hope of gratifying their malicious disposition with impunity, the reverse is most common. People professing to stand in readiness to repel injuries by violence are often reduced to an appearent necessity of fighting, when if they had not shown a warlike disposition no such necessity would have existed. A professed fist-fighter has occasion to quarrel much more frequently than a person making no such profession: and many a peacable dog avoids a skirmish, by showing a pacific temper when he meets an ill natured one. The settlement of Pennsylvania furnishes an example of christian forbearance, and is a proof of the efficacy of a beaceable dispositon. It appears from history, that the early setlers of that government agreed with the natvies to decide disputes by arbitration; and that while the government continued chiefly in the hands of a people, in principle opposed to war, notwithstanding their exposed situation, the great number of indians within their borders, and other warlike nations not far off, they enjoyed an uninterrupted peace for more than sixty years, altho' most of the neighbouring colonies, who pursued different measures, suffered dreadfully from the Indian neighbours.

An instance of more ancient date appears in the account of Numa Pompilius, the second king of Rome. It is stated, that he was early accustomed to habits of industry; and was extremely averse to ambition and violence, and infused the same principles into his subjects. That to accomplish his design, his first care was to soften their minds, by the inculcating of moral sentiments, in order to extinguish, by degrees, that inclination for war, which romulus had inspired them with; and to give them a relish for such pacific, gentle, and profitable exercises as would cause them to forget their former inclination, and the industry and moderation which he instilled into the Romans, caused that warlike people to lay down their arms, and employ themselves thro'out his whole reign, which lasted about forty-three years, in conciliating the favor of heaven, cultivating their land and other innocent employments; which proved an excellent school of frugallity and other moral virtues "All" says hivy "formed their manners by the kings, whom they took for their sole pattern: hence the nations about him who before considered Rome more like a camp than a city, conceived such a reverence for them that they would have thought it a piece of impiety to attack a people so wholly intent on serving God and making men happy."

If the primitive Pennsylvanians faired better if they would if they had pursued the same measures which the neighbouring colonies did; and if Numa was more successful in preserving peace and happiness in his country than if he had pursued an opposite, course, although at a time when the people were no less furnished with materials for arguments in favor of war than our people are at this time, it is reasonable to conclude it would be good policy for Christian nations now (and even others) to cultivate the same amicable disposition. If the advocates for war should even be able to show of few instances where one party seemed to be gainer by war without wronging the other, this would not be a sufficient reason for rejecting the adoption of a plan which would have enabled the gainer to obtain justice without wasting lives and property in war.

It has been said, that not only the human race, but other living creatures by nature furnished with defencive means, shows that defencive war is justifiable.

Whether all defencive war is sinful to every man in a state of nature, in any other sense than the plowing of the wicked is said in Prov. 21,4 to be sin, is not my present business to inquire; nor whether it may not be wrong for some men, on certain occasions, to omit it; or even whether it is wrong for some others, who have got from under the government of the dispositon which produces war' to refuse to fight or pay money in the room of it, and Take Jesus for there pattern [Mathew, 26,52;] desiring none to fight for them; but rely on that power which is able either to preserve from adversity, or cause it to produce happiness when it is suffered conscientiously: but, by the by, as Christ did not compare his followers to lions, bears, wolvs, or tigers, but to sheep or lambs; and as he directed them to a state superior to human nature (much more to that of beasts) the comparison might be properly reversed, to wit. As none are realy christians but such as are changed from a state of nature to a state of grace; and as Christ left an example of nonresistence for such to follow, the conduct of men in (even) a state of nature ought to be superior to that of beasts, or, at least, equal to those of peacable beasts: and if the impunity of fallen nature is the source from which war proceeds, according to James, 4th and 1st, it is reasonable to conclude that, under the Gospel dispensation, it always proceeds from evil on both sides; both being wrong in the original cause, if not in undertaking the war itself. King David being forbidden to build a house to the name of God, because he had been a great warior, seems to imply that the most justifiable war was impure, even at that time; and was only allowed for the same reason that men were allowed to swear and put away their wives. Compare first Cronicles, 22 chap. 8 verse, and Mathew, 19 chap, 3 to 9, with 5 chap. 31 to 44,& James, 4, 1,& Mark10, 5.

Many of the advocates for defencive war profess to believe that peace will sometime cover the earth, and the war disposition will cease to predominate, agreeable to the second and eleventh chapters of Isaiah, and fourth of Micah: but they do not seem to suppose that the tenth verse of the said 11 chapter shows that now is the time alluded to by the Prophets, and all that is lacking, for the fulfilment of the prediction, is on our part. They do not seem to consider that if the Apostle Peter lived in the last days [Acts 2,17] we are also in them; and that the second chapter of ISAIAH and fourth of Micah are as applicable to the present time as that of Joel[2,28] to the time when Peter lived; and that we need not fear the consequence of aiding in the fulfilments of the prediction, if all things work together for good to them that love God [Romans 8,28 ;] and if he is not only able but willing to protect those who act conscientiously. They suppose it will come to pass after the Gospel is propagated throughout the world. But spreading the gospel will hardly seem to be a step towards it while the professors of christianity continue as much in the spirit of war as most of them have hitherto been.—Even in the late war between England and the United States, it would seem, from the professions of the preachers and officers on both sides, that Christ was considered at the head of both parties.

* * *

NEW YORK, March 12.

The British Packet Swiftsure, Capt. Cady, arrived here yesterday morning, in 54 days from Falmouth, Eengland, via Bermuda, 8 days from the latter port.

A London paper of January 7, says a royal decree of the king of Spain had been issued, prohibiting Spanish subjects hereafter from trading in Slaves on the coast of Africa, north of the line, under the penalty of transportation for ten years to the Philippines and confiscation of ship and cargo. All slaves who may be brought from the said Coasts are to be declared free the moment they land in any Spanish port. They trade in slaves, south of the line, is to cease after the 30th May, 1820, under similar penalties.

* * *

HIGHEST MOUNTAINS.

Late travellers in the interior of India give us an account of a chain of mountains rising from the vally of *Nepaul*, called the "Himalaya chain"—the summit of whose highest peak is estimated at 26,462 feet ,about five miles above the level of the sea—there are four other peaks nearly as high. See last vol. W. R. page 45.

Chimborazo, the highest point of the Andes, in South America, had always been considered as the most elevated part of the globe, being 21,450 feet, or nearly four miles high. St. Elias, on the N. W. coast, is 17,840 feet high.

A scale of mountains in grand perspective, has been recently published in London by James Cary, which we are informed is in the hands of engravers at Philadelphia, for re-publication. It is spoken as a very useful and interesting performance.

The highest of the Alps, Mount Blanc, is 15,630 feet—the highest point of the Pyrenees, 11,265. Teneriffe & Atlas about13,000. Arrarat 12,700 Ophir,in Sumatra. 12,955 Mount egmont,New Zealand,15,304. Highest poinin Otaheite,10,895 .Sierra Nevarda, in Spain. 11,801. Summitof the Carparthian chain 8,458—ditto of the Alleganies 3,955. Mount Reasengeburg, in Germany; 5,238. Snowden, in Wales 3571. Ben Nevis, in Scotland, 4,380. Highest of the Norwegian chain 8,114. Hecla, in Iceland, about 5,000. In the Azors 7,016. Caucasus 9,585- Mount Libanus 9,526. Gete, in Java, 8,500.

The plain of Quito is 9,621 feet above the level of the sea. The city of St. Fe de Bagota, 8,506. The valley of Mexico 7,521. The city of Valladolid in Mexico, 6,396. The valley of Nepaul 4,600.

From Niles' Weekly Reg.

Advertisements.

List of Letters remaining in the Post Office, Mount Pleasant, Jefferson County, Ohio, on 4thMonth, 1st.

B
Nancy Barber
Evan Berry
Mary Bye
Hannah Brown
William Brook
C
Jane Cadwallader
Asa Cadwallader 3
Abraham Cuppy
Jesse Carpenter
Samuel Clark
Aby Cadwallader
Samuel Carter
Robert Cassoly &C.
Joseph Crow
D
Henry Dixon
E
James Eves
Sarah Eyre
Caleb Evans
Hannah Edeston
F
John Fields 2
Simon Fisher
John Forst
Phebe Finney
G
Peter Gibbons
H
John Hunter
Joshua Hunt
Jonathan Hall
J
Isaac James 2
James Jones
K
Joseph Kite 2
Isaac King
Seth Kimball
L
John Longacre
Joseph Larkin
M
James Medcalf
Abigal Medcalf
Wm. Mc. Caughey
M. Melone, barber,
Jesse Martin
James Mitchel
Joseph Moore
N
John Neel
P
Dr. Morrel Parker
R
George Regle
William Robinson
Thomas Ross
S
George Spencer
Stephen Shanks
Wm. Spencer
Casper Seevers
James Steer
Samuel Smith
Jesse Stewart
T
A. P. Terrel
George Tanner
Thomas Tayler
U
Ambrose Updegraff
W
Nathan Whealdon
Nehemiah Wright
Samuel Woodmoncy
John Wallace
Norris Williams
Wm. Woods.

J. JUDKINS, P. M.

4th mo. 1st, 1818. 4.—3w.

NOTICE.

THE Subscriber begs leave to inform the public, that he intends carrying on the saddling business in the east end of Mount Pleasant, in the shop now Occupied by Mordecai Evans. He expects to commence business about the first of April next, and will endeavour to supply all those who think proper to give him a call in that line of business.

CASPER SEEVERS.

March 24st, 1818. 2. 3t.

Writing Paper

FOR SALE AT THE
Office of the Philanthropist.

POETRY.

COMMUNICATED.

THE TRUE HEROES,

OR THE

NOBLE ARMY OF MARTYRS.

You who love a tale of glory,
Listen to the song I sing;
Heroes of the Christian story,
Are the Heroes I shall bring.

Wariors of the world, avaunt!
Other Heroes we engage;
'Tis not such as you I want,
Saints and Martyrs grace my page.

Wariors, who the world o'ercame,
Were in brother's blood imbu'd;
While the Saints of purer fame,
Greater far, themselves subdu'd.

Fearful Christian! Hear with wonder,
Of the Saints of whom I tell;
Some were burnt, some sawn asunder,
Some by fire and torture fell.

Some to savage beasts were hurl'd,
One escap'd the Lion's Den!
Was a persecuting World
Worthy of these wond'rous men?

Some in fiery furnace thrown,
Yet escap'd, unsing'd their hair;
There Allmighty power was shown;
For the Son of God was there.

Let us crown with deathless fame
Those who scorn'd and hated fell;
Martyr's met contempt and shame,
Fearing naught but sin and hell.

How the shower of stones descended,
Holy Stephen, on thy head!
While his tongue the truth defended,
How the Glorious Martyr bled!

See his fierce reviler Saul,
How he rails with impious breath!
Then observe converted Paul,
Oft in perils, oft in death,

'Twas that God, whose sovereign power,
Did the Lion's fury suage,
Could alone, in one short hour,
Still the persecutor's rage.

E'en a woman———women here,
Read in Maccabees the story!
Conqur'd nature, love, and fear,
To obtain a crown of Glory.

Seven stout sons she saw expire,
(How the Mother's soul was pain'd!)
Some by sword, and some by fire,
(How the Martyr was sustain'd!)

E'en in death's accutest anguish,
Each the Tyrant still defy'd;
Each she saw in torture languish.
Last of all, the Mother di'd.

Martyrs who were thus arrested,
In their short but bright career;
By their blood the truth attested,
Prov'd their faith and love sincere.

Though their lot was hard and lowly,
Though they Perish'd at the stake,
Now they live with Christ in glory,
Since they suffer'd for his sake.

Fierce and unbelieving foes,
But their bodies could destroy:
Short, though bitter were their woes,
Everlasting is their Joy!

MORE.

THE VANITY OF HUMAN PURSUITS.

WHAT a shade is man pursuing‘
What a phantom all pursue,
Still, though oft repenting, doing
That which he should never do!

Some secret passion sways each soul’
Some latent cause still moving;
Each striving for some different goal,
Each different ends approving.

In accumulating treasure
Some will always place their bliss;
And still craving, without measure,
Bow the knee to——*Avarice.*

Some feel a more enticing flame,
Wrapt up in ancient story,
Do any thing to gain a name,
And wade thro' blood to——*Glory.*

Some think no sacrafice too great
In 'powers' purple robe to ride,'
Doom thousands to a cruel fate,
Only to satiate their pride.

Teach me above such thoughts to soar;
No such mean act to do;
May I, when this 'poor play' is o'er,
A life well spent review.

But avarice, all thy labour's vain,
Thy treasures thou must leave;
And glory's wealth, though free from stain,
Will not avert the grave.

The haughtiest monarch on a throne,
His pride to earth must bow,
The brightest crown that ever shone
Will not avail him now.

And all those charms of which we're proud,
So transitory seem,
They're evanescent as a cloud,
And baseless as a dream.

'Tis then alone, Religion's power
Unfailingly will save:
That soothes the last, the dying hour,
And looks beyond the grave.

Boston Gazette.

A LESSON FOR LAUGHERS.

Lorenzo! when wast thou at church before?
Thou think'st the service long; but is it just?
Tho' just, unwelcome. Thou hadst rather tread
Unhallow'd ground: the Muse, to win thine ear,
Must take an air less solemn. She complies.
Good Conscience! at the sound the world retires;
Verse disaffects it, and Lorenzo smiles;
Yet has she her seraglio full of charms,
And such as age shall heighten, not impair.
Art thou dejected? Is thy mind o'ercast?
Amid her fair ones thou the fairest chuse
To chase thy gloom.—"Go, fix some weighty truth,
"Chain down some passion; do some gen,rous good;
"Teach ignorance to see, or grief to smile;
"Correct thy friend; befriend thy greatest foe;
"Or with warm heart and confidence divine,
"Spring up, and lay strong hold on Him who made "thee."
Thy gloom is scatter'd, sprightly spirits flow,
Tho' wither'd is thy vine, and harp unstrung.
Dost call the bowl, the viol, and the dance,
Loud mirth, mad laughter? Wretched comfortors!
Physicians! more than half of thy disease,
Laughter, tho' never censur'd yet as sin,
(Pardon a thought that only seems severe)
Is half-immortal: is it much indulg'd?
By ventiug spleen, or disappating thought,
It shews a scorner, or it makes a fool,
And sins, as hurting others, or ourselves.
'Tis pride, or emptiness, applies the straw
That tickles little minds to mirth effuse;
Of grief approaching the portentous sign!
The house of laughtar makes a house of woe.
A man triumphant is a monstrous sight;
A man dejected is a sight as mean-
What cause of triumph where such ills a bound?
What for dejection where presides a pow'r
Who call'd us into being to be bless'd?
So grieve, as conscious grief may rise to joy;
So joy, as conscious joy to grief may fall.
Most true a wise man never will be sad:
But neither will sonorous, bubbling mirth,
A shallow stream of happiness, betray;
Too happy to be sportive, he's serene.
Yet would'st thou laugh, (but at thy own expence)
This counsel strange should I presume to give—
"Retire, and read thy Bible, to be gay."

Night Thoughts.

JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist.
WITH PUNCTUALITY.

Magistrates Blanks,
FOR SALE
At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

Vol. II. MOUNTPLEASANT, OHIO, FOURTH MONTH 11th 1818. No. 5

PUBLISHED EVERY SEVENTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

TO THE CONGREGATIONAL CHURCH IN HOMER, WHEREOF ELNATHAN WALKER IS CONSIDERED AS THE REVEREND PASTOR.

(Continued from Page 27.)

The latter principle is too much felt in almost every region; but those that have placed their confidence in the allsufficient arm of Christ, will only stand in the day of trial. These will lead quiet and peaceable lives, in all godliness and honesty. The beings satisfied with the peace of Christ in their own souls, will lean upon him, and never mingle with any thing but what they know proceeds from the light and spirit of truth in Chrirt.

Therefore, let all those that profess to be Christ's friends, who believe in his lamb-like nature take heed how they mar his work in their own souls.

I invite all such to stand seperate from every thing which has not its life in the light of truth,

It is frequently said, that but a small part of mankind are Christians; therefore the aid of law is necessary to protect them—not any more than it was one hundred years after the crucifixion. At that time every thing but Christ was the believer's enemy, and the power of Chirst has not been displayed in a conspicuous manner only where believers have been hunted like partriges upon the mountains, or dragged to the burning stake; and all these by the principles of nonresistence, were made victorious through Christ strengthening them; and this was their victory—even their faith; and thus it is, that the followers of the lamb are unconqurable, because they never strive only to keep the strait and narrow path, that leads to eternal life. Therefore, all that they came out of the wisdom of the creaturely will, and take this ground, are members of that kingdom which is not of this world: They are redeemed from war, knowing that Christ has promised to be with them to the end of the world, and feeling that his word is pledged for the fulfillment of his promises. Thus seeing with that strong faith, the two immutable things in which it is impossible for God to lie, they have unshaken confidence in his previous promises; and humbly hope, and patiently wait till that auspicious moment of their deliverance arrives; the fulfilment of his gracious promises and the answer of their importunate prayers.

If you have strictly attended to what has been said, may I not ask: have we from a principle of sincere love, been obedient, even in this one text? viz.; "if any man will come after me, let him deny himself, and take up his cross daily and follow me"—Luke 9, 23. If we have strictly attended to this one text, the world is crucified unto us, and we unto the world: we are walking after the spirit and not after the flesh: we are heaven born and heaven bound: we are ingrafted as a branch into the vine; our names are written in the Lamb's book of life: our souls are as the apple of the eye of the everlasting Father and the prince of peace:—If so, we shall be justified by his grace, and be made heirs according to the hope of eternal life.

Now if we are what we profess to be—the meek followers of Christ, we are willing to die under the cross, for him and his cause, who died on the cross for us, if we feal thus, we are divinely favored, and need not confer with flesh and blood about what man can do to us, that, can only kill the body; therefore, fear him that can save or distroy both soul and body.

I dropped my pen several times, thinking to say no more on this subject; but new thoughts would press into my mind, which I was not at liberty to omit; neither can I stop here; for I believe there are many pious people in this society, who do not know and see the truth, relative to the scriptures forbidding Christians contributing to the maxims of war. Take heed, therefore how you close your spiritual eyes; for by so doing, you may grieve the spirit. If you do, wo be unto you that should do thus; for if God sent upon his ancient chosen people strong delusions that they might believe a lie, that they might be damned, because they would not receive the truth in the love of it how can we think to escape punishment if we are guilty of the same crime, when we are blessed with many oportunities to gain spiritual knowledge that they had not?

Let us therefore consider the importance of being one of the number of that small, pure, persecuted church of Christ, which John saw standing as it were on a pure sea of glass mingled with fire. And, them that had gotten the victory over the beast (or anti-Christ) and over his image, and over his mark, and over the number of his name, (anti-Christ) stand on the sea of glass, (the pure truth) having the harps of God, (love to Christ which tunes the harps of Saints)—if we can see these things with the spiritual eyes of FAITH, we shall be supported in every trial and be carried above the fear of death.

I will now attempt (briefly) to answer one or two quearies more only, at this time, viz.; the professor to justify his conduct appeals to Christ's words in Mathew 24 6th that wars and rumours of wars must come to pass." How Paul commands us to obey rulers, and our rulers command us to defend our country; therefore we must fight. In the first place, let us remember that Christ said, also, that there should be false Christs and false Prophets. Do these sayings prove that it is our duty to be such? If so, all the false Christ's and false Prophets are in the path of their duty; for the words "must be wars, and shall be false Christs and false Prophets," were all spoken at the same time and upon the same occasion.—Christ said at the same time also, and on the same occasion, that, "iniquity should abound; the love of man shall wax cold." Do these sayings of Christ prove that his inscrutable justice will let us pass unpunished, if we indulge in iniquity or in a luke-warm state.

We must remember also that Christ said, "the brother shall betray the brother to death, and the father the son? and children shall rise up against their parents, and shall cause them to be put to death." Here notice the word shall in each of the above sentences—Mark 13, 12. Now must we infer from these texts, that we may betray our fathers and brothers to death? Has any one of us the hardness of heart, to indulge for a moment, the idea of teaching our children to rise up against us, and cause us to be put to death? No verily, my blood chills at such a thought. Notwithstanding all this, custom, in some nations, has established all these awful things; and to tell you in truth, I see but little difference between these things, and Christians supporting bloody wars.

In the second place, let us remember that Paul's commanding us to obey our rulers, doth not prove that he meant or implied, by these words, thus we should contribute to the death of mortals, if rulers should command us to do it, in the latter cases, any more than in the former.

It is very true, Christ informed his deciples that they should "hear of wars and rumours of wars;" but he told them in the same verse, "see that ye be not troubled, for all these things must come to pass; but the end is not yet;" (the end of the Jewish dispensation which dispensation continued until the distruction of the temple by Titus;) and from two years after Christ spake these words, until after the destruction of the temple, there was almost one continued carnage among the Jews: and in all this, we have no account of Christ's true followers ever fighting in any of these horrible massacres; for saith Christ, "let not these things trouble you," and Christ further adds, there shall not an hair of your heads perish"—Luke 21,, 18.

If all that has been said, proves that Christians in former times, labouring under the most awful persecutions, abandoned the principles of war, and lived inoffensive lives, without any exceptions or murmurings, let, all professors now do the same, that live in a country where the liberties of conscience are completely free.

BY WAY OF ADMONITION.

I am now constrained to make a few observations, upon one of the legitimate sons of war—ARDENT SPIRITS. I shall begin by saying, that vain and transitory are all our pretentions to religion or happiness, while the first principles of morality are not regarded.

Immense are the evils produced by intemperance in our land, which may deplore; yet the great misery is, that while all condemn in word, many encourage in conduct, and thus positively help to make tipplers. How frequently we hear professors attempt to pray that the Lord would check the rapid progress of vice and immorality in our land, while we are converting the blessings of heaven into those evils, from which is frequently generated the blackest plagues. How affecting to see brilliant talents clouded, and the powers of mind and body sunk below the brute! and how lamentable to see the opening buds of genius, blasted by the fumes of ardent spirits! and how many myriads of mortals are to be found in the last days of wasting disease, or untimely graves, by this sweeping epidemic! If professors will abandon the custom of making, retailing, and using ardent spirits, it will tend to check this growing evil, more than all the moral Societies in the Universe. For every Christian society should be a peace society, and a moral society, in the strictest sense; and this strictest sense of the word, must absolutely be shown forth by example.

Here let me ask (not exultingly, but candidly and lovingly) what has been the examples of Christians from thirty years past to the present. If we should only take a side glance of the dark catalogue we should deplore our situation; but if we should look into the cabinet of the subject, we should be humbled in sackcloth and ashes.

For while we see professors making, vending, and freely using ardent spirits, and constantly preaching and praying about vice and immorality, and putting the law in force against drunkards and profane swearers, we act as unwise as we should, to cast enflammable combustibles into the fire, pretending to extinguish the same.

Allso, when we see Innkeepers that are professors, handing round the intoxicating dose (the second or third time in one evening) to his neighbour, and telling him at the same time, thou must not dip too deep is like Joabs taking Amasa by the beard to kiss him, saying, art thou in health my brother? while Amasa took no heed to the sword that was in the other hand.

I would here mention a few historical facts, to show how far we have digresed from the moral examples of our forefathers, whom we pretend to venerate; viz.—the first barrel of rum that was brought into Norwalk, in N. E. causad an alarm. The civil authority, the select men, and principle inhabitants of the town, came together, and inquired if the thing was so. The man that brought the same, answered in the affirmative. "The people all declared, with one voice, you shall never land it on our shore. What! Say they—a whole barel of rum! it will corrupt our morals, and be our undoing. The man consulted his safety, and took the same back to Boston."

Also a gentleman from Britain, came to N. E. in the days of our forefathers, and there acted in a public capacity some time; but after his return to England, he there certified before Parliament, that he had resided in N. E. seven years; and to his great satisfaction, he heard not once a profane oath, nor saw one person drunk, in all those seven years.

(To be Continued.)

Conclusion, from last week, of an extract of a letter to NATHAN GUILFORD, ***Corresponding Secretary of the Western Emigrant Society, dated***

"Indian Agency Office, near Ft. Wayne
Jan. 20th, 1818.

There is a small kind of dark coloured sour grapes, in vast abundance, that affords a wine resembling Port. And hops grow, spontaneously, larger than I have ever seen them under the highest cultivation.

6th *Class of Queries.*

QUADRUPEDS.

Bear,
Wolfe, (gray and black)
Elk,
Deer,
Beaver,
Otter,
Muskrat,
Fisher,
Raccoon,
Panther, (or Painter)
Wildcat,
Fox, (red gray, and silver gray)
Mink,
Skunk, (or pole-cat)
Wood chuck, (or ground hog)
Rabbit,
Weasle,
Squirrel, (black gray, red, and striped)
Ground mole.

FOWLS AND SMALL BIRDS.

Turkeys,
Swans,
Geese,
Brants,
Ducks, (great variety of)
Eagles, (variety)
Gulls, do.
Turkey Buzzards,
Loon, (black, and white)
Ravens,
Cranes, (variety)
Owls, do.
Hen hawks,
Pheasants,
Patridges,
Fish hawks,
Shite-pokes,
Pigeons,
Wipperwills,
King-fishers,
Wood cocks,
Wood peckers,
Quails,
Black birds,
Blue jays,
Plovers,
Snipes,
Thrushes,
Larks,
Robins
Gold finches,
Swallows.

Besides the above catalogue. there are other small quadrupeds and birds,.

Perhaps this country affords more recent remains of the Mammoth than any other. Such specimens as I have seen are less decayed. If any reliance can be placed upon the reports or traditions of the Indians, it is not more than 70 or 80 years since the last existed. Last fall an old Indian, in testimony of an account he had been giving me of the Mammoth and of the skeletons he now knew of brought me a grinder, that, from its appearance, I should not have supposed had been more than 3 or 4 years since it had been in the use of its original proprieter. It has some of the masticated food adhering in the recesses of the grinder, so fresh as perfectly to be distinguished as such. The Indian has engaged to conduct me next spring, to the spot where he took the grinder and where he believes the rest of the skeleton to be, principally covered in soft mud. And to another one that he says he thinks is as perfect as that.

The Indians give some some account of the external appearance, and habitudes of this huge animal. They say, that he was of a dark brown colour, of very long hair, formed something like a hog, large pendulous ears, small sharp eyes resembling those of the hog, divided hoof, very long in proportion to the width, and no trunk like that of the Elephant. I indeavoured to ascertain the manner in which the tusks were inserted. whether the curve was up or down but could not understand from them. They say he did not lie down: but that he rested leaning against a tree. his food soft wood, of which he eat the whole trees, of the largest size, as well as the small; and was very partial to the Lynd: and that he was in no degree carnivorous. That he was not a great rambler, he rested at night, for a length of time, at the same spot—removing his nightly resting place, only from scarcity of food.

I shall send you the grinder for the use of the Society.

But little is yet known of the mineralogy of this country. No excavations having been made, we can only view the surface—If we compare those external appearances with others, where openings have been made and we have had opportunities of becoming experimentally acquainted with its products, we shall be led to conclude that those unexplored regions are rich in metalic ores, and other fossil substances, of importance to the cronomic arts. The whole tract of country is of secondary formation, and the strata horizontal: and as far as can be discovered where the water courses have laid them bare, principally calcarious, or alluminous. The former a variety of marble, and common limestone, (carbonate of *lime*) occasionally disseminated with pieces of baryties, fluor, and sulphate of lime; and the latter, bituminous shale, of various degrees of induration and beds of clay of all degrees of fineness: more or less impregnated with bitumen. The silex is generally in the form of sand: but there is detached rounded blocks of granite and porphery. There are a few considerable masses of geneiss, and schistose mica, much wave-worn. Some schorle and tormoline, interspersed with martial pyrities; and considerable quantities of agate. I have not observed any magnetian stones.

There is a great abundance of sulpher combined with iron, forming pyrities, with some traces of copper, and some arsnic.

There are inexaustable quantities of good fossil coal on the Wabash River: and the very extensive beds of shale on the Miami of the Lakes, and the Auglaize, highly charged with bitumin, are favourable indications of a sufficient quantity of coal on those rivers.

Suphlur and callibiate springs I believe, are to be found in evry part of the country. One spring possessing a very extrarodinary power of petrifying, is on the St. Joseph's river emptying into the Lake Michigan. I am credibly informed that flesh immersed in its waters becomes a perfect stone in one year. The Indians tell me that they have made the experiment, by killing a common speckled turtle and confining it in the stream of water issuing from it; and in a year found it perfectly petrified through.

There are several springs where the deer resort to drink the water, and lick the earth, commonly called *deer-licks.*

These are the only evidences of salt. There is one about 7 miles north of this place: and several on bear creek, which discharges into the

Miami about 2 miles above Fort Defiance.

Some caverns are reported to me: but as I have not had an opportunity of personal examination, I will not undertake a description of them.

Some beds of sand near this place are impregnated with Salt Peter *(nitrate of potash.)* This sand might be an object worthy of attention to the saltpeter maker. This would require more extensive experiments than I have made upon it, to determine. But it would be important in the manufacture of glass: as it vitrifies, with a very moderate degree of heat, into a colourless transparent glass, without any addition.

It is so easy of vitrification that it gives a perfect glazing to brick, made of common brickclay, in a common prick-kiln, with a degree of heat less than is sufficient to soften the clay; and this, without any previous prepatation. I am inclined to believe that it vitrifies into a perfect glass at less than 100° of Wedgwood's Pyrometer: It becomes a white opaque glass before the blowpipe.

I have some mineralogical specimens on hand, that will be fowarded when I have an opportunity. In my future collections, the Western Emigrant Society will not be forgotten.

B. F. STICKNEY.

AWFUL EXPLOSION.

Copy of a letter from Joseph Bringhurst, Esq. to H. Niles, dated

WILMINGTON, (DEL.)
3d. mo. 20, 1818.

ESTEEMED FRIEND,

Yesterday I gave the a very hasty and confused account of the explosion of E. I. Dupont's Powder Mill. We then apprehended that the accident had occured at the lower mills, and expected that Duplanty's, M'Lane's and Simms' cotton mills were thrown down .But they are all safe, nothing but their windows were injured. The mischeif began at the Pounding Mill of E. I. Dupont & Co's. upper works. Several men were at that mill, and one person discovered *fire* in the sleeve of one of the hands. He instantly darted out of the mill—exclaiming, "we are all lost!"—rushed off the race bridge, and pushed a man with him into the water, and under the bridge. This was all done in a moment, and the explosion took place while they remained under the bridge. The graining house and magazine were covered with a shower of fire, and made a terrible havoc of buildings and men. All the houses on a level with the works, were shattered to pieces—the fragments covering two acres. Mangled bodies and limbs were thrown in different directions, several hundred feet from the place of explosion.—It is apprehended that thirty persons were killed, and twelve wounded—five of the latter dangerously. But the loss of lives cannot yet be accurately ascertained—because some who are missing may possibly have run from the place of danger, and be yet safe, but too much terrified to return. More than thirty persons are missing. My brother, B. Ferris, passed over the melancholly scene of ruins yesterday afternoon. He told me he saw mangled bodies, feet, legs and arms, in different directions, many hundred feet from the mills.

In the woods, more than than an eighth of a mile from the place of explosion, he saw a long piece perhaps nine or ten inches, and several broad—on examination he discovered a perfect ear attached to it. I state this, to show thee how the bodies were mangled. The loss of property is most probably about thirty thousand dollars.—This is my own estimate, from my knowledge of the buildings and information of the quantity of powder. I wish it may prove to be overrated. E. I. Dupont's family are all safe, at least with very trifling injury. His brother-in-law, Delmas, was supposed to have been killed, is likely to do well; his arm is fractured in two places, and his shoulder dislocated.

Our town was violently shaken, by the concussion of the air—and we were thrown into much alarm by many persons coming into it, and running down the streets, crying, "Open your windows and come out of your houses—the magazine is expected to explode every moment, and it has sixty thousand weight of powder in it."

We concluded, very reasonably, that if the explosion of the pounding mill and granulating house had caused such violent shocks, as we felt, the firing of the magazine would shake and ruin some of our houses. The people remained an hour in the streets before the error was corrected—it was the magazine which shook us so terribly. In haste, &c.

Extract from a letter dated, Wilmington: (Del.) 3d. mo. 20th, 1818.

"Yesterday, between 9 and 10 o'clock, we heard a tremendous explosion, and experienced a strong pressure on the doors and windows, supposed to be an earthquake. We perceived from the window a large rising mass of smoke, and soon after, heard that Dupont's powder mills had blown up. The first explosion was the pounding mill, into which, they say, a man, who had worked many years there was observed carying fire, from which a spark fell—the person who saw this precipitated himself into the race, under a bridge in time to be safe. After this explosion, Delmas collected the men at the small magazine, (where a wagon was loading) to secure it; but in about ten minutes this exploded, and dreadful to relate, it is supposed near thirty lives were destroyed! men, women and children being roundabout looking for their friends after the first explosion. The grand magazine was still left, supposed to contain at the time *sixty tons* of powder; fire falling all round, fences, leaves, &c. burning, no one would approach for some time, either to assist the wounded or to extinguish the flames. At length, Victor Dupont (his brother being absent, and Delmas wounded,) held a council, and drew lots. The resolute man on whom the lot fell went to examine the magazine, and happily, found it uninjured. They now extinguished the fire, and sought for the dead and wounded. My brother, who, with many others, went from town, has returned; and says the horror and devastation are indescribable; he saw human bodies and limbs scattered far around, mingled amongst stones, timbers, &c. a sad scenc of misery. Dupont's, Daw's and Hiron's houses were very much shattered; many small houses torn to pieces; and where the small magazine had been there is no vestige of a building.—The amount of loss in property, and the number of lives, not yet accurately ascertained."

NAMES OF THE KILLED AND WOUNDED,

Taken from a Philadelphia Gazette.

KILLED.

John Torry, William Allison, Michael Toner, and wife, John Moloy, Daniel Dougherty, Wm. Dougherty, Hugh Finnegan, Michael Mooney, David Flinn, Hugh M'Caltion, Philip Gallagher, Hugh Bready, John Strain, John Dunnery, John Bready, jun. Patrick Bready, John Bready, sr. Thomas kennedy, Patrick Kennaghan, Edward Bradly, John Donalioo,* John O Brien, Philip Dugan, David Wilsen, Edward Rannels, Thomas Rannels, Patrick Boyle, Peter Tumborg, Peter Crony, —— Pearce, Michael M'Laughlin. Three more names not recollected. Total 35.

WOUNDED.

John Dell, Patrick Mellon, Hugh Lynch, Patrick Quig, Francis Campbell, Charles Delmas. Total 6.

A HORRIBLE PICTURE!!

If there had been no other motive for the suppresion of the Amelia expedition, a sufficient reason would be found, in putting a stop to the importation of Africans, and the measure would have done equal honour to the head and heart of our chief magistrate.

Have the wise and virtuous of our own country enacted laws, only for the purpose of having them violated? Are abolition societies daily established in the different sections of our republic in mere mockery? Or are we in earnest, in desiring to put an end to this traffic, so odious in the sight of God and man? Are proofs wanting; We refer to the records of Savannah. Will it be credited, that a regular chain of posts is established from the head of St. Mary's river to the upper country, and through the Indian nation, by means of which, these emaciated wretches, are hurried and transfered to every part of the country. The woodsmen of the country, bordering on the river St. Mary's ride, like so many Arabs, loaded with slaves, ready for market. Pursuit is useless, they push through uninhabited parts, known only to themselves; and with a spirits of enterprise, fitted for better purpose, elude all search. If ready for forming a caravan, an Indian alarm is created, that the woods may be less frequented; if pursued into Georgia, they escape into Florida. What will the humane say, when told of the horrows of these miserable Africans? One small schooner of about 60 tons, contained 130 souls; they were almost packed into a small space, between a floor laid over the water casks and deck—not near three feet —insufficient for them to set upright —and so close that chafing against each other, there bones pierced the skin and became galled and ulcered by the motion of the vessel—their food a very stinted allowance, consisted of rotten rice, in a state of fermentation, and so warm as to comfort their frozen hands—numbers died of hunger, cold and misery—while others crawled about, a sort of living anatomies, dragged, naked and shivering, in this (to them) cold climate and season from their "prison house" and burried off, on long and painful journies, to satisfy the cupipity of unfeeling adventurers. Putting aside the agonies of the body, what tortures of mind have these afflicted sons of Africa not undergone! When these unhappy sufferes were recantured by the Saranac, the common sailors on board, touched with the tenderest sympathy, divided amongst them, their clothes. And every aid that circumstances made possible, was humanely afforded by the officers. What a sight has Fernandina exhibited! "This cradle of liberty," as some would persuade the public—when privateer sailors have led about, and sold their shares of the spoil to the highest bidder. What a specimen of government! What a proof of connection with Mexico and Venezuela—that forbid this trafic in the new government. But has the President been informed of all this? Can we suppose that the public officers have been silent spectators of all these horrors? The partial publication of these reports in answer to such inter gation is but a faint picture of this monstrous trade. All that has been written and said on the subject of barbarity and cruelty. is yet extant, whenever it is tolerated, and man when he made a trade of his fellow, like the hyenna becomes the "the fellest of the fell." This much for humanity's sake—but for the law, it was the duty of the President to prevent its violotion by driving from our frontier this horde of marauders, who disregarded and insulted it, and thanks to him—he has done so.

S. Republican.

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN.*"

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, FOURTH MONTH 11th.

We received but few papers by the last Eastern Mail, and they are verry barren of news.—We have made some extracts which will be found below.——

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Congress.——The house of representatives have decided by a majority of 15 votes, that Congress has power under the constitution to *appropriate many* for the construction of roads and canals, and for the improvements of water courses.—But several resolutions were negatived, which aimed to establish the principle, that the general government has authority vested in it to construct roads, canals &c—the appropriation of many for that purpose, is all that Congress is considered to be impowered to do.—

The contested election of Samuel Herrick is not yet decided.—

—

In our paper of last week, we noticed a report that was then in circulation, concerning the rules lately adopted by the secretary of the treasury, in regard to the land-office:—It was said that new instructions had been given to the receivers of public monies in this state, and that the paper of Chartered Banks, which redeem their notes with specie, would be taken in payment for land.—The following letter however will place the question in a different light, and we shall leave our readers to make their own comments.

—

From the Western Herald.

Extract of a letter from Samuel Herrick Esq. to the Editor, dated

"Washington March 14, 1818.

"After reading the remarks in your

Ancient [illegible]

paper of the 24th of February, on the subject of the collection of the revenue in the state of Ohio, I addressed a note to the secretary of the treasury (and with it sent him your paper) requesting to know what instructions he had given the collectors in relation to the kind of money they should receive of the debtors of the United States for the payment of internal duties, together with such other information as he might be pleased to communicate on the subject—to which I received the reply accompanying this."—

REPLY.

Treasury Department,
12th March, 1818.

Sir—I have had the honor of receiving this morning, your note of the 11th inst. with the Gazette containing strictures upon instructions supposed to have been given by this department to the collectors and receivers of public money in the state of Ohio, relative to the collection of internal revenue, and other dues to the government.

It is proper to state, in reply, that instructions have been given to the collectors of the customs, of the internal revenues, and to the receivers of public money throughout the United States, to receive nothing but gold and silver coin, the bills of the bank of the United States, and of such state or local banks as will be received as specie by the bank, its offices and other banks employed as offices of deposit. The bank of the United States by its standing regulations, receives the bills of the state and local banks, which discharge their notes in specie, whenever they are presented for deposit at one of its offices established in the same place of the state or local bank, the bills of which are so tendered. This regulation is also general, operating as well on the Western, as the Atlantic states. The bank of the United States has established five offices upon the Ohio and its subsidiary streams. In these banks the public money collected in Kentucky, Ohio and Indiana, has been directed to be deposited—but in order to give every facility to those who have money to pay to the government consistently with the public interest, the collectors and receivers have been authorized to deposit it in any one of these banks, according to his own convenience, and that of the people. From the number of banks established in the western country, it is presumed that there can be no deficiency in the circulating medium furnished by them. If they really pay their notes in specie, the debtors of the government cannot be distressed by the regulation, as they have only to draw the specie from the local banks, by presenting such portion of their bills for payment, as may be necessary for that object. In this point of view, it is only a question whether the government or individuals ought to be at the trouble and expense of presenting them for payment. If they do not, and are not able to discharge their notes in specie, then their bills ought not to be received as specie, It is presumed that the offices at Pittsburgh, Chillicothe, Cincinnati, Lexington and Louisville, together with the state banks established at those places, will be able to furnish a circulation equal to the demands of the government upon the people. Should there, however be a deficiency, it may, it is hoped, be supplied by specie drawn from specie paying banks. It may be proper to add, that the measure complained of, has been adopted upon due reflection, and under a proper sense of the obligation which is due to the public interest, and to the convenience of the citizens who may be affected by it. The receipt of the bills of the bank of the United States, and of its offices, as specie, is required by the charter. In receiving those bills, therefore, no descretion has been exercised by the treasury department, in directing them to be received as cash. If it is the intention of the legislature, that the bills of any other banks shall be received as specie, upon any other conditions than those contained in the instructions, their will shall be promptly obeyed, whenever it is promulgated. Until some measure of this kind shall be adopted, no change will probably be made in the regulations which have been adopted upon this subject, unless events not now foreseen should render it necessary.

I have the honor to be, &c.

Wm. H. CRAWFORD.

The honorable Samuel Herrick.

For the Philanthropist.

Editors,

I am one of those unfortunate beings who from the influecne of evil companions have contracted a habit of drinking spirituous liquors to excess. I have of late been so often overcome by this enemy to all good, that I am seriously alarmed about it; for I have a wife with whom I have lived for a number of years in the greatest harmony, and a number of fine children that God has given us as pledges of our mutual love. My wife is frugal and industrious, my children healthy, active and obedient. We have hitherto lived in that state of mediocrity which is so favourable to virtue. Our hands have always supplied our wants, and kept us out of the grasp of cold-handed poverty, without exposing us to the temptations arising from a state of affluence.

This was my envied situation until within a few months past, when (O sad to relate) I contracted the shameful habit of dramdrinking which has entirely reversed the picture. At first I abhored the idea of drunkennes, and frequently felt concerned to caution others against a too frequent indulgence in this pernicious bane: But by degrees I myself was caught in the same snare from which I had been warning others to flee. I unfortunately contracted an acquaintance with some characters who were stiled gentlemen with whom I became very intimate, and whose only claim to the title was that they drank deep, and could play a good game. Thus by degrees I fell into their habits which I continued in from less to more, still resolving to break off shortly; until I have at length become almost an habitual drunkard. Sometimes, after wallowing as (it were) in the kennel of corruption for two or three days and nights together, and spending five or six dollars that I had taken to town to buy necessaries for my family, I return home stupid, debilitated, and unfit for labour for several days; during which time my mind is a pray to the most bitter reflections, the most poignant and corroding grief. I then resolve it shall be the last time that I will ever be overcome with drink. I pray the Almighty to give me grace to withstand future temptations, and for a few weeks I get along prety well But getting off the watch tower and trusting to my own strength I soon fall into my former habits, and every time my strength and resolution seems weakened. I go to town fully resolved not to call at the tavern or taste a drop of liquor; but having to pass by the hated door, I am met by the Land lord and serpentlike, accosted in the most polite manner possible: my own and my families welfare are inquired after with the greatest seeming interest. I am pressed to come in and take a glass of bitters, I hesitate, alledging that it will injure me. He insists that a little will do me no harm "Come in, the morning is cold, or is warm, or wet, *come* I will *give* you a dram. I am sure it will do you good." I go in, take the poisoned cup, and the only compensation I am able to make the too generous Land-lord, is to buy another glass, which prepares me for another, and another, until my money is all gone, by this time evening is far advancd, and my polite Land-lord informs me I must withdraw, telling me I am drunk, and that his house is not to be disgraced with drunkards; so he bids me hunt other quarters. O ye licenced retailers of poison. I dread you more than the midnight assassin. Ye attack not openly, but infuse your deleterious draughts under the specious names of cordials, drams, and bitters. Pause for a moment and seriously reflect, you are not only ruining us poor miserable victims of intemperence, but entailing wretchedness and misery on our inoncent families.

Mr. Editor——I have chosen this medium to make my situation known hoping that you, or some of your corespondents will exert your abilities, and influence, to do away this increasing evil; though we whose habits are setled may uot listen to your admonitions, yet probablly, our children may; and do remonstrate with the tavern keepers to desist from selling liquor to those who are in habits of intoxication, tell them they are in some measure accountable for all the crimes that we commit.

HARD SCRABBLE.

DARING ROBBERY!

I am just informed by Mr. Oconnor from Pittsburgh. That a gang of Villains had found their way into the Vault of the Farmers and Mechanicks Bank of that city (the night before he left home) and had Robbed the Bank of Eighty-five thousand dollars, Seventeen thousand of which was in specie.

Mr. Oconnor also stated, that two Constables from Pittsburgh accompanied him as far as Steubenville in this County, for the purpose of stopping any suspicious boats, or persons in that quarter.

The Above I have communicated for the purpose of informing the publick in this part of the state, of the occurrence, hoping, that if those freebooters should make their appearance in our neighbourhood, they may be detected and brought to condign punishment.

THOMAS EMORY.

Mt. Pleasant April 9th 1818.

SUMMARY OF INTELLIGENCE

From Niles W. Register.

☞Of our affairs with *Naples*, the National Intelligencer observes—The documents respecting the Neapolitian mission afford little comfort to our suffering merchants. It would appear that the poverty of that government is such as to forbid even compliance with their own ideas of what is right.

☞We are compelled to omit our notice of foreign events—we have had several late arrivals from Europe, but they brought no important news. Nor has any thing of moment occurred in "Spanish America" that we know of. Aury has left Amelia, ostensibly for Charleston.

Bank of the U. S. The house of representatives of the commonwealth of Pennsylvania have refered the proposed tax on the bank of the United States to the early attention of the next session of the legislature; by which, there is very little doubt it will be severely taxed. So say my letters from Harrisburg.

Public lands. The Huntsville Republican of the 10th inst. says, that at the sale of public lands in that territory, some of the best of the land sold for 73 dollars per acre, and that the amount of sales for the last week was 1,460,000 dollars,

The Nashville Clarion says, that the sale of lands for the last two weeks amounted to about three millions of dollars; that very little that was good went for less than thirty dollars an acre.—Eleven townships and ten fractional townships were offered for sale. On the first of March, another sale is to take place.

MAIL ROUTE.

We understand that the Post master General has decided on sending the Great Western Mail on the National Turnpike Road to Wheeling, Virginia, as soon as that road is sufficiently improved to insure a proper expedition, which will probably be the case in a few months. The frequent interruption of the mail on the Clarksburg route makes this measure very desirable, as we are well assured that the mail has been many times interrupted the past winter, from the water courses on that route, notwithstanding the exertions of those intrusted with the mails.

Nat. Int.

TO CORRESPONDENTS.

A number of Communications have lately ben received, and some of them are designed for publication. Others are yet under consideration and will, we hope, not be neglected.

We should take it as a particular favour, if Correspondents would note on their Communications whether they are original or selected.

Advertisements.

WANTED,

A PERSON to manage a large Farm and Dairy within one mile of this town, or the Dairy alone, which may be done by a Female——Liberal proposals will be made to any person applying and producing satisfactory evidence of the requisite qualifications.

MOSES DILLON & SON.

Zanesville 3d mo. 27th 1818. 5–3t·

FOR SALE.

A PLANTATION,

NEAR Freeport, Harrison county, Ohio.——I will not say any thing respecting its quality, as it is presumed, that any person wishing to purchase will view the premises. It may be had on reasonable terms, by applying to the Subscriber in Freeport.

THOMAS BUFKIN.

3d mo. 28th, 1818. 3.—3t.

Magistrates Blanks,

FOR SALE

At this Office.

JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist.

POETRY.

MORTALITY AND IMMORTALITY,

By Selick Osborn.

WHAT is this BODY?—Fragile, frail,
As vegetation's tenderest leaf;
Transient as April's fitful gale,
And as the flashing meteor brief.

When long this miserable frame
Has vanish'd from life‘s busy scene,
This earth shall roll, that sun shall flame,
As though this *dust* had never been!

What is the SOUL?—Eternal mind,
Unlimited as thought‘s vast range;
By grov‘ling matter unconfin‘d,
The same while states and empires change,

When suns have wan‘d, and worlds sublime
Their final revolutions told,
This soul shall triumph over Time,
As though such orbs had never roll‘d!

OBITUARY.

HENRY HASSEY, (a nephew of Henry I. Hassey of the city of New York,) at the age of 19, fell a victim, among many others, to the fever in Savannah last summer, where he had the care of an extensive store of goods for his employer, residing in Boston, whose confidence he had merited and obtained by his industry, integrity, and irreproachable conduct. The following lines were written by a fellow student in Cambridge, about his own age, and are worth preserving.

EPITAPH.

From life‘s bright scenes, in life‘s bright monring torn,
Lamented youth, thy early grave we mourn;
Far from lov‘d home, from friends and kindred dear,
In blest repose thy ashes slumber here.
Yet not unhonor‘d shall thy mem‘ry rest,
For virtus held her empire in thy breast.
What though no relatives wept round thy bier,
Thy grave is moisten‘d by the stranger‘s tear;
The stranger‘s prayer in vain essay‘d to save,
And stranger‘s hymn‘d a requiem o‘er thy grave.
On earth no more to find thy home, 'tis given,
Thou meet‘s thy kindred and thy home in Heaven.

A. D. Adv.

EDUCATION OF THE POOR.

We announce, with heart fell pleasure, the enaction of a law by the Legislature of Pennsylvania, providing for the education of poor children within the City and county of philadelphia, on the Lancasterian plan. This important and benevolent measure owes its origin to the interesting report of the Committee on public Schools, some weeks since published in our paper. The labours of the committee are diservedly crowned with success, (its highest reward) and we conceive the occasion a fit one for public congratulation.

A. D. Adv.

CHINESE ALOE.

The Chinese Aloe is a large tree, in shape like an Olive, which is furnished with three singular barks; the outer one called Eagle wood, is black and heavy; the second is brown and very light, it has also the properties of a candle, and when burnt in the fire has an agreeable smell: the third bark at the heart of the tree, is used as a cordial in fainting fits, and for perfuming clothes and apartments; this wood is also so precious among the Chinese that jewels are frequently set in it. When incisions are made in its bark a cooling liquid flows from it, which when kept long enough, makes good vinegar: the branches, when eaten, are said to have the flavour of candio citron; the sharp points which rise upon the branches, are used by the Indians for darts and nails: its leaves serve as a covering, for their houses, and when dried, are shaped into dishes and plates: ropes are made of the roots, and the fibres of the leaves are manufactured into thread.

From a New Hampshire Paper.

RELIGIOUS FREEDOM.

FRIEND HULL,

The following is copied from a private letter of Recent date, written by William Plumer the present governor of the State. Happy would it be for the world, were this praise worthy sentiment universally adopted by Statesmen and legislators.

1st. mo. 31st. 1818.

My sentiments on that subject (Religious Freedom) have not changed with time, but every revolving season, has added new proofs in my mind, to the fitness and propriety of leaving every individual at an entire liberty of choosing his own religion, and of giving or withholding his property as he pleases for its support. Human laws cannot make men Religious, but they may, and often have made men hypocrites. Civil government was instituted for earth not Heaven, and it ought never to intermeddle with religion, except to protect freemen in the enjoyment of their religious sentiments.

Advertisements.

List of Letters remaining in the Post Office, Mount Pleasant, Jefferson County, Ohio, on 4th Month, 1st. 1818.

B
Nancy Barber
Evan Berry
Mary Bye
Hannah Brown
William Brook
C
Jane Cadwallader
Asa Cadwallader 3
Abraham Cuppy
Jesse Carpenter
Samuel Clark
Aby Cadwallader
Samuel Carter
Robert Cassoly &C.
Joseph Crow
D
Henry Dixon
E
James Eves
Sarah Eyre
Caleb Evans
Hannah Edeston
F
John Fields 2
Simon Fisher
John Forst
Phebe Finney
G
Peter Gibbons
H
John Hunter
Joshua Hunt
Jonathan Hall
J
Isaac James 2
James Jones
K
Joseph Kite 2
Isaac King
Seth Kimball
L
John Longacre
Joseph Larkin
M
James Medcalf
Abigal Medcalf
Wm. Mc. Caughey
M. Melone; barber,
Jesse Martin
James Mitchel
Joseph Moore
N
John Neel
P
Dr. Morrel Parker
R
George Regle
William Robinson
Thomas Ross
S
George Spencer
Stephen Shanks
Wm. Spencer
Casper Seevers
James Steer
Samuel Smith
Jesse Stewart
T
A. P. Terrel
George Tanner
Thomas Tayler
U
Ambrose Updegraff
W
Nathan Whealdon
Nehemiah Wright
Samuel Woodmancy
John Wallace
Norris Williams
Wm. Woods.

J. JUDKINS, P. M.

A List of the

CHARTERED BANKS

IN the States of Pennsylvania, Ohio, Virginia, Kentucky, Maryland, and the District of Columbia,

For sale at this Office.

Price 6 1-4 Cents.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNT PLEASANT, OHIO, FOURTH MONTH 18th 1818. No. 6.

PUBLISHED EVERY SEVENTH DAY

BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

TO THE
CONGREGATIONAL CHURCH
IN HOMER, WHEREOF ELNATHAN WALKER IS CONSIDERED AS THE REVEREND PASTOR.

(Continued from Page 35.)

These things will not tally with what I saw in this village, a few days since, viz.; four young men were on one side of the street in divertisement, while I was passing on the other side. And the awful oaths that were uttered by two of them, caused me in my usual way, on such occasions, to turn and address them, saying, young men, had you played innocently, I should have passed by you in silence; but I must tell you in love and friendship, that you cannot give an account for such oaths as you have uttered in my hearing, at the Judgement day. Turtullus or the chief speaker, replied—"d——n the day of Judgement! I am prepared for it." The next time I saw the young man, he was standing in the meeting-house pretending to sing, in what we call divne worship. And now let me ask, was there ever a nation on earth, that made such free use of spirits; or wherein oaths were multiplied to such an alarming degree?

These are our habits and examples, and if professors do not face about, the evils will progress until no mortal can number the victims that will fall by their own hands, and blast all hopes, for time and eternity.

It is folly to urge that a little spirits every day will do no harm, when by sad experience, thouasnds can, and have given testimony to the contrary: and many of us know, from what we have seen in this our day, that it is this little which makes the abstemious man the habitual drinker, a drunkard.

Let us turn our minds to the first settlers of this town, who turned the wilderness into so many fruitful fields, without resorting to the bottle, for refreshment, the rill or cooling, unadulterated fountain, allayed their thirst

It is a distressing thing to me, to hear professors plead that ardent spirits are good in their place, and that no one is obliged to drink too much; and that stills are harmless things, and a public good. This is far from being correct; for we have to take men and things as they are, and not as they should be, Man as he should be, is the noblest work of GOD, and man as he is, is man's worst enemy. It is an incontrovertible fact, that hundreds in our nation are distroyed every year, by the means of distillaries; for ardent spirits cannot be made without them: therefore, every distiller contributes in some proportion, to this deadly evil. I recently asked a distiller (Who is a professor of religion) how he could reconcile his conduct with his profession, when he was constantly converting the precious fruit of the earth, into articles of death, which were given us by our Creator, for the support of life—not only so, but raising the price of bread, so as to make it difficult, for the poor widows and fatherless children, to procure the staff of life. His answer was, if they did not still, their hogs would starve. This reply was no better than I heard from an infidel, saying that CHRIST's suffering a legion of devils to enter the herd of swine, was unjust in CHRIST, because the owners of the swine suffered a loss.

All the selfish excuses for making spirits, will not make wrong weight, any more than habit takes away the crime af drunkenness. Now may I not seriously ask professors—have we not much reason to fear, that the LORD will withhold the increase of the fields, if we thus continue to abuse his blessing? How can a Christian, in the exercise of a living faith ask a blessing on the fruit of the fields, when he knows his intentions are to convert the same into an article so destructive to the lives and morals of his neighbours?

Let us turn our minds to the expense and quantities used in our country.

I find by the report from our national record, that in one year, 25,499,382 gallons of ardent spirits were distilled; also that 8,000,000 of gallons of rum were imported into the U. S. A; and only 133,853 gallons were exported. After this there is left to be used in the U. S. A; 33,365,529 gallons. I would here add that it may appear a small thing to drink only six cents per day and interest, whioh would in 50 years, amount to 2,650 dollars, and at compound interest, 6,153 dollars: this he loses while the man that abstains from the use of spirits, saves a vast property by which he may have it in his power to assist the pennyless: but if it is drunk up, it is forever lost. Many will view this subject with indifference, but you that are Christians in life and practice, will receive the admonition kindly; for many of you know that our excess and folly in using spirits, are without a parallel in the world; and the more you consider this subject the more alarming it will appear to you; and may it not be proper for us to ask ourselves—when will these growing evils end, if the people consume 33,000,000 dollars, for that which is not bread—yea for that which does more injury than good? and shall men of reflection and religion, make and vend spirits, and see this mortal disease preying upon the vitals of our fellow mortals, and heed it not? if so, then our ruin is inevitable, for it requires no supernatural penetration, to see that without a thorough and speedy reformation, the day of our calamity is at the threshold of our doors.

And now to conclude this subject, can we say that Christ, in whom dwells all the treasures of wisdom and knowledge and all the fulness of the Godhead bodily lacked in judgement, so deliberately formed, and so solemnly declared; viz.—What shall it profit a man if he gain the whole world, and lose his own soul? Blessed are the pure in heart, for they shall see God. Love not the world. If any man love the world; the love of the Father is not in him. The lusts of the flesh, the lusts of the eye, and the pride of life, is not of the Father, but of the world. If thine eye offend thee, pluck it out: also cut off thine hand, &c. yes, we must hate ourselves, and every thing of a worldly nature, and follow Christ.

I have offered you a few of my objections and reasons, and a few scripture texts to support them, relative to the subject of war, and the pernicious practice of professors, making, vending and using ardent spirits.

And my great concern has been, not to draw your minds from the true spirit of the gospel; but on the contrary, to show wherein the professors digress from the power and spirit of the same.

I do not expect my advice or counsel will affect a reformation; for if preaching or example, or any thing that could be communicated to you by words, would effect a speedy reformation, I need only present you with the new testament and ask you to read the same. Words retained in our memories or in books, are weak things. Peter's words did not heal the cripple; no, it was through faith in Christ's name; therefore, it is precious faith that is wanting.—Ezekiel's word did not give life to the dry bones; it was the power of Christ, the gospel is the power of God thro' faith unto Salvation. We preach Christ crucified to the Jews, a stumbling block, and to the Creeks foolishness, but to them that are called Christ the power of God, and the wisdom of God. Now, if we have gospel faith, we are inwardly acquainted with the wisdom of God and the power of it. For those that have gospel faith are called, and if they are called, they are in Christ the power of God, and the wisdom of God.—Now the scriptures saith, be strong in faith, rich in faith. &c. and that we must have that faith which works by love, and purifies the heart: having this faith in exercise, we shall feel the power of the gospel, and be acquainted with its divine nature; therefore, these things cannot come thro' the simple word of man, nor will the reading of the scriptures give it, through faith in his name, When we see things with scriptural eyes (not by words, letters or man) then we shall see our dependence, and the necessity of constantly enjoying the divine life of Christ in our souls.

Now when we are thus favoured to look within the veil, and see Christ the spiritual Moses, and eat of the hidden manna, spiritual food, (the bread of life,) we shall have the witness in our souls of the truth of Peter's testimony, viz. to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, grace and peace be multipled unto you, through the knowledge of God, and Jesus our Lord; according as his divine favour hath given unto us all things that partain unto life, and godlinesss through the knowledge of him that hath called us to glory and virtue, whereby are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world, through lust—2 Peter, 1, to 5, verse.

And now dear professors I ask, are we inwardly acquainted with this precious faith; this righteousness of God and of our Saviour Jesus Christ: this knowledge of God and of Jesus our Lord; this divine power,; this knowledge of Him that hath called us to glory and virtue. If we are inwardly acquainted with these, and the exceeding great and precious promises and partakers of the divine nature, then I beseech you in the name of Christ, to speedily escape the corruption that is in the world through lust, by putting off the old man with his deeds; for as the old man is put off, the new man is put on, and error is put down, but will be embraced; for this new man makes us new creatures, and that which is created of God, remains in us the image of God, and bearing his image in holiness and righteousness, our examples will declare us to be christians indeed.

I have one more objection to offer, and as I have laboured with you in love for a long time, relative to this objection, and now seeing no prospect of our coming together. as arguments have proved unavailing on both sides, I shall now, without much comment, only say that it still appears to me you are adding to the scriptures, for the church article reads thus:

Resolved, that we will take the 13th chaptere of Mathew, for the rule of dicipline in this church, viz.: Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone, if he shall hear thee, thou hast gained thy brother.

Resolved, that we will not take the second step, unless the offence can be proved; but if he will not hear thee, then take with thee two or three other, that in the mouth of two or three witnesses, every word may be established. Now your saying, that we will not take the second step unless fault can be proved, I think is practising contrary to the very chapter you adopt as a rule of discipline: and I firmly believe this is being wise above what is written in the same chapter. but you will say it is not. (See the vote of the church on this subject.) Therefore, my conscience will not allow me to comply with your decision, on this important scripture text. I shall now consider that I have given you in writing, according to your request, a few of my objections and reasons for withdrawing from you. "Two cannot walk together except they be agreed," and as I do not wish to bind your consciences, nor suffer you to fetter mine; "Am I therefore become your enemy because I tell you the truth?"

No, verily, I am not your souls enemy, but my prayer is, that you might kindly receive the admonition that Christ gave to believers 1800 years before this day—viz. "If ye continue in my word, then are ye my deciples indeed: and ye shall know the truth, and the truth shall make you free;" and that I may know how I ought to behave myself in the house of GOD, which is the church of the living GOD, that church which is the pillar and the ground of truth.

(To be Continued.)

FOR THE PHILANTHROPIST.

THE IMPERFECT CHRISTIAN.

My good resolves are not a few,
Though transient as a cloud,
To-day I bid the world adieu,
To-morrow join the crowd.

They come, they go; they go, they come,
As seasons come and go;
Now, bright in summer's purple bloom,
Now, white in winter's snow.

As some blind horse that turns a mill,
Can no advancement make.
He travels, and he travels still,
To circumscribe a stake.

Thus, blindly urge their weary way,
The world's deluded flock,
They toil by night, they toil by day,
To circumscribe a rock.

That cruel world hath oft avail'd
To draw mine heart aside,
My good resolves have often fail'd,
Though reason was my guide.

They went, they came; they came, they went,
As seasons went and came;
My heart on happiness was bent,
But fail'd to reach its aim.

Is virtue then a fickle good,
That never will abide,
Advancing with the coming flood,
Receding with the tide.

No—truth is a treasure never lost,
It ever will remain,
With merchant men, though tempest tost,
Who seek eternal gain.

The gleam, the shower, the sun, the shade,
The darkness and the day,
In quick vicissitude display'd,
advance and pass away.

In all that charms our mortal sight
Uncertainty we view;
It shoots along the northern night,
It glistens in the dew.

But that which charms our mental eye,
Is permanent and sure,
True, as the azure of the sky,
It will like heaven endure.

Should reason prove on erring guide
From earth that cannot rise,
Faith hath got wings and can provide
A home beyond the skies.

G. W. P. H.

Warren Grange, 4th mo. 1st 1818.

THE JEFFERSONVILLE OHIO CANAL.

(Cincinnati, Feb. 25.)

We have received a copy of the act passed by the legislature of Indiana, incorporating a company to cut a canal at the Falls of Ohio. Its provisions are such as we should suppose would offer inducements to men of enterprise to invest their funds in it.

It authorises a capital stock of 20,000 shares of fifty dollars each. The books are to be oponed for subscription by the directors, at such times and places as they think proper. *Benjamin Parker, Jacob Burnet, James Scott, Christopher Harrison, John Paul, Wm. Price* and *Stephen Ludlow*, are appointed directors until the first Monday in July next, at which time the stockholders are to elect a board to consist of thirteen directors, who are to choose one of their own body as president. Two dollars on each share are required to be paid at the time of subscribing, and a further sum of one dollar on each share, before the first election of directors, a nonpayment of which incurs a forfeiture, of the first payment. The time of making the other payments is left to the discretion of the directors; and until ten dollars on each share are paid, they have a right to make the nonpayment of any requisition, a forfeiture of all sums previously paid; after which, nonpayment operates only as a forfeiture of dividends and the right to vote. The toll for vessels ascending is not to exceed two dollars a ton on the cargo, and 12 1-2 cents a ton on the capacity of the boat or vessel—and for vessels descending, half those sums. The company have a right to detain boats or other crafts until the toll is paid, and to distrain a sufficiency of the cargo at the valuation of two disinterested men, which, in the default of payment, may be sold in eight days. The legislature reserves the right to regulate the toll, provided they do not reduce it below 15 per cent on the capital stock actually expended in the work; they also reserve the right to inspect the books of the company at all times, and to have a statement of their proceedings whenever required. The directors are allowed to raise 100,000 dollars by lottery, one half for the use of the state of Indiana, to be applied by the state in the purchase of stock, and the other half for the benefit of the company, to be expended in completing the canal. Before any tickets are sold, the directors are to give bond to the governor, in the penal sum of 200,000 dollars, conditioned for the faithful drawing of the lottery, payment of prizes, &c. If the canal is not commenced in two years, and so far completed on the first day of December, A. D. 1824, as to admit the passage of boats drawing three feet water, in either case, the powers of the company determine and become void. The corporate powers of the company are to cease on the first day of January, A. D. 1899, except so far as may be necessary for setling and closing their accounts; but the right to the property is made perpetual. No water works or machinery of any kind is to be erected on or contiguous to the canal, until it is completely finished.

These are the general outlines of this important bill. The capital is ample; the toll is liberal, and the general powers of the company are sufficiently extensive; and we hope, when the books are opened, the citizens of Cincinnati will show, by the liberality of their subscriptions, that they have a correct estimate of the advantages, both public and private, to result from this important measure. If the canal fails now, it must be from a want of public spirit, a want to enterprise, and a stupid indifference to every thing that does not lie in the immediate road to wealth. Such a result at this time would throw a stigma upon the character of the western people; it would paralize the energies and the hopes of the warmest advocates of western commerce; and it would probably be half a century before any person would have the courage to enter upon it again. This will be considered a fair experiment of the enterprise and ability of the

Thus, it is fondly hoped this horrid traffic may soon be ended. From another source, we learn, that the king of Spain has issued a decree, prohibiting Spanish subjects from trading in slaves on the coast of Africa, north of the line, under penalty of transportation for ten years to the Phillippines, and confiscation of ship and cargo.—All slaves who may be brought from said coasts, are to be declared free the moment they land in any Spanish port. The trade in slaves south of the line, is to cease after the 30th. day of the 5th. month, 1820, under similar penalties. This may be considered one of the best acts performed by Ferdinand, since he was invested with the regal authority.

Congress has resolved to rise on the 20th. inst.—A motion was made by Henry Clay in the house of representatives, on the 24th. of the 3d. month, "to appropriate the sum of eighteen thousand dollars, as the out fit and one years salary of a minister to be deputed from the United States to the independent provinces of the river Plate in south America." After a long debate the motion was rejected by a large majority.

For the Philanthropist.

ON CHRISTIAN CHARITY.

O that the children of men, universally, would consider their latter end! and prepare to meet their God! and that those who name the name of Christ, and profess to be the followers of his gospel, would love one another, and depart from all iniquity & no longer estrange their affections one from another, by strifes animosities, and contentions; and cause the people of the world, instead of saying as they did of the primitive followers of Christ, "Behold how these Christians love one another," to exclaim "Behold how these Christians quarrel and reproach one another." It is a great evil and a great obstacle to the promotion of true piety; and let every one who regards the welfare of his own soul, beware of concerning himself in it, lest he may have a serious account to give as it respects these things in a judgment day. I know that in some societies, they are more pious, generally speaking, than in others; and that those in every society, who only have a form of Godliness, will always hate and persecute those who have the power, and worship in spirit and in truth. But are there not humble, sincere hearted followers of Christ in every society of Christians, who hold the essentials of religion, and have the spirit of Christ dwelling within them? Why then should these be led on to devour one another by those who have not the spirit of Christ, or to destroy all their love one to another, by contention and evil speaking?

These things ought not to be so, and must and will be done away in the next world, among all who are counted worthy of an entrance into the Holy City. All know this. Why then do they not anticipate the time, and come as near to that blessed state of love and union with each other in this world, as possible? Ought we not—is it not our duty? and from its justness, may it not be expected that those who now refuse to unite with others, whom they must know are striving to serve the Lord, and do his will, because they cannot think just as they do, or belong to the same society, will never have it in their power to unite with them in the world to come; but awfully experience the truth of that saying to their everlasting sorrow and confusion.

"He that will not when he may,
When he would, he shall have nay."

Certainly, if those who will speak evil of their fellow Christians, and refuse to have fellowship with them, are asked by their heavenly Master, why they have done thus; like the guest who had not on a wedding garment, they will be speechless: for what can they say for themselves on hearing these words? "It was my will and my commandment for you to love one another; and my last prayer, before I drank the bitter cup appointed unto me, was that you all might be one, even as I and my father are one, in love, unity, and affection. But you regarded not my will, despised my commandment, and grieved my spirit by striving, speaking evil of, and persecuting my followers, while you were numbered with them. I shall not force you to unite with, or love them, since ye would not do it in the other world, as I commanded you. Depart from me and my worthy followers; who dwelt together in love, among those who delighted in envyings and strifes, your proper place, which you have chosen, and where no union nor love will ever be." If you think proper to join this or the other society, there is no harm in so doing; but do not then "exalt it above all that is called God, or that is worshiped;" making your belonging to the society a greater cause of your salvation than God himself, and revering their particular rules or customs more than the plain dictates of his holy spirit. Neither bar up your affections against all others, or strive to pull down every other society to set up your own. When this is the case, self, more than the love of God, is the ruling principle of the heart, or the motive by which you are actuated. Some indeed are actually so (what shall I say) blind, perverted in their minds, destitute of every divine principle. They feel a certain inward regret, whenever a revival of religion takes place or flourishes, in any other society except that of which they themselves are members. One would suppose, that persons possessed of such dispositions, would know at once they were the children of the evil one, and enemies to the Lord Jesus Christ and his kingdom, whatever might be their pretences, or the opinions of others concerning them. But they appear to know it not, or rather, perhaps, wish not to know it, and think they are in the straight way to heaven.

Every one, individually for, himself, must give an account before God. Let him see, therefore, that he does what he has commanded him, and follows the guidance of his holy spirit, that it may be well with him. But be assured it will never lead you to condemn all others except such as belong to your own party, or embitter your mind against any child of man. Will any presume to say there are none who hold the essentials of the religion of Jesus Christ, but such as are of their own persuasion, or be so bigoted as to believe that none will be saved but such only as are united with them? Surely not. But they must acknowledge there are sincere christians in every society, who will be saved; and you will have the same love towards them in the kingdom of Heaven, should you be so happy as o meet together there, as for those which belonged to your own society. Have charity, therefore; love all who love the Lord Jesus; and not thrust yourself out of the kingdom of Heaven by indulging an unfriendly, bitter persecuting spirit against your christian brethren. G. T. R.

* * *

Barbary powers.—The Algerines have recently captured nine vessels (of wat nations not stated) in the Mediterranean. The plague rages at various places on the coast. They dey of Oran has been strangled.

It is said to be the intention of the *grand seignior* to confirm the election of the new Dey of Algiers, although he had been raised to that dignity by rebellion.

The dey of Algiers has most grossly insulted the British and Sardinian consuls—the latter was ordered to leave Algiers; and the British papers talk loudly of another expedition against the pirates.

A Portuguese frigate is said to have been captured by the Algerines; and the former to have declared war against the latter.

West Indies.—Many slaves have effected their escape from several of the British islands by seizing upon small vessels, to the great alarm of the planters, and probably, miserably to perish at sea.

Deaths within the bills of mortality of London, in 1817, ten thousand and thirty-three males, nine thousand nine hundred and thirty-five females; christenings, twelve thousand six hundred and twenty-four males, eleven thousand six hundred and five females. *Niles W. Register.*

AMERICAN PLASTER.

We learn from the American Journal, printed at Ithica, Seneca country, N. Y. that the total quantity of plaster, brought from the quarries to that place, during the last year, was eight thousand tons; the most or all of which was transported from thence by land to Oswego, and thence taken down the Susquehannah on rafts or arks. The Journal estimates the value of this quantity to be thirty-two thousand dollars at Ithica, eighty thousand dollars at Oswego, and one hundred and forty-four thousand dollars in the Pennsylvania market.

From the Wellsburgh Gazette of 10th Inst.

Two shad were caught last week in the river Deleware, by the Dutch Fishermen, not far from the mouth of Salem Creek. They were sent to Philadelphia, their price five dollars each.

LATEST FROM EUROPE.

Boston; March, 25.

We have received our London files to the 4th February, and Liverpool papers to the 6th, by the Triton, arrived yesterday. The London papers are filled with the proceedings of the British Parliament.

A bill to repeal the law for suspending the Habeas Corpus act, passed the Lords the 28th, and the Commons the 29th Jan. In the discussion, the Attorney General said, he should move the Court of King's Bench to discharge all recognizances under the law. They have all been discharged.

Sir Francis Burdett had presented several petitions for a Parliamentary Reform.

On the 3d Feb. the Prince Regent presented numerous papers to Parliament, relating to the internal state of the country, in a sealed Green Bag. [Papers thus communicated are confidential, and are always referred to a secret committee.]

Lord Stanhope, an opposition Peer, in a debate, said, he heard with great pain a report, that the allied troops were to be withdrawn from France. He said he had strong fears of the effect of such a measure in France. Lord Liverpool, in reply, said his Lordship's fears were groundless.

The Duke of Wellington, after a short visit to England, returned to Paris the 1st Feb. with his lady, and staff—He is charged with an important mission respecting the private pecuniary demands on France. Some late discusions at Paris are said to have satisfied the Allied Sovreigns that they cannot safely withdraw, nor diminish their army in France.

Paris accounts say, that all the points of a treaty for the dislocation of the allied army in France had been agreed on.

The Algerines have no less than nine picaroons in full cruise in the Mediterranean, and seven near the entrance of the Streights.

A new sect has sprung up in Switzerland, whose doctrine is a compound of moderate Mahometanism, English Methodism, and German Quietism.

A Frankfort article of January 22 says "the fate of Count Lass Casses is at length decided.—He is to be placed under the protection of Austria, which grants him an asylum in her dominions: but his health is so bad, that his life is thought to be in danger."

The London Star observes "that almost every account that reaches us from Germany shows that the public mind is far from being in a state of quietwhich promisesa permanentrest.

Cotton is quoted in Liverpool on the 4th Feb. at 18 to 21d.—At Glassgow on the 31st Jan. 26 a 22 1-4 o r oweds.

The wife's consolation to her husband under affliction,

No more. loved partner of my soul,
At disappointment grieve,
Can flowing tears our fate control,
Or sighs our woes releive?

Adversity is virtue's school,
To those who right discern:
Let us observe each painful rule,
And each hard leson learn.

When wintry clouds obscure the sky,
And Heav'n and earth deform,
If fix'd the strong foundation lie,
The castle braves the storm.

Thus fix'd on faith's unfailing rock;
Let us endure a while
Misfortunes rude impetuous shock,
And glory in our toil.

Ill fortune cannot always last;
Or, though it should remain,
Yet we each painful moment haste,
A better world to gain—

Where calumny no more shall wound,
Nor faithless friends destroy;
Where innocence and truth are crowued
With never fading joy.

TO CORRESPONDENTS.

"FRIEND OF MAN'S Essay is received, and under consideration, but as the subject is important, and some fears entertained, that in its present dress, it is too warm for the season, it has not yet obtained liberty to appear abroad.

Several other communications are also under consideration.

EVILS OF INTEMPERANCE.

The following paragraph is from the Report of a committee appointed in New-York, "for the prevention of Pauperism.":

"*Intemperance in drinking.*—This most prolific source of mischief and misery drags in its train almost every species of suffering which afflicts the poor. This evil, in relation to poverty and vice, may be emphatically styled, the Cause of Causes. The box of Pandora is realized in each of the kegs of Ardent Spirits that stand upon the counters of Sixteen Hundred retailers. At a moderate computation, the money spent in the purchase of Spirituous liquors would be more than sufficient to keep the *whole city constantly supplied with bread.*

"If each of the Sixteen Hundred retailers in the city, sell, upon an average, to the amount of 250 cents per day, an estimate which we presume all will consider within the truth, the aggregate amount for the year, is *One Million Four Hundred and Sixty Thousand Dollars.*—This enormous sum extorted from the sweat of labour, and the tears and groans of suffering wives and children, would be sufficient to build annually, fifty houses of Worship, at 20,000 dollars each, and leave a surplus that would be more than sufficient to erect school-houses and amply provide for the education of every child in the city."

A BOOK NEGLECTED.

I'VE seen a book somewhere, I know
That look'd as if 'twas kept for show;
'Twas nice and clean, and not an edge
But shone as bright as golden wedge:
The leaves unlike to those at school
Which masters scarce preserve by *rule:*
And cover too—without a scratch—
Almost with looking-glass 'twould match:
And what was't pray, that they were able
To keep so pure?—why, friend—a *Bible.*

OSANDER.

Peace be to those (such peace as earth can give)
Who lives in pleasure, dead even while they live;
Born capable indeed of heavenly truth;
But down to latest age, from earliest youth,
Their minds a wilderness through want of care,
The plough of wisdom never entering there.
Peace (if insensibility may claim
A right to the meek honours of her name)
To men of pedigree, their noble race,
Emulous always of the nearest place
To any throne, except the throne of grace.

COWPER.

Reformation must be put at some distance to please. Its greatest favourers love it better in the abstract than in the substance. When any old prejudice of their own, or any interest that they value is touched, they become scrupulous, captious, and every man has his separate exception. Thus between the resistance to power, and the unsystematical process of popularity, the reformer is hissed off the stage, both by friends and foes."

Edmund Burke.

Advertisements.

HEIRS WANTED.

ABOUT the year 1774, GEORGE M'CANDLISH, farmer, in Craig, near Whitehorn, in the county of Wigtown, in North Britain; and AGNESS SMITH, his wife, left Scotland, and went to America: the present advertisers understand they were resident somewhere in Pennsylvania, and that they died about the year 1790, leaving children.

If any of their children, or their descendants are alive, intimation is hereby made to them that on application to either of the gentlemen after mentioned, they will hear of something to their advantage, and it is requested they will loose no time in making their application.

Address,
Mr. JOHN BAINBRIDGE.
45. *Bread-street, London,*
Mr. JAMES SMITH,
Wigtown, Scotland.
Mrssrs. JOSHUA & THOMAS GILPIN,
Philadelphia.

Wigtown, March 4th, 1817. 6—3t.

THE firm of DAVID AYRES & Co. is hereby desolved by me according to the terms of the articles of co-partnership, and all persons indebted to the late firm are hereby notified to make payments to me, or WILLIAM HO KINS my agent in Mount Pleasant, who has the store books in his possession, and is fully authorised by me to settle the accounts.

WM. AYRES.

April 15th, 1818. 6—3w.

A List of the
CHARTERED BANKS

IN the States of Pennsylvania, Ohio, Virginia, Kentucky, Maryland, and the District of Columbia,

For sale at this Office.

Price 6 1-4 Cents.

REAL ESTATE.

I WISH to sell a plantation, containing one hundred and sixty acres, about one hundred of it improved, fourteen of which is Meadow—Situate in Belmont county, one and an half miles from Mount Pleasant, South West direction. There is on it, apple and peach orchards, some of which are bearing trees—Convenient dwelling house and other out houses, a cabin barn, and sugar camp. For terms apply on the premises to

ABNER WELLS.

4th mo. 15th, 1818. 6—3.w

WANTED,

A PERSON to manage a large Farm and Dairy within one mile of this town, or the Dairy alone, which may be done by a Female——Liberal proposals will be made to any person applying and producing satisfactory evidence of the requisite qualifications.

MOSES DILLON & SON.

Zanesville 3d mo. 27th 1818. 5-3t.

FOR SALE.

A PLANTATION,

NEAR Freeport, Harrison county, Ohio.——I will not say any thing respecting its quality, as it is presumed, that any person wishing to purchase will view the premises. It may be had on reasonable terms, by applying to the Subscriber in Freeport.

THOMAS BUFKIN.

3d mo. 28th, 1818. 3.—3t.

Magistrates Blanks,

FOR SALE
At this Office.

Writing Paper

FOR
Sale at this Office.

JOB
PRINTING,

EXECUTED
t the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, FOURTH MONTH 25th 1818. No. 7.

PUBLISHED EVERY SEVENTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

TO THE CONGREGATIONAL CHURCH IN HOMER, WHEREOF ELNATHAN WALKER IS CONSIDERED AS THE REVEREND PASTOR.

(Continued from Page 43.)

And be it ever remembered, that I hereby signify to you, that I do most ardently desire to live up to every duty made known to me, through the medium of the scriptures and the gift of the holy spirit; and have most cordially dedicated myself to Christ, and his most holy keeping; and by these presents do hereby declare to you, that I claim no more protection from your church articles, nor shall I hold myself any longer amenable to the same.

And I charge you therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom, to take heed how you mar the religion of Jesus, by raising the hand of persecution against me. For a moment look at our forefathers encountering the dangers of the boisterous waves, and winking at their distress in a savage and wilderness land, while anticipating only, what I ask for, viz.: to withdraw in peace, and enjoy the privileges of the gospel, according to the dictates of my conscience. Also let us be admonished by their conduct in introducing the same iron beadsted which drove them across the ocean, on which our forefathers persecuted to death four innocent persons, for only differing with them in religious opinions. And now I beseech you in this my last request, that you take heed how you continue to persecute me, in saying that you doubt my sincerity in withdrawing on account of my conscience. Stop these aspersions; for wherein you judge me, you may condemn yourselves; for without hesitation I tell you I am now as sincere as I was when I informed some of you "that woe is me if I preach not the gospel; at which time I was requested to still continue the study of divinity, which I accordingly did for a long time, with all posible assiduity. And it is well known by some, that my ill health prevented my attending the regular sitting of two presbyteries, to be induced into the ministry; and in all this time, I never once heard that any doubted my sincerity.

How can you say these things when you know that I must, and do love many of you with the same love that united David and Jonathan?—Not only so, but I now have to forsake (as to this church relation) a kind father, an affectionate mother, and a lovely wife. O this is a soul-trying and a cross-bearing day, from which, O natural affection say depart. O Lord help the unworthy dust to endure it to the glory of thy great name! Finally, brethren, farewell—I commend you to God, and the favour of his grace, as I have some sense of the solemnity of death, judgement, and eternity.

I NOW FEEL CONCERNED TO OFFER YOU A FEW LINES MORE, AS A VALEDICTORY ADDRESS,

which I only intend as a friendly admonition, and again call to mind many things that I have formerly mentioned in my testimonies, viz.: if professors will but come into the simplicity of the gospel, and live to this Christian brotherhood, all may have the comforts of life: a necessary education, and the gospel preached to the remotest bounds of the inhabited globe, and unknown millions receive the scriptures in their own language.

Here let me mention for the last time, your not being willing to kindly provide for the poor members, without infidels and unbelievers assisting, as by law, your negligence in this respect, I have formerly shown was incorrect, by an appeal to the scriptures.

Also the allowing infidels, profane men, and people of vanity, to assist in that part of worship called singing, when in the same meeting, we pretend to pray that the Lord would assist us by his spirit, to sing a song of Zion; that we might sing with the spirit and the understanding also; and that we might sing and make melody in our hearts, to the Lord, when we know that some take an active part in the singing that profess to know nothing of spiritual religion—not any more than the instruments used in the same performance.—Let me carry the subject of singing further, and view the solemn transaction, when none but professors are actors, viz.; When we attempt to commemorate the wonderful transaction of Mount Calvary, and at the conclusion we say, to follow the axample of them, "that after they sang a hymn, they went out."

Let us conclude the solemn exercise, by singing a hymn, and while the professors stand up to sing a solemn hymn, I think we may behold many of the same fashionable vanities that gratify the lusts of the eyes, and the pride of life, which we see attached to the gallery singers.*

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*The above comparison may be indefinite, do not think me unkind, if the following facts are true: Do not some male members set up their hair, and trim their boots, in the most fashionable mode, and all their other apparel, and no one thing at a medium? Neither can I be silent to those females, that stand up and sing the solemn hymn in their gay attire, and high bonnets and ribbons, (gay enough to attend the theatre, where coquetty takes the primary seat,) and gold

And are not these things true tokens that your minds have not recently been in the garden of Gethsemane, and heard the language—"My soul is exceeding sorrowful, even unto death. Tarry ye here and watch, with me," and have not meditated upon the same before Pontius Pilate, the crown of thorns, the dark caverns of Golgotha, and the wonderful crucifixion on Calvary's Mount; in which tremendous scene, the sun blushed, and withdrew its effulgent beams.

All nature trembled—the rocks rent, and the resurrection of the dead, announced to a guilty world, what we should at all times feel in our very soul, that this was the sacrafice for sin.

Verily, verily I say unto you, that this gay appearance in the holy sanctuary, and on such a memorable occasion, demonstrate, that we are more anxious to prepare ornaments and decorate the food for worms, than we are to prepare the embalming spices of repentance, and exemplify the good Marys of old, by rising very early in the morning, on the first day of the week, and going to the sepulcre, to wait upon the Lord. And may not Christ's words be applicable —Mark 7th, 9th,—"ye reject the commandment of God, that ye may keep your tradition;" also the verse "making the word of God of none effect, through your tradition." As many of those that belong to this meeting, have said that the Lord doth not look on the outward appearance, but looks at the heart; and that the scriptures do not teach what we shall clothe with. I answer these gay things are an index of the heart; for the evil tree yields no good fruit.

And how can a man obtain an evidence that his brother's heart is right, only by his outward conduct. Not only so, but I shall prove that these gay outward things are a violation of the written word of God; viz.: 1 Peter 3, 3, "whose adorning, let it not be that outward adorning, of plaiting of hair, and of wearing of gold, or of putting on of apparel." Now observe, tradition or fashion, has obliterated the word *not* in this holy scripture passage. Also, first of Timothy 2nd, 9th "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair or gold, or pearls, or costly apparel." The word *uot* is by custom, obliterated in this passage also.

Many of us positively know, that these definite scripture words, and professors' gay looks, and lofty feelings, cannot escape the notice of Christ, who commands us to let our light so shine before men, that others may see your good works, and glorify your Father which is in Heaven. Neither do these literal texts escape the penetrating genius of infidesl, nor the eagle-eye of the worlding, which things cause them to conjecture that there is a rottenness in our system of religion.

What a monstrous cloak of hypocricy many of us do wear, in pretending to follow Christ's directions in attending to communion, or the example in singing the solemn hymn; and even pretending to follow Christ down the banks of the river Jordon, if we do not strictly follow his directions after this; for he has told us that we cannot bear fruit except we abide in him. Christ tells us to learn of him, for he is meek and lowly in heart. Paul said "walk with all lowliness and meekness," shewing all meekness to all men. Christ further said, "if any man will come after me, let him deny himself, and take up his cross daily, and follow me"—Luke 9th, 23d.

As to instruments being used in divine worship—I find no command nor example for them in the gospel. It may please man; but I am convinced that Christ will not accept any performance of this kind.

Every thing in religion is right that tends to bring a knowledge of God, by a life of faith and communion with him; and every thing else is of the world; for Christ speaks nothing but eternal truth, and the spiritual man hears nothing but truth from the spirit of truth. If we talk about Christ, his spirit and his gospel, and at the same time, feel none of its divine favour and life, we are in Egyptian darkness, and yet perceive it not. I wish not to infer that you are all unacquainted with religion—No, I doubt not but many of you are serious, religious persons, and wish to live to bible religion, and lament your lukewarm state, but I think you have lost the power of strict dicipline in the church, and this is proved if my objections are not groundless.

But remember I have frequently in my testimonies before you, called your attention to these subjects, particularly, that the best constitution, with a bad administration, would by and by, bring bitterness, lukewarmness, and spiritual death, to the church and individuals.

I wish that my time and health would permit me to offer you some more serious reflections, than is consistent at this time, relative to brothers going to law with brothers, all which grows out of a lukewarm heart; for Christians that enjoy spiritual communion together, do not those things. What saith the sacred scriptures on this sujéct; See 1 Cor., 12th, 27th, and 16th, 17th verses—"Now ye are the body of Christ and members in particular; for we being many, are one bread." See also, Romans 12th, 5th: likewise 1st and 2nd verse—"So we, being many are one body in Christ, and every one members, one of another. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrafice, holly, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." By these scriptures, the brotherhood is clearly manifested; and we cannot (as has been lastly stated) prove what is that good, and acceptable, and perfect will of God, without coming into, and abiding in the principle of this lovely brotherhood. And every spiritual believer must see and feel, that the above scriptures prove, that all christians must be one in Christ Jesus; for see what a spirtual harmony runs through the above text viz.—"Now ye are the body of Christ, and members in particular; for we being many, are one bread and one body." Now see the communion, for we are all partakers of that bread—(the bread of life)—Christ Jesus; for as above stated, "we are one body in Christ, (now see the

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necklaces, rings, bosom-pins, and very large pendants, and broidered hair. All these things you know are applied as ornaments.

fellowship,) and every one members one of another." Many more texts are to this purpose; but these are all, at present, communion and fellowship. Now I will in a few words, prove that brothers in Christ are forbidden to go to law. See Luke 5th, 40—"if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Man particularly, 1 Cor., 6th, 7th—"Now therefore, there is utterly a fault among you; because ye go to law one with another. Why do ye not rather take wrong? why do ye not suffer yourselves to be defrauded?" therefore, if thy brother here has sued his brother, there is utterly a fault among you.

(To be Continued.)

FROM THE TRENTON FEDERALIST.

LINES, addressed to a young Lady in a decay.

Oh Lady, let me ask thee, why
Fades the blue lustre of thine eye?
Unclouded once I saw it shine
With splendor, "more than half divine."
Say, will it like the radiant star,
That cheers the lonely hours of night,
When some dark cloud hath fled afar,
Again display its cheering light?—
So I would hope—but ah, with pain,
I know it cannot shine again.

Lady, thy cheek was passing fair,
But now the lily lingers there—
Why has its bloom so quickly flown?
Where has its peerless beauty gone?—
The young rose blossom's in thy bower,
Till winter came—with finger rude,
The haughty spoiler touch's the flower,
And chill'd it into solitude—
But soon returning spring will give
It sweets a new, and bid it live.
And shall no season give to thee,
Thy own—thy native brilliancy?
Yes lady—when death's night shall spread
Its latest darkness round thy head,
This sweet remembrance will be ours,
That far beyon time's troubled sea'
There no unkindly tempest lours,
A glorious morning waits for thee.
There, free alike from care or pain,
In beauty thou shalt bloom again.

DELMONT.

Trenton, March 25, 1818.

THE LAY PREACHER.

"*They made me the keeper of the vineyards, but mine own have I not kept.*'

This is the frank confession of Solomon, in one of the stanzas of his 'Song of Songs.

During some moments when he enjoyed a *respite* for pleasure, in his voluptuous haram, the wise kind might inquire by what strange fatality he had been raised to a throne, and pronounced wise, when some of his appetites were so grovelling, and some of his actions so foolish. My readers will not, I think, require me to quote Josephus, or the Jewish Rabbies, to prove that Solomon sometimes departed from the dignity of a prince and did not always display the judgment of a philosopher.

As we know from his excellent treaties, entitled 'the Preacher,' and from the three thousand proverbs, which he spake, that he was occasionally at least, in the habit of thinking soberly, I feel assured, that, although he did not choose to encumber a song with much sentiment, the following was the soliloquy, which occasioned the text of this sermon.

By the partiality of my subject, & their implicit belief of the excellency of my wisdom, I have been made *keeper of the vineyard*, or, in other words, monarch of Israel. My fame has reached distant nations. I have the reputation of possessing more knowledge than all my cotemporary philosophers; than 'Ethan,' and 'Heman,' and 'Chalcol,' and 'Darda. The botanists assure me that I speak learnedly of 'trees,' and that I describe the various genera and species of the vegtable kingdom, from the aspiring cedar to the lowly hyssop. Hyram extols my skill in mechanics, and affirms that not an architect throughout the realms of Tyre can rival the ingenuity of my designs. My subjects praise the blessing of my administration. Foreigners and travellers vie with each other in making their court to me: every man brings his present of what is most valuable, vessels of silver, and vessels of gold; even the caprice of a female has, for once, been restrained, and the queen of Sheba's admiration of my wisdom, was the same when she left, as when she entered my palace. But do I completely deserve these various and enthusiastic encomiums? Have I well governed *myself*, as well as my kingdom? Have I noted and corrected my own faults with the same circumspection that I marked and punished those of other men. Am I not obliged, conscious of the licence of my own palace, to suffer the men of Judah and Israel to waste all their time eating and drinking, and making merry, and is not this revelry the pernicious result of my careless example, rather that a chastised joy, undenr my prudet government? Have consistently arbitrated with rigour the differences between *two* harlots, while *seven hundred* are quarrelling, in my seraglio, for the lawless favours of their sovereign? No, even myself, endowed with superiour powers, have often proved weak and wicked. Placed upon wisdom's summit, I have descended; forgetting my dignity, thoughtless of my duties, prostituting my throne, I have been ravished with strange women, and have drunken of the wine which the sons of riot mingled. I have been promoted to the highly responsible office of keeper of the vineyards, but mine own vineyard I have not the guarded vigilantly.

If Solomon could walk with so good a grace through the valley of humiliation, which we are assured, on the faith of Bunyan, is one of the most rugged rambles that a Christian can take, surely in these modern degenerate days, almost every man, who is a *keeper*, either of vineyards, or any thing else, may inquire whether he has, at all times, been a faithful keeper to himself. For if, as we read, the man who has been faithful to a few things, shall be ruler over many things, to what office shall that man be appointed, who neglects his *own* duty? Few can be found, who would not, in the hour of self abasement, discover that such was their weakness or their wanderings, they had not strength enough to tell the vineyard, or stability enoug to remain there.

One of the poets, who did not, like the rest of the tribe, always delight in fixtion, after recounting the sage precepts of a certain philosopher, adds,

That, strange to tell, he practis'd what he preach'd.

Notwithstanding my absolute conviction, that a pastor ought to be an ensamble to the flock, I have no doubt, but that I, sometimes, vary from my own doctrines, and negligently keep my own vineyard. I warmly hope that our readers will *gather grapes from my thorns,* and when they peruse my exhortations against drowsiness, that they will not inquire how long I court the morning pillow.

THE NEGRO BOY.

An African prince lately arived in England, being asked what he had given for his watch, answered, what I never will again, I gave a fine Boy For it.

When avarice enslaves the mind,
And selfish views alone bear sway,
Man turns a savage to his kind,
And blood and rapine mark the way.
Alas! for this poor simple toy,
I sold a blooming Negro Boy.

His Fathers hope, his Mothers pride,
Though black, yet comely to the view.
I tore him helpless from their side
And gave him to a ruffian crew,
To fiends that Africs coast annoy
I sold the blooming Negro Boy.

From country, friends and Parents torn,
His tender limbs in chains confin'd;
I saw him o'er the billows born,
And mock'd his agony of mind.
But still to gain this simple toy,
I gave away the Negro Boy.

His wretched Parents long shall mourn,
Shall long explore the distant main,
In hopes to see their youth return;
But all their hopes and sighs are vain,
They never shall the sight enjoy,
Of their lamented Negro Boy.

Beneath a tyrants harsh command,
He wears away his youthful prime,
Far distant from his native land,
A stranger in a foreign clime;
No pleasing thoughts his mind employ
A poor dejected Negro Boy.

But he who walks upon the wind,
Whose voice in thunders heard on high,
Who doth the raging tempest bind,
Or wing the lightnings thro' the sky,
In his own time will soon destroy
The oppressors of a Negro Boy.

DESULTORY GLEANINGS, WITH *INCIDENTAL REMARKS.*

Persons and manners of the People of Java.

The inhabitants of Java and Madura are in stature rather below the middle size, though not so short as the Bugis and many of the other islanders. They are, upon the whole well shaped, though less remarkably so than the Malayens, and erect in their figure. Their limbs are slender, and the rists and ancles particularly small. In general they allow the body to retain its natural shape. The only exceptions to this observation are, an attempt to prevent the growth or to reduce the size of the waist, by compressing it into the narrowest limits; and the practice, still more injurious to female elegance, of drawing too tightly that part of the dress which covers the bosom. Deformity is very rare among them. The forehead is high, the eyebrows well marked and distant from the eyes, which are somewhat Chinese, or rather Tartar in the formation of the inner angle. The colour of the eye is dark; the nose small and somewhat flat, but less so than that of the islanders in general. The mouth is well formed, but the lips are large, and their beauty generally injured by the use of tobacco, siri, &c. The cheek bones are usually prominent; the beard very scanty; the hair of the head generally lank and black, but sometimes waving in curls, and partially tinged with a deep reddish brown colour. The countenance is mild, placid, and thoughtful, and easily expresses respect, gaiety, earnestness, indifference, bashfulness, or anxiety.

In complexion, the Javans, as well as the other eastern islanders, may be considered rather as a yellow than a copper-colored or black race. Their standard of beauty, in this respect, is "a virgin gold colour;" except perhaps in some few districts in the mountainous parts of the country, where a ruddy tinge is occasioned by the climate, they want the degree of red requisite to give them a copperish hue. It may be observed, however, that they are generally darker than the tribes of the neighboring islands; especially the inhabitants of the eastern districts, who may indeed be considered as having more delicate features, and bearing a more distinct impression of Indian colonization, than those of the western of Sunda districts. The Sundas exhibit many features of a mountainous race. They are shorter, stouter, hardier, and more active men, than the inhabitants of the coast and eastern districts. In some respects they resemble the Manderse, who display a more martial and independent air, and move with a bolder carriage than the natives of Java. A considerable difference exists in person and features between the higher and lower classes; more indeed than seems attributable to difference of employment and treatment. The features and limbs of the chiefs are more delicate, and approach more nearly to those of the inhabitants of Western India: while those of the common people retain more marked traces of the stock from which the island was originally peopled. In colour there are many different shades in different families and different districts, some being much darker than others. Among many of the chiefs a strong mixture of the Chinese is clearly discernable; the Arab features are seldom found, except among the priests and some few families of the highest rank.

The women, in general, are not so good-looking as the men; and to Europeans many of them, particularly when advanced in years, appear hideously ugly. But, among the lower orders, much of this deficiency of personal comeliness is doubtless to be attributed to the severe duties which they have to perform in the field, to the hardships they have to undergo in carrying oppressive burdens, and to exposure in a sultry climate. On the neighboring island of Bali, where the condition of the women among the peasantry does not appear by any means so oppressed and degraded, they exhibit considerable personal beauty; and even on Java the higher orders of them being kept within doors, have a very decided superiority in this respect.

In manners the Javans are easy and courteous, and respectful even to timidity; they have a great sense of propriety, and are never rude or abrupt. In their deportment they are pliant and graceful; the people of condition carrying with them a considerable air of fashion, and receiving the gaze of the curious without being at all disconcerted. In their delivery they are in general very circumspect and even slow, though not deficient in animation when necessary.

The soil is in general extremely fertile, and can be brought to yield its produce with little, labour. Many of the best spots still remain uncultivated, and several districts are almost deserted and neglected which might be the seats of a crowded and happy peasantry. In many places the land does not require to be cleared, as in America, from the overgrown vegetation of primeval forests, but offers its service to the husband-man almost free from every obstruction to his immediate labours. The agricultural life in which the mass of the people are engaged, is in Java, as in every other country, the most favorable to health. It not only favors the longevity of the existing race, but conduces to its more rapid renewal, by leading to early marriages and a numerous progeny. The term of life is not much shorter than in the best climates of Europe. A very considerable number of persons of both sexes attain the advanced age of seventy or eighty, and some even live to one hundred and upwards; nearly the same proportion survive forty and fifty as in other genial climates.

While life is thus healthy and prolonged there are no restraints upon the formation of family connections, by the scarcity of subsistence, or the labour of children. Both sexes arrive at maturity very early, and the customs of the country, as well as the nature of the climate, impel them to marry young; the males at sixteen, and the females at thirteen or fourteen years of age; though frequently the women form connexions at nine or ten, and (as Montesquieu expresses it) "infancy and marriage go together." The conveniences which the married couple require are few and easily procured. The impulse of nature is seldom checked by the experience of present dificiencies, or the fear of future poverty. Subsistence is procured without difficulty, and comforts are not wanting. Children which are for a very short period a burden to their parents, become early the means of assistance and the soure of wealth. To the peasant who labours in his fields with his own hands, and who has more land than he can bring into cultivation, they grow up into a species of valuable property, a real treasure; while, during their infancy and the season of helplessness, they take little from the fruits of his industry but bare subsistence.

Their education costs him little or nothing; scarcely any clothing is required; his hut needs very little enlargement, and no beds are used. Many of them die in infancy from the small pox and other distempers, but never from scanty food or criminal neglect of parents. The women of all classes suckle their children, till we ascend to the wives of the regents and of the sovereign, who employ nurses,

As the Javans are a quiet domestic people. Little given to adventure, disinclined to foreign enterprize, not easily roused to violence or bloodshed, and little disposed to irregularities of any kind, there are but few families left destitute in consequence of hazards incurred or crimes committed by their natural protectors. The character of blood-thirsty revenge which has been attributed to all the inhabitants of the Indian Archipelago, by no means applies to the people of Java: and though, in all cases where justice is badly administered, or absolutely perverted, people may be expected to enforce their rights, or redress their grievances, rather by their own passions than by an appeal to the magistrate, comparatively few lives are lost on the island by personal affray or private feuds.

It is part of the domestic economy, that the women of the family should provide the men with the cloths necessary for their apparel; and, from the first consort of the sovereign to the wife of the lowest peasant, the same rule is observed. In every cottage there is a spinning-wheel and loom, and in all ranks a man is accustomed to pride himself on the beauty of a cloth woven either by his wife, mistress, or daughter.

N. England Galaxy.

* * *

SEE near yon grave, prepared by natur's hand,
Where intervolving shades on shades arise,
In blooming radience see a goddess stand,
Whose finger points—whose hopes aspires the skies.

Religion hail—thou darling child of heav'n
Parent of love, and of peace divine;
To thee the raptur'd wish of faith is giv'n,
And hope'sbright trasports own no power but thine:

For I have sought thee long, and long this breast
From dreams illusive, and from sorrow keen,
Has panted for thy sure, yet hope fraught rest,
Has sought thy joy unchanging as serene.
Come then religion, bid my doubts depart'
And whisper heavenly peace to this long sorrowing heart.

THE WISH.

I ask not fortune's partial smile,
Exhaustless sourse of care:
Not all her fancied gay delights
Can claim a serious prayer.

Nor pleasure's soft alluring form,
With ardent wish I seek!—
Far less the captivating bloom
That glows on beauty's cheek.

I wish not, that in calm repose
My even days may flow,
Unruffled by adversity,
Exempt from human woe.

Enough that no reflection keen,
No crimes my soul oppress,
To rob me of the flattering hope
Of future happiness.

But grant me that blest frame of mind,
Where no vain thought intrude;
That blest serenity which springs
From conscious rectitude.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

SEVENTH-DAY, FOURTH MONTH 2[illegible]th

BANKING SYSTEM.

The business of banking, as it is at present conducted in various parts of the United States, seems to be calculated to paralize the hand of industry, and to produce the ruin of thousands, who are so unfortunate as to be the victims of its pernicious and fatal effects. Such has been the rage of the speculating mania,—and so inordinate has been the desire to accumulate wealth, that every consideration relative to the future welfare and prosperity of the community, appears to have been disregarded by many, or lost sight of in the eager pursuit of their object; in consequence of which, a scene of difficulty and distress, unparalleled ,perhaps, in the annals of America, will probably, ere long be disclosed to our view.

It is said, that "The wisest may err:"—and in few instances, perhaps, has this been more strikingly exemplified, than in the case before us.

Banks were at first considered essential to the prosperity of the community: they were established with a view of promoting the public interest: The measure was supposed to be dictated by motives of sound policy, and believed to be the result of wisdom and expence. Had the management of them always been confided to men of honesty, and entegrity; had the business been properly regulated, and conducted with propriety, no doubt they would have answered the expectations at first entertained, but it was seemingly impossible to guard against the abuse of a privilege which afforded so many facilities for the acquirement of wealth; the utmost stretch of human wisdom could fix no barriers to the encroachments of Avarice; all the arts of intrigue and cunning were employed to favour the projects of unprincipled speculations; every measure that could be devised, was used by them, to thwart the proceedings of those who were endeavouring to make them useful to the public:—and how far they have succeeded in effecting their object may be judged from a view of the present situation of things in relation to the system.

That the business of some of the banks is conducted upon fair and liberal principles, cannot be denied;—but it is apparent, that the most of them are managed in such a way, as to promote the interests of a few individuals, at the expence of the honest, industrious, and unsuspecting part of the community:—and it is verry clear that those few have the means of acquiring an undue influence, which will probably, lay the foundation for a monied aristocricy, that may eventally prave destructive of civil libery.

We shall close these remarks, by referring our readers to some extracts from Niles Weekly Register, in this paper. The able manner in which the editor of that paper treats upon the subject will have a tendency to promote a spirit of enquiry that may lead to a strict investigation; and when the evil comes to be viewed in its true light, perhaps a remedy may be applied.

A resolution has been adopted by both houses of Congress, and approved by the President, for the publication of the journal of the convention which formed the constitution of the United States, and of all the acts and proceedings of that convention which are in the possession of the government, together with secret journals of the acts and proceedings of the foreign correspondencs, of the congress of the U. States, from the time of their first meeting to the date of the ratification of the difinitive treaty of peace between the United States and Great Britain in the year 1783; except such parts of the foreign correspondence as the President may deem improper at this time to publish.

The 2nd. of the tenth month is the time proposed for the next meeting of congress.

In the house of representatives the following resolution was submitted on seventh day the 4th inst. by Arthur Livermore, a member from New-Hampshire:

Resolved by the senate and house of representatives of the United States of America, in Congress assembled, two thirds of both houses concurring therein that the following amendment to the constitution of the United States, be proposed to the Legislatures of the several States, which when ratified by three fourths of the said states, shall be valed to all intents and purposes, as a part of the said constitution:

"No person shall be held to service or labour as a slave, nor shall slavery be tolerated in any state hereafter admitted into the Union, or made one of the United States of America."

The above resolution it seems was not even considered We could have hoped that Congress would have paid a little more attention to it; and *the time will come* when the members of that body will find it their interest to *consider* questions relative to that unchristian and anti-republican practice.

FROM NILES WEEKLY REGISTER.

BANKING.

Awfully impressed with a conviction thatthe speculating mania, thro' banking establishments. has drivin us to a crisis likely to be more redundant of evil than that which attended the depreciation and final extinguishment of value in the "*Continental money*" of the revolution, and alarmed at the spread of the *material* to make the ruin more and more extensive—grieved, also, at the faint and timid opposition made to it by those who feel present oppression and look with horror at futurity, I feel it my duty to raise a feeble voice against it, and *to tell the people plainly, from many facts that have reached me, that the most extensive and ruinous bankruptcies are about to take place amongst us that ever befel any people*, UNLESS A STAND IS TAKEN AGAINST THE BAND OF SPECULATORS, WHO FROM THE MISERIES OF THE USEFUL CLASSES, WILL TAKE CARE TO BUILD UP PRINCELY FORTUNES FOR THEMSELVES. Without such a stand, *bank after bank will go by the board*, and they who are in the secret will so manage it, as to throw the loss upon the honest and unsuspecting.

To prevent such a catastrophe is my object, in speaking thus openly on the matter. I do not see any *necessity* that the banks should so fail, except through their own misconduct and particularly, in giving vast sums of money to a favoured few, and grinding the face of the industrious and deserving classes of society. It is lamentably the fact that a speculator in stock, goods or lands, is supplied with his thousands, tens of thousands, hundreds of thousands of dollars, and *commands* (too much) a continuation of his accommodations, whilst the middle class of *regular traders*, and the sinewy *mechanics* and *manufacturers* are squeezed for the little they have, and are denied an extension of further credit. Here is the evil—one of the former fails—he "goes entirely to pieces," and drags ten, twenty, fifty others with him, if not into bankruptcy, at least into distress: but the real wealth is in the latter classes—they are cautious to borrow, because they intend to pay; if they should fail, a large dividend prevents any great loss; and, from the stock of labour in their own persons, those that are *honest*, generally bring up the lee-way. My soul sympathizes with the good *man* struggling against adversity: how lovely, how interesting is it, to behold him, by "the sweat of his brow,", rearing a virtuous family to strengthen and adorn his country! A hundredth part of the bank-accommodation extended to one of these, which is afforded to an individual drone (who in a whole year does not produce one cent of value, to add to the national wealth) would "put him on his feet," and open the way to competency, if not to independence. And this might be done with the greater safety—but the banks do not like to be troubled with "small accounts;" and, to use a homely saying, "The big fish must live upon the little ones."

Lycurgus introduced *iron* money into *Sparta* to preserve equality among the citizens of that renowned republic—the *opposite* of his plan is the introduction, the *excessive* introduction of paper money; and its irremediable effect is—to build PALACES and POOR HOUSES.

The time *was* when to the name of a bank was associated the pleasant idea of an institution bottomed upon a solid capital, derived from individuals who had money to spare, and conducted by men of high and honourable minds, or just and liberal principles: but the common idea of a bank now is, that it has only a paper capital, *manufactured* by individuals who, instead of being able to lend really want to borrow money, and conducted by men who prostrate every rule of right to subserve their own personal views.

Many begin seriously to regret that the banks were ever permitted to suspend their payments, except as open and avowed *bankrupts*, to which should have been extended the same rules that they themselves apply to individuals, and which govern between man and man. They regret it, because it was that which indicated every village in the U. S., when there was "a church, a tavern, and a black smith shop," as a suitable site for a *bank*, and justified any person in establishing one who could raise cash enough to pay the *paper maker* and *engraver*. They regret it, also, because it has enacted a race of [now] very important men who deal in, and *shave* bank notes, as a regular business. They regret it because the end must be unparaleled bankruetcy and unprecedented distress, unless, as before observed, the people interpose and frown upon those that care not who sinks if they themselves keep above the surface; who, indeed sink others without mercy that they themselves may swim. They regret it, because it has encouraged, and profited a spirit that would penetrate interior Africa to tear the free-born infant from its mothers breast and sell it for a slave.*

In every place where a money-shop, called a bank, is established, a knot of "little great men" is instantly formed, who withdraw themselves from the "vulgar" and of the manner of three-tailed bashaws, feeling themselves even superior of certain of their brother-directors. They meet each other and pass with a smile, as if they "knew something,"—whisper and look wise as though the duration of the world depended upon the result of their judgment; and "tread the air" seeming to think the earth too mean to touch the soles of their shoes. At first they throw out money profusely, to all that they believe are *ultimately* able to return it; nay, they wind round some like serpents to tempt them to borrow and the bait is too greedily swallowed; they then affect to draw in their notes, AGREEING upon some tale to tell the public—but at the same time keep up, if they do not extend, accommodations to *themselves*; money becomes scarce, and notes of hand are *shaved* by them to meet bank engagements: it gets worse, *consumation originally* designed draws nigh, and farm after farm, lot after lot, house after house, are sacraficed:—the floating wealth, if not the real property of a neighbourhood, centres in a few, that some years before were hard put to it to live decently. They mounted their chaariots, and look down upon the despoiled with eneffable disdain.

Every body sees these things, and their effects are universally depreciated, yet we submit like slaves, and lick the hand that smites us. The *despotism* of banking will not allow the freedom of opinion nor of the press. It has dungeoned both in its vaults—and woe be to him that struggles to release himself! If the press had dared to speak of banks and and bank directors, as it finds freedom to do of other *public* matters and *public* men the present state of things would not have existed.

The excuse that the managers of banks make for a monoply of the funds, if they condescend to speak on the subject, is, that they are their own, and they may dispose of them as they please. This is like the reason that "Peter the great" of Rusia, gave for directing one of his subjects to be killed *because he wished to see how the man would die under certain operations*—for he said "he is mine, and I may do with him what I like." But banks were designed for a *public* benefit, else they would not have been *chartered*, and such monoplies were not contemplated in their establishments.

We see every where new banks establishing, or attempting to be established to increace the body of speculators and shavers, *and* raise up brokers and money changers to prey upon the industrious and deserving—

Behold!—*forty three* new banks authorised in Kentucky—half a scor in Tennessee— eight in Ohio—a *mob* of them in little Rhode-Island—some in Virginia and Massachusetts, &c. Sixteen petitioned for in New-York, and some wanted in Pennsylvania—half a dosen new ones made in Maryland, some in New-Jersey, and from 50 to 100 new *projected* in the United States——"too tedious to mention!"

What is to be the end of such a business?—Mammoth fortune for the *wise* wretched poverty for the *foolish*. Wealth to the speculating, drones—misery to the productive poor.—Lands, lots, houses, Stocks, farming utensils and household furniture, under custody of the sheriff —SPECULATION IN A COACH, HONESTY IN THE JAIL. May the people be so roused to a just consideration of the consequences of this vast gambling in stock and paper money, as to produce a re-action that will overwhelm the disigning! Let the *middle class* prosper.—A nation of labourers must become rich—a nation of *gamblers* must and ought to starve.

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*If this hapens to hit any body it is not my fault.

Thomas Posey, govereor of the state of Indiana, died at Shawnoetown on the 9th ult.

Supproter.

When *nothing* is to be done, it is great folly to work hard that the *job* may be completed.

WORTH OF THE SOUL.

"What is a man profited, if he shall gain the whole warld and lose his soul? Or what shall a man give in exchange for his soul?

MATT. xvi. 26.

How little weight has this consideration on the minds of the generality of mankind! How little attention does this infinitely important subject gain in the world! You, who are reading these lines, did you ever consider it? Did you ever lay it to heart? Are you acting according to the conviction, which the thought is designed to produce? May you not thus reason? I have a soul as well as a body. My soul must live for ever in happiness or misery. It is capable of pain or pleasure inconceivably greater than my body. It is a matter of comparatively little importance, whether I am in abject poverty or the greatest affluence, during the few years I am to continue in the present world; whether I am respected, or despised by my fellow-mortals: whether my body is sickly or healthy, painful or at ease; these are matters of small consequence; death is certain, as near. Ashes to ashes, and dust to dust, must soon be pronounced over my lifeless body. In a dying moment, if I could call the whole world my own, what good would it do me! What comfort could it afford me! But whether my soul is to be eternally happy, or miserable, the companion of angels and saints, made perfect round the throne of God; or doomed to weeping, wailing and gnashing of teeth, with infernal spirits, *in infernum*, where the worm never dieth, and where the fire never will be quenched; this is the momentous inquiry I ought to make. To escape from the wrath to come, and secure an inheritance among the saints in light, ought to be my great concern. Is it so? Which world is the most in my thoughts, this or the next? Which am I most anxious about? Do I not often inquire, what shall I eat, what shall I drink, or wherewithal shall I be clothed? But when did I seriously inquire, what shall I do to be saved? If I have no prevailing concern about my soul, I may be certain my state is bad, and its danger awfully great.

W. Recorder.

SUSAN AND JACK.

The poor man came home, 'twas a cot on the moor,
And his children to welcome him stood at the door,
Ah, Papa, dear Papa! my sister and I
Ate nothing to day, but I told her by and by.
When the sun it was down and one hardly could see,
We shonld fully be feasted with mamma and thee.
As he said it Jack seiz'd on his father with joy,
Who placed on his knee the affectionate boy;
And two or three kisses with favour impress'd,
As his child with a heart full of grief he address'd;
Dear Jack, when I went in the morning away
I thought to bring something at the closing of day;
But I wrought in the snow and the keen bitter blast,
And have brought nothing home, but a brown crust at last.
Here, Jack, go divide it with Susan, and share
All your parents a pitiful portion can spare.
He took it and offered his father a part,
But when he said, no Jack, it grieved him at heart,
Then he offered the piece to his mother, but she,
Said, 'tis hardly enough for Susan and thee,
He threw down the crust, put his hand to his eye,
And burst into tears, but could hardly tell why,
And Susan rejoined, 'twould be ten times more sweet,
If her parents would share it and with them would eat.
Then they smiled and they wept and divided their store,
A crust of brown bread was a supper for four.
In the fullness of sorrow they found a relief,
For Susan and Jack were the joy of their grief.

OSCAR.

B. Centinel.

Advertisements.

REAL ESTATE.

I WISH to sell a plantation, containing one hundred and sixty acres, about one hundred of it improved, fourteen of which is Meadow—Situate in Belmont county, one and an half miles from Mount Pleasant, South West direction. There is on it, apple and peach orchards, some of which are bearing trees—Convenient dwelling house and other out houses, a cabbin barn, and sugar camp. For terms apply on the premises to

ABNER WELLS.

4th mo. 15th, 1818. 6—3.w

HEIRS WANTED.

ABOUT the year 1774, GEORGE M'CANDLISH, farmer, in Craig, near Whitehorn, in the county of Wigtown, in North Britain; and AGNESS SMITH, his wife, left Scotland, and went to America: the present advertisers understand they were resident somewhere in Pennsylvania, and that they died about the year 1790, leaving children.

If any of their children, or their descendants are alive, intimation is hereby made to them that on application to either of the gentlemen after mentioned, they will hear of something to their advantage, and it is requested they will loose no time in making their application.

Address,
Mr. JOHN BAINBRIDGE,
45. *Bread-street, London,*
Mr. JAMES SMITH,
Wigtown, Scotland,
Mrsssrs. JOSHUA & THOMAS GILPIN,
Philadelphia.

Wigtown, March 4th, 1817. 6—3t.

THE firm of DAVID AYRES & Co. is hereby desolved by me according to the terms of the articles of co-partnership, and all persons indebted to the late firm are hereby notified to make payments to me, or WILLIAM HOPKINS my agent in Mount Pleasant, who has the store books in his possession, and is fally authorised by me to settle the accounts.

WM. AYRES.

April 15th, 1818. 6—3w.

WANTED,

A PERSON to manage a large Farm and Dairy within one mile of this town, or the Dairy alone, which may be done by a Female—— Liberal proposals will be made to any person applying and producing satisfactory evidence of the requisite qualifications.

MOSES DILLON & SON.

Zanesville 3d mo. 27th 1818. 5-3t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linnen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

They *shall* beat their swords into plough-shares, and their spears into pruning-hooks: nation *shall* not lift up sword against nation, neither *shall* they learn war any more.—Isaiah.

Vol. II. MOUNTPLEASANT, OHIO, FIFTH MONTH 7th 1818. No. 8.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

TO THE CONGREGATIONAL CHURCH IN HOMER, WHEREOF ELNATHAN WALKER IS CONSIDERED AS THE REVEREND PSTOR.

(Concluded.)

The Apostle that gave forth the above scriptures, has confirmed the same, by commanding us to "Owe no man any thing; but to love one another," which also, clearly makes it manifest, that if a brother owe a brother, and refuse payment, he absolutely tresspasses against his brother, therefore, begin at the 15th verse in the 18th chapter of Mathew, and so follow the law of Christ, and not the law of men; but keep thy mouth and heart, as not to go out of the way after thy brother. But in the spirit of that scripture text, see Gal. 6, 1st, viz.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

Here it seems to be my indispensable duty to mention, that I have great heavines and continual sorrow in my heart, in seeing so many of this people fall out by the way, who from lukewarmness, do not walk in the superexcellent doctrines of salvation, which bring joy and communion with Christ, and a belief of the inspiration of his holy spirit: having these, the partition walls would be broken down, which preclude love and social intercourse from spreading among all the lovers of Jesus, like oil from vessel to vessl. Truly, now, the state of things in the religious world is very different from what it was in the days of the Apostles. Then were there no elevated stations among the children of God, no separate parties; but all of one heart and one mind, as followers of the Lamb, yea, sooner than distress their poor brethren, they would labour with their own hands to provide for the necessities of their brethren. And so great were their labour and love for the souls of men, they would suffer hunger and nakedness, to do them good, and promote the cause of their Lord and Master.

I now conclude by appealing to every unprejudiced mind, and ask, are not the above statements well founded? if they are, let them follow all those that feel sensible of the dignity and worth of an immortal soul, to their houses, to their closets, and to their beds, where the vicegerent of God, in the soul, may mingle our sweetest moments with wormwood, and our gay looks with horror, until all of us that have given more heed to self and the world, than we have to come into the true principles of the blessed gospel, may find repentance and forgivenes of him who came and suffered on the cross, where pride and sin drove the nails and spear.

If the above objections and observations which have been offer'd, should be received in a right frame of spirit, they may, in the hands of the Lord, like Jonah's testimony, produce repentance. On my part, I sincerely confess that I am a poor, frail, dying man, subject to temptations and transgressions like the rest of you, and have to lament my ingratitude continually; therefore, I have to give the more earnest heed to the things which I have heard and seen, lest at any time I should let them slip; for since I have found favour with God, thro' the merits of Christ, I have given strict attention to the guidance of that divine light, which might enable to give testimony to the energy and power of Christ's holy gospel; and as I have gained experience by the things that I have seen and suffered, I have more and more been illuminated, and have gained an inflexible integrity, in the convincing power of the word of life. This has raised a concern in my mind, of the importance of coming into that religious tenderness, and quietude of soul, as to hear his voice and follow him; all which Christ and his Apostles urged by precept and example; teaching believers the necessity of retiring into silence; (a hnmble state of mind;) to cease from all self-performances; and to turn to the light of Christ, that shines in their hearts, and wait to feel the instruction of his spirit there; that religious services, knowledge and spiritual worship need not depend on the will of man; but in the power of an endless life. Feeling the importance of these things, my mind has been further impressed with a careful desire, to avoid that which conscience, or the inward principles of divine grace, have taught me to believe, was or is, offensive to the true principles of the gospel.

Now, unto him that will judge righteous judgement, I desire to submit all my concerns; and implore unerring wisdom to guide us all into the truth as it is in Jesus. To enjoy this blessing, we must most ardently beseech the Lord to grant us the teaching of his holy spirit, to enable us to read, understand and practise all the truths in the holy scriptures that are necessary to our eternal salvation; that by his grace we may in this, truly taste, handle, see, and enjoy the word of life, and glorious liberty of the children of God; and grant us the fulness of the blessing of the power of the gospel, which leads to that knowledge of Christ crucified, which triumphant souls will be studying into eternally: which holy gift I only desire to plead for, in and through the merits of Christ, whose blessed spirit has brought me from the wretchedness of infidelity, and poured the full gladness of heaven into my soul by granting me belief and communion in Christ and the ever glorious trinity. O MOST HIGH! grant that thy unspeakable goodness may constantly excite ineffable adoration, to the adorable godhead, for thy gracious covenant of salvation; and to the unity in trinity, be all honour, grace and glory ascribed, in the endless rounds of eternity.

I have omitted reading the several notes annexed to these pages, and will now wait for your reply, If I have stated any thing unjustly, if you will name it, or make the same manifest, I will now erase the same.

A member answered, I like what you have written; but we cannot let you withdraw, as there is no way for you to get out of the church, but in these two cases *i. e.* to die, or by transgression and stubberness be turned out.

Deacon. If you knew you should be robbed, and expected to lose your life, would you not take the robber's life to save your own? or, if you should escape with your life, and lose your money, would you not have recourse to the law?

Answer. A man while living, never knows what kind Providence may offer for his escape, and if his confidence is in God, or if it is not, he may better die innocently, than murder his antagonist; and if my property is taken contrary to law, I have a perfect right to use the law, to secure the assassin.

Q. Would you have him hung if he had murdered one of your family?

A. Nay.

Q. What then?

A. Secure him fast for life, and let the power that gave him life, only take it.

Minister. We all know that from time immemorial. religious people have rallied round the standard of law, to defend their country with sword in hand, and it is the greatest folly to pretend to think or act otherwise, for self-defence is absolutely the first law of nature.

A. If we grant this has ever been the custom of man, this custom does not prove that wrong can be right; for if self-defence is the first law of nature, I can unblushingly affirm it is not the first law of grace: and my reverend friend, this is a truth, thou canst not deny it.

Another Deacon. Do you think it was right in the Jews, to take the lives of two thieves on the cross, as they did?

A. Dear brother, what dost thou wish to screw out of me by this question?

He answered—I wish to get the sentiments of your heart.

Then I answer—these things were transacted under the Jewish dispensation, which was a bloody dispensation; but to let you know the sentiments of my heart, I live under the gospel dispensation, which is peace; therefore, I believe I ought not to take my fellow mortal's life in any case whatever.

At the conclusion of the last meeting, on the above occasion, it was requested that the reverend moderator should make some further observations, but in all that fell from his venerable lips, not one word of sympathy or kind expostulation, but rather to satirize—only he mentioned he had formerly had many agreeable opportunities with me; but now he had formerly had many agreeable opportunities with me; but now he queried whether my present conduct was not more from will than from a good conscience. O charity! charity! how art thou smothered in the vortex of prejudice and superstition!

In my turn, I closed by replying that notwithstanding all the reverend brother's unkind remarks, I should forgive him on my part and should decline from making any particular reply, only, that as far as you should, as a church or individuals, treat me kindly, I would endeavour to treat you so also, and shall willingly receive a friendly admonition; but cannot receive any thing as by way of a deal, under the church articles, as I positively renounce your church articles, and claim no more protection from the same.

Thus far I have recorded the proceedings relative to my withdrawing from the church, that all friendly persons may judge for themselves, that neither the church nor myself, shall be hereafter unjustly wronged. And until my throbbing pulse shall cease to urge this purple stream of life, I desire to have my eyes and heart opened, to receive the truth as it is in JESUS; and hereby subscribe miself a **GOSPEL FRIEND.**

LUTHER RICE.

ELEVENTH REPORT OF THE AFRICAN INSTITUTION.

STATE OF THE SLAVE TRADE.

French West Indies

The directors, in their last Annual Report, informed the subscribers, that by an additional article to the Treaty with France, of November 1815, the High Contracting Parties agreed to concert, without loss of time, by their Ministers in London and Paris, the most efficacious measures, for the entire and immediate abolition of the slave trade. In furtherance of this object, the King of France has recently issued an ordinance, by which every vessel, whether French or Foreign, that shall attempt to introduce negroes into any of the French Colonies, shall be confiscated; and the Captain, if a Frenchman, shall be deemed incapable afterwards holding a command. The whole cargo is in like manner subject to confiscation, although it does not consist of slaves; and the negroes thus imported are directed to be employed on the public works in the Colony. The Directors earnestly hope that this decree may immediately be carried into complete effect.

Their anxiety on this subject has been recently much increased, by their having learnt, from unquestionable authority, that in direct violation of the treaty of November, 1815, negroes have been lately imported into some of the French West-India Islands in considerable numbers; and that several vessels have been fitted out; by French subjects, for the purpose of procuring a further supply of slaves for those islands.

Several instances of this kind are detailed. It is then added:—

A representation on this subject has been made to his Majesty's Ministers; and the Directors trust that measures will be taken to induce the French Government, effectually to prevent, in future, so flagrant a violation of its recent decree against this traffic. Without this, such infractions of a solemn treaty are likely to increase to an unbounded degree.

Portugal.

The Directors have again to regret, that they are unable to state any thing satisfactory to the general meeting, respecting the further restriction of the Slave Trade, carried on by Portuguese subjects. That trade still exists to a very great extent.

Spain.

The subscribers will recollect, that that a treatise on the slave trade, as applied to the circumstances of Spain, and her Colonies, written by Mr. Blanco White, was some years ago printed, by order of the Directors. For a long time, great difficulties were opposed to the circulation of this Essay in Spain, and her dependencies: but an opportunity having recently occurred, of distributing a considerable number of copies, it was thankfully embraced by the Board; and they have reason to believe that the impression produced amongst some of the leading persons in the Government of Spain, by the perusal of the treaties in question, has been highly favourable to the cause of the abolition. A further supply of copies has since been called for, and has been readily furnished to those persons whose weight and influence in the Spanish Councils, may, and as the Directors hope, will speedily lead to the total abolition of the Spanish Slave Trade. At present, however, it is not in their power to announce any alteration in the arrangement between this country and Spain, as to the limits within which the latter shall be permitted to carry on that trade; but they hope, and rather expect that some progress has already been made towards a satisfactory change in this point.

Isle of Bourbon,

The Directors have already communicated to the General Meeting, the information which they have received relative to the Slave Trade, carried on in the French West India Colonies. It appears to be still pursued to a considerable extent, in the remote Island of Bourbon, where more facilities, and fewer obstacles to it exist, than in the Western Seas.

Isle of France.

Nor is this illicit traffic confined to French subjects, in the Eastern quarter of the world. The Subscribers were last year informed, that a considerable Slave Trade was carried on to the British Colony of the Isle of France, as well as to the French Colony of Bourbon. The Directors had entertained a hope that this trade, if not entirely eradicated, would ere this, have been very materially checked. In this hope they have been disappointed; and they conceive that a serious inquiry ought to be set on foot, respecting the causes of its having increased, rather than diminished, since that time.

Captain Curran, of his Majesty's ship Tyne, has been very active in repressing this trade, more especially on the coast of Madagascar; the particulars of which are detailed.

In reporting to Governor Farquhar the capture of L'Elenore, belonging to St. Denis in the Island of Bourbon, with 137 slaves on board, bound from Tamatave, in Madagascar, to the Isle of France, Captain Curran writes:

"To us, sir, who have witnessed their crowded state, it is a matter of surprise that such a number could have existed even so long, respiring a most suffocating and impure atmosphere in the hold of a small vessel, in which so many were heaped together. As soon as day light rendered objects discernible, a considerable number of those wretched beings were observed thronged together in a compact mass, upon the centre of the vessel's deck; from the impossibility, I presume, of cramming any more of them below. On their removal to the Tyne, they were many of them, in a state of extreme debility and emaciation; but I trust, under the humane attention of the surgeon of this ship, they will soon recover.

"The trans-shipping this cargo of human wretchedness, I could sir, cordially have wished it had been witnessed by the Philanthropic founders of the Institution in England, for carrying into effect the acts of Abolition; and by those who have conferred so much honour on themselves, and upon the nation, by their perseverance through every obstacle, until they carried that measure: once at least they could not have failed to enjoy the solid reward of their labours."

The Report states that the good dispositions of the Chief of Tamatave, Jean Rene, co-operate in prohibiting the exportation of slaves from Madagascar; and adds the following circumstance:

Just as the Tyne anchored at Tamatave, two of the native Princes, brothers to the King of Ovas, arrived with a commissioner, who had been specially deputed by Governor Farquhar to conduct them to the Isle of France. A number of artifices had been employed to prevent their proceeding thither, and to excite their jealousy and distrust. These, however, were effectually counteracted by the address of Captain Curran, and the firmness of the Princes themselves; and they accordingly took their passage in the Tyne for the Isle of France. They were on board of that vessel when she chased and captured L'Elenor; and it appears that the circumstances of this transaction, and particularly the emaciated condition of the slaves, bearing strong marks of ill treatment, and the care taken of the sick, when removed to the Tyne, had so forcibly arrested the attention of the Princes and their attendants, that Captain Curran regards their presence on this occasion as a favourable coincidence, which he did not fail to improve. They were afterwards safely landed at Port Louis, together with their suite, consisting of more than thirty persons, among whom were some of cofidential servants of the King of Ovas, and were received by Governor Farquhar with marked distinction; and it was understood to be his intention to endeavour, by means of this embassy, to prevent, as far as possible, the practice of bringing down slaves from the interior of the island of Madagascar, for sale to the traders on the coast, and particularly at Tamatave, in the dominions of the King of Ovas.

By the information of the crew of an American schooner, it appeared that there were great numbers of similar vessels at the Havauna, fitting out for the Slave Trade; and that slave vessels were arriving there from the Coast of Guinea, at an average of from four to six per month.

Java Benevolent Institution.

The Directors, at the last meeeting, called the attention of the Subscribers to a Slave Trade, carried on in the Malayan Seas. They regret to find that this trade, which is of considerable magnitude, still exists there. But it will be no small satisfaction to the meeting to learn, that an Institution has been recently established at Batavia, having for its object the prevention of the Slave Trade, and the eventual abolition of Slavery in the Eastern Islands. That Society, which is called "The Java Benevolent Institution," is founded on the plan of the American Institution at home; and the manner in which its humane founders speak of the labours of this Society, affords some compensation for the calumnies of late so plentifully heaped upon it in this country. This intelligence was communicated to the board by Mr. Raffles, the late enlightened and benevolent Governor of Java, by desire of the Java Committee; who took the same opportunity of addressing a letter to the Secretary, with a printed account of their proceedings, which is inserted in the Appendix, and which the subscribers will find to contain a variety of most interesting information. They cannot fail to be struck in an especial manner, with the dreadful evils which, in the Eastern Seas, as in Africa, have been the fruit of a trade in slaves. These are depicted with great force by the Java committee; and must add to the conviction, already happily prevalent in this country, of the incurable injustice, and desolating and barbarizing effects of such a traffic.

The Directors think themselves justified in indulging sanguine hopes of the most gratifying results to the Malayan Archipelago, from the labours of this enlightened active, and philanthropic body.

The Java Institution express their hope of affording, at an early period, some account of their practical labours. In the mean time, they trust that the extent and variety of the information which may be obtained from Mr. Raffles, will be calculated to engage the publick feeling in Europe, in behalf of the Eastern Islands. It is to this source, the Committee remark, that the Java Institution must mainly look for the attainment of its views; and they confidently anticiapte, from the spirit of recent arrangements, that the cordial and liberal sentiments which actuate the public mind in England and Holland will be as effective in relieving the sufferings of their fellow creatures in that distant quarter, as in the regions of the West.

(To be Continued.)

HOME OF MY FATHERS.

DEAR is the home of my fathers, and dear
The elm that spread o'er it its long aged arms;
When I think of that home, how I wipe off the tear
And feel in my bosom a crowd of alarms!

Dear is the woodbine in Summer's mild gleam,
That encircled my window delightfully fair,
And dear is the sound of the neighbouring stream
Responsive to wild birds that sung in the air.

Dear is the garden, its alleys and bowers,
How oft in its walks have I carelessly strayed!
And woven a boquet of delicate flowers,
While the song of the linnet my footsteps delayed.

Oft mem'ry her mirror holds up to my sight,
And the thoughts of the past reassume their controul;
The home of my childhood, its scenes of Delight,
Like the sound of a torrent, rush sad on my soul.

I remember the hills where my footsteps have strayed,
I remember the places where wild beries grew.
I think of each forest, each fountain and glade,
In the light of my bosom still blooming and new.

As the bird to the mountain I'd flee to that home,
Like a bird caught and caged I repine far away,
In the paths of my childhood, my steps shall not roam,
By the side of my fathers, my dust will not lay.

We are cradled in sorrows, in sorrows are nurst,
But why are my lips to such murmurings given,
If the lights of our soul on eternity burst,
By the sum of our sorrows completed for Heaven?

A. K.

B. Centinel.

The editors of the Baltimore Telegraph, in remarking on the awful event of the late explosion at Wilmington, observe—"Inspiration has informed us that in the midst of life we are in death, and in the midst of such awful dispensations—we feel in all its mightiness the truth of this passage—but it requires such dreadful evidence to convince our fellow beings of the truth of their own mortality—we forget that we are at the present moment walking upon our graves; that while the sensible and warm body is engaged in committing to the tomb the cold and lifeless corpse, death stands beside the grave and whispers to the surviving mourners, prepare to become likewise the subjects of my empire of dust and ashes; the dying are now summoned to bury the dead. When we see some extraordinary agent in motion beyond the power of human strength or of skill to resist, we tremble and sink into our own insignificance—when we behold the billows of the ocean lashed into fury by the winds, or a stately city red with the beams of conflagration—when we witness the passage of a thunderbolt through the firmament, or the silent march of an earthquake over our continent—we tremble with fear and prostrate ourselves in the dust, we sympathize with those who have fallen the victims; it requires all this evidence to convince man that he is mortal."

From the writings of the late Wm. Paley, D.D

Age; the true way of making it comfortable.

That is, by making it the means of religious improvement. Let a man be beset by ever so many bodily complaints, bowed down by ever so many infirmities; if he find he is grown, and growing better; his seriousness increased; his obedience more regular and more exact; his inward principles and dispositions improved from what they were formerly, and continuing to improve; that man hath a fountain of comfort and consolation springing up within him. Infirmities which have this effect, are infinitely better than strength and health themselves; though these, considered independently of their consequences, be justly esteemed the greatest of all blessings and of all gifts. The old age of a virtuous man admits of a different, and of a most consoling description.

"To the intelligent and virtuous, old age presents a scene of tranquil enjoyments; of obedient appetites; of well-regulated affections; of maturity in knowledge; and of calm preparation for immortality. In this serene and dignified state, placed as it were on the confines of two worlds, the mind of a good man reviews what is past with the complacency of an approving conscience, and looks forward with humble confidence in the mercy of God, and with devout aspirations towards his eternal and ever increasing favour."

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY. FIFTH MOMTH, 7th

In consequence of the late regulations of the mail establishment, in this section of country, we have deemed it expedient to make choice of the 5th of the week, as our publication day in future, and for this reason no paper was issued on 7th day last.

Patrons will lose nothing by this alteration, as fifty-two numbers will be considered the same as one year's subscription.

—

We this week conclude the address of Luther Rice to the congregational church in Homer.—It will be seen, that his principal reason for, withdrawing from that church, is, on account of its supporting the principal of war,—which he believes to be inconsistent with the spirit of the gospel.

It is truly gratifying to the peaceable and humble followers of our Saviour to observe the progress of the great and interesting work of Christian redemption in the world at the present day. The pacific principles held forth in the gospel dispensation, are gaining ground.—The veil of delusion that has so long obscured the luminous orb of truth is partially rent, and the films of prejudice are falling from the eyes of many, who hitherto, seem to have profited but little by the use of the scriptures.

To speak in the emphatical language of a modern writer—"*Light has gone forth:*"—the light of the gospel is penetrating the gloom of infidel philosophy: the fallacies of human reason, the offspring of pride and vanity, shall fade before it; the clouds of superstition shall flee at its approach and the remote corners of the earth, even "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose."

The heathenish custom of war was positively forbidden by the great patron and founder of the Christian church:—and for nearly three centuries, the conduct of its members was distinguished by a strict adherence to the doctrine of peace and non-resistance: witness the bitter persecutions of some of them, and the martyrdom of others, on account of their refusal to bear arms, or to suffer themselves, in any case whatever, to use the weapons of carnal warfare. During this period, the sole aim of the Apostles and Ministers of the gospel was, to promulgate the same doctrine, and they held up the example of a self-denying redeemer, as a proof that this was what he required of his followers; their language was "Glory to God in the highest;—on earth peace, and good will to men."

But the sublime truths contained in the writings of the Evangelists, were strangely interpreted by their pretended followers in after times. The holy precepts and maxims of our divine Lord and Saviour were blended with the traditions of men; forms and ceremonies were introduced, the shadow was mistaken for the substance; and the light of revelation was supplanted by the darkness of human invention: a long and dreary night of apostacy ensued; and the gloom of ecclesiastical superstition pervaded the Christian world. The shades of night, however, are retiring, and the Star of Bethlehem appears in the splendour of primeval beauty, to light the weary on their way to the land of promise.

The laudable exertions of the peace societies that have lately been formed in the United States, will, it is believed, have a tendency to promote the cause of truth in an eminent degree. And it is to be hoped, that the excellent example which they have set may be followed by others, until the declaration of the prophets concerning the establishment of Christ's Kingdom is fulfilled. viz. "Nation shall not lift up sword against nation, neither shall they learn war any more."

The following pious Memento is from the pen of a female friend who resides near this place. It was written on the death of her aged mother, and was not designed for publication;—but we are unwilling to let it pass immediately to the shades of oblivion, and hope the author will excuse us for laying it before our readers.

We have been spectators of a scene—awful, but glorious. We have not been watching the last exit of the Heroe, who for the sake of human glory, in the hour of madness, looks undauntedly on death; regardless of the solemn season that must ensue, the tremendous judgement. We have not been marking the parting anguish of the votary of Mammon, who lays out himself, his little all, in the pursuit of that, which, being circumscribed by the grave, can no longer attend him; but leaves him to pass, indigent and friendless, into that state which is steadfast and immovable.—We have not beheld the final close of the sage Philosopher, who in speculation's field, finds objects ever new to divert him from the treasures of true knowledge. These indeed he cannot unfold by all his boasted abilities; but he can soar on imagination's wing among the stars, and as he rises feel raptures kindle in his breast.—He too must stand before the Son of man; must hear the sentence from that august Tribunal "The wisdom of this world is foolishness with God." It was the death-bed of a Christian; the closing scene of a solitary widow. The cold hand of the King of terrors was upon her; the powers of nature were struggling in the last conflict. In this awful solemn hour, we beheld her calling upon her God; casting her care for her offspring upon him, and under a sense of his wonted goodness reposing herself in his providence. We beheld with joyful wonder the pangs of expiring nature, mitigated at the voice of her intercession. The God in whom she trusted heard and granted her request. He sustained her even in her last moments, so that the separation of the soul from its mortal fabric, seemed but an easy transition from earth to heaven. She had while yet in the body, a prospect of the mansions of bliss, and of the heavenly host; and the enjoyment shed from thence not only rested upon the immortal spirit, but lighted her countenance in death, with a lustre which *all* this *earthly scene* never can bestow.

Her residence was in the Valley of Humility; and she wore the garment of self-nothingness, she past the time of her sojourning here in fear—in that fear which "Is a fountain of life to depart from the snares of death;" esteeming nothing, however trifling in the view of some, as beneath her serious attention, that was connected with her duty. A solemn sense of responsibility, even with respect to the common concerus of life, appeared to regulate her actions; and whatever she believed right in regard to these she persevered in the performance of with unshaken courage. Amidst unparalelled difficulties she maintained astonishing fortitude; feeling it her duty to exert all her abilities, and trust in that Providence who can blast or bless at his sovereign pleasure. And she realized the truth of that ancient testimony "They that trust in the Lord shall want no good thing."

What an illustrious instance is here afforded of the power of religion to support and relieve. May it animate us to pursue with alacrity the path she trod. Oh! may my latter end be like hers.

SMALL POX.

AT a general Town Meeting of the citizens of Mount Pleasant, convened at the house of Wm. Hopkins on the 4th of the 5th mo th 1818, Thomas Emory was called to the Chair, and Israel Freuch appointed secretary.

It having been this day announced to the citizens of this place by Dr. James Patterson that (without previous consent of the inhabitants) he hath attempted to introduce the Small Pox into our neighbourhood by Inoculation. Therefore, in order to prevent the fatal consequences that might result from such an imprudent measure, we deem it expedient for the public safety to adopt the following resolutions.

Resolved, that it is the sense of this meetiug that a general Vaccination will be the most sure means of preventing the consequences of that fatal disorder—that from the most conclusive evidence laid before us this evening, from most of the Medical Societies in Europe and America, as well as the concurring testimonies of Physicians present, we feel the fullest confidence in recommending the public generlly, to lose no time in having their families Vaccinated under the care of the most experienced Physicians; for though we are fully persuaded of its efficacy in preventing the Small Pox, yet we believe it requires skill and experience to decide when the effect is produced that will give perfect security.

Resolved, that a committee be appointed to use every precaution to prevent the contagion from spreading: Therefore, Samuel Crothers, John Howard, John Watson, Jas. Updegraff and Jesse Thomas are appointed for that purpose.

Resolved, that Doctors Isaac Parker and William Hamilton be appointed for the special purpose of promoting Vaccination; and they are requested to give particular attention to the citizens of this place and its vicinity---inspect all doubtful cases, and use their influence to carry the objects of this meeting into effect.

Resolved, that the proceedings of this meeting be signed by the Chairman, conutersigned by the Secretary, Printed in handbills, and distributed through the neighbourhood.

Attest THOS. EMORY, Chairman.
I. FRENCH, Secretary.

N. B. THE committee appointed to take precautionary measures, have waited on Dr. Patterson, and were informed that none have been inoculated with the Small Pox, *in this place, except two of his family. They received his assurance that he would inoculate no more without the concurrence of the citizens; and should the infection appear to be taking in those already inoculated, he will remove them to* WELLSBURG, *to be placed under the care of* DR. DODDRIDGE.,

We understand that Dr. Parker and Dr. Hamilon have procured the genuine veccine matter, and those of our citizens, who have never been afflicted with the Small Pox, would do well to apply to them immediately, in order to prevent, if possible, the spreading of that alarming disorder.

From the MANUMISSION SOCIETY *of Tennessee to* COLUMBIA'S *enlightened* DAUGHTERS.

Among the many addresses offered to the public by this humane society, not one has been directed to the consideration of the fair sex: to address then the venerable Mothers and very amiable Daughters, of this enlightened Land of Liberty, is the pleasing undertaking of those, who feel inadequate to such an important task.—

Permit us then, to solicite your attention a few minutes, to one of the most interesting subjects that ever claimed your ingenuous deliberation; we mean that unchristian practice of holding our fellow creatures in a state of abject slavery.

If there be any of your sex, who derive their happiness from insensibility, to such we have nothing to say—It is to that frame of mind, which is alive to every touch of distress, that heart which vibrates to every impulse of pity, that we address upon this important occasion.—

As the sterility of language will not admit of a complete description of the practice alluded to, we shall content ourselves by giving some of the most prominent features thereof.—The rights of the devoted victim are invaded as he meets the light, and by the blood extorting whip, he is taught to believe that he was born a Slave!—The only qualifications in his education are, that he be kept ignorant of the rights of man, and be taught to labour hard upon a scanty subsistence. For the maxim of a tyrant is "The more ignorance, the more peace."

He is liable to be torn from the embraces of an endeared wife, and sold into the hands of a modern ruffian, whose ears are deaf to his lamentable cries, and whose hands are made red with the blood of Afric's tawny posterity. He is taught to disregard the ordinance of Heaven, and to trample under foot the matrimonial ties! Children are torn from the lap of their fond mothers and sold as beasts in the market.

Let us look into yonder despicable hut r hovel, which is the wretched abode of a superannuated slave, who lies stretched upon his lacerated back, on his bed of straw; with just such a quantity of food, as only prolongs his stay, from the world of spirits! He often cries for assistence, but receives no consolation.—He is exposed to the execrations of the old, and the insults of the young! He is deprived of the society of his children and near relatives; they are taught by the flexible hickory, to obey the mandates of a cruel master, and dare not follow the dictates of reason, humanity and filial obligations. Thus stripped of every earthly comfort, the cup of misery becomes completely full, and the relevant hand of death, puts an end to his wretched existence.—

We will not insult your understandings, by continuing the discription; neither will we trouble you, with the tales of woe, which many volumes could not contain.

By the practice of slavery, you are rendered doubly unhappy; your minds are frequently irretated, and the morals of your children corrupted—It is an insult upon your modesty to have half naked human beings to attend you—Custom has so fixed the minds of many, that to be grand, (to be the lady of fashion,) there must be one or more black persons to do the drudgery; this however popular, is a false notion of granduer, and but too plainly shows the corruptness of the present age.

We call upon the patriotic fair, of our otherwise happy state, and invite them into the Vineyard of Liberty; that their fair hands may be engaged in the Glorious work of "Undoing the heavy burdens and letting the oppressed go free." We request you to exercise that lenity, which is so common in your sex; this will show, that your nature is not contaminated by the practice of slavery, which like a swelling flood, has swept away more or less, of the humane feelings of men, in every country where it has been adopted:

Negro slavery militates against the repose of the fair sex in a peculiar manner. In time of war, when the able bodied men are called out to defend their country, then they are in danger, then they may expect retaliation from this unfortunate race of beings. Witness the indiscriminate scenes of rapine and bloodshed, committed by the blacks in St. Domingo.

Let the happiness of your sex, the felicity of your husbands, and the care of implanting in the minds of your children, the love of liberty and virtue, and an abhorrence to tyrany and oppresion, be the engagement of your minds from day to day—Endeavour to remove this destroyer, which is buried beneath the surface, preying upon the roots and vitals of the tree of Liberty, which needs the culture of your hands, that its branches may extend to the uttermost parts of the earth; that all men may repose under its shadow, when there "Shall be none to make them affraid." Your influence with your husbands and male friends, will have its weight: Heaven will bless your sincere exertions; and it may be, that through the instrumentality of our aged Mothers, and virtuous Sisters, that America may be washed from this pollution, this deadly sin.

We anticipate your objections.—"You would be willing to promote a gradual emancipation, provided they could be all taken out of the country, where they might be free, and live together by themselves."—

In answer, we reply, there has been a society formed in the Federal City, called the Colonization Society; and it appears that that society has petitioned Congress, that a portion of land in Africa, be procured for the reception of the free blacks.—The Manumission Society of this state, will petition General Government for the same, and it is to be hoped, the example will be followed by all the Manumission Societies in the United States, and as it meets the approbation of the citizens almost universally, it will probably be the means of getting clear of this unhappy people.—By this plan we shall get rid of our hereditary enemies, and place them in a country, where, we hope, the howling wilderness will be converted into fruitful fields, and the savage inhabitants thereof into civilized christians. Let every heart glow with the prospect of restoring an injured people to their natural rights; and every friend to republicanism, be emulous to excel his brother in laying the foundation of another Republic, in another quarter of the globe.

We would willingly remind our female friends, of the many worthy acts performed by their sex in former ages, Deborah was the instrument in the divine hand, of delivering the Children of Israel from cruel oppression. Queen Esther, prevented the premeditated extermination of the Jewish nation. By the timely prudence of women, was the famous city of Rome saved from the raging hand of a powerful enemy—American Ladies have distinguished themselves in the Glorious cause of Liberty.—Shall then the *Crown* of Creation, and finisher of man's earthly bliss, stand all the day idle in the Vineyard of Liberty; while their husbands and brothers are endeavouring to extinguish an evil, at the thought of which, humanity shudders, and Liberty recoils with inexpressible horrors!

The distress which the inhabitants of GUINEA *experience at the loss of their children, which are stolen from them by the persons employed in that barbarous traffic, is, perhaps, more felt than described.—But, as it is a subject to which every person has not attended, the following is an attempt to represent the anguish of a mother, whose son and daughter were taken from her by a ship's crew belonging to a country where the* GOD OF JUSTICE AND MERCY *is owned and worshipped.*

"HELP! oh, help! thou God of christians!
Save a mother from despair.
Cruel white men steal my children,
God of christians! hear my prayer.

From my arms by force they're rended,
Sailors drag them to the sea—
Yonder ship at anchor riding,
Swift will carry them away.

There my son lies pale and bleeding;
Fast, with thongs, his hands are bound.
See the tyrants, how they scourge him;
See his sides a reeking wound.

See his little sister by him,
Quaking, trembling, how she lies!
Drops of blood her face besprinkle—
Tears of anguish fill her eyes.

Now they tear her brother from her;
Down below the deck he's thrown:
Stiff with beating—through fear, silent,
Save a single, death-like groan.

Hear the little daughter beging,
"Take me, white men, for your own;
Spare! Oh, spare my darling brother!
He's my mother's only son.

"See upon the shore she's raving:
Down she falls upon the sands—
Now she tears her flesh with madness,
Now she prays with lifted hands.

"I am young, and strong, and hardy:
He's a sick and feeble boy—
Take me, whip me, chain me, starve me,
All my life I'll toil with joy.

"Christians, who's the God you worship?
Is he cruel, fierce, or good?
Does he take delight in mercy,
Or in spilling human blood?

"Ah! my poor distracted mother!
Hear her scream upon the shore—"
Down the savage captain struck her,
Lifeless on the vessel's floor.

Up his sails he quickly hoisted,
To the ocean bent his way—
Headlong plung'd the raving mother
From a rock into the sea.

The public are cautioned against receiving One dollar Notes of the Western Reserve Bank altered to Ten Dollars. The alteration is made by extracting the ink of the several words and figures specifying the true amount and substituting other words and figures in place of them. Proper attention to the device of the several bills will prevent any person being imposed on in this way. The plate is engraved by Murray, Draper, Fairman and Co. and on the one dollar bills is represented a cow and milkmaid in the attitude of milking; on the threes, a war horse and an encampment in the back ground; on the fives, a lady standing erect in a boat; on the tens, a lady sitting by a flower pot:—These are the only bills which have been issued by the bank, except post notes of fifty dollars; the plate engraved by Reed of East Windsor, Connecticut.

The public are cautioned against receiving notes of the denominations of 1, 3, 5 and 10 dollars, lately put into circulation, styled the Bank of Sandusky Bay, at a place called Bloomingville.—The plates are engraved by S. Reed, are handsomely executed and resemble the notes of the Commercial Bank of Lake Erie. Bills to the amount of 70,000 dollars, it is said, have been struck off—those in circulation are signed Amherst C. Ransom, president and Abner Young, cashier.

To preserve bees from the worms or butterfly.—Early in the fifth month, raise the hives up, and strew some fine salt under the edges, which will drive the worms away. A writer in a late Morristown paper says that he has tried this experiment for two years with complete success.

ANECDOTE.

DIGNIFIED CONDUCT OF A YOUNG LADY.

Eliza Embert, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, That a man of the world would not be so old fashioned as to regard God and religion. Eliza immediately startled!—but soon recovering herself, said "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God, can never love his wife honestly and sincerely."

Advertisements.

TAKE NOTICE.

THE members of the Union Humane Society will please to take notice, that their next semi-anual meeting will be held in friends meeting house in Mount Pleasant, on the 14th Inst. at 11 o'clock, A. M

It is expected an appropriate Oration will be delivered at said meeting, and that business of importance will come before it.

Wm. JUDKINS. Sec.

5th mo. 7th, 1818.

NOTICE

IS hereby given, that I shall apply to the next Court of common pleas for the County of Jefferson, State of Ohio, to Vacate the

Town of New-hope,

In said County, laid out by me and returned according to law: All persons will please avail themselves of this notice.

GEORGE KINSEY.

4t mo. 27th, 1818. 8—3t.

REAL ESTATE.

I WISH to sell a plantation, containing one hundred and sixty acres, about one hundred of it improved, fourteen of which is Meadow—Situate in Belmont county, one and an half miles from Mount Pleasant, South West direction. There is on it, apple and peach orchards, some of which are bearing trees—Convenient dwelling house and other out houses, a cabbin barn, and sugar camp. For terms apply on the premises to

ABNER WELLS.

4th mo. 15th, 1818. 6—3.w

THE firm of DAVID AYRES & Co. is hereby desolved by me according to the terms of the articles of co-partnership, and all persons indebted to the late firm are hereby notified to make payments to me, or WILLIAM HOPKINS my agent in Mount Pleasant, who has the store books in his possession, and is fully authorised by me to settle the accounts.

Wm. AYRES.

April 15th, 1818. 6—3w.

HEIRS WANTED.

ABOUT the year 1774, GEORGE M'CANDLISH, farmer, in Craig, near Whitehorn, in the county of Wigtown, in North Britain; and AGNESS SMITH, his wife, left Scotland, and went to America: the present advertisers understand they were resident somewhere in Pennsylvania, and that they died about the year 1790, leaving children.

If any of their children, or their descendants are alive, intimation is hereby made to them that on application to either of the gentlemen after mentioned, they will hear of something to their advantage, and it is requested they will loose no time in making their application.

Address,
Mr. John Bainbridge,
45. *Bread-street, London,*
Mr. James Smith,
Wigtown, Scotland,
Mrssrs. Joshua & Thomas Gilpin,
Philadelphia.

Wigtown, March 4th, 1817. 6—3t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linnen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

A List of the
CHARTERED BANKS

IN the States of Pennsylvania, Ohio, Virginia, Kentucky, Maryland, and the District of Columbia,

For sale at this Office.

Price 6 1-4 *cents.*

Magistrates Blanks,

FOR SALE
at this Office.

Writing Paper

FOR
Sale at this Office.

JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, FIFTH MONTH 14th 1818. No. 9.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

PARTIES OF PLEASURE,

AND AWFUL MORAL DEATH!

Dialogue between Christiana *and* Paulina.

Christiana. I am glad to see you, my dear Paulina. A visit from you at this time is to me peculiarly aceptable. For several weeks, my mind has been unusually burdened; and to you I can open my heart with unreserved freedom.

Paulina. I am happy in the enjoyment of your friendship and confidence. I have passed many hours most agreeably in conversation with you on the glorious truths of the gospel, and the great things which God has done for our souls. The recollection of them affords pleasure; and the renewal of those delightful seasons would be most grateful to my heart. With you I can sympathize, rejoicing with you when you rejoice, and weeping with you when you weep, —But have you been recently tried with.any heavy affliction that has weighed down your spirits?

Chris. GOD has manifested his great goodness in giving me health, strength, food, clothing, civil and religious liberty, and the precious privileges of the gospel, which I have not deserved. I ought ever to feel gatitude for these unmerited blessings, and labour to improve them to his glory. But, with anguish of heart, I deplore the absence of the life of religion, and the prevalence of a worldly spirit, in the church of which I am a member.

Pau. I have considered the people that constitute your church as highly distinguished by privileges. They have long enjoyed the gospel of the grace of God. To them has been preached the unsearchable riches of Christ. And I have entertained the pleasing hope, that the gospel would come to them, "not in word only, but in power, and in the Holy Ghost, and in much assurance."

Chris. To us, indeed, *"Much has been given."* The place of our present habitation was formerly the abode of savages. God in his holy providence, has caused them to recede to the western deserts. He has planted this church, and sent to us the word of salvation. For many years, we have been favoured with the ministrations of the gospel. The grand and all-important truths of divine revelation have been clearly presented to our view.—Sinners have been solemnly warned of their danger, and called to repentance. Life and death have been plainly set before them in multiplied addresses from the sacred desk—The evil nature and tremendous consequences of rebellion against God have been portrayed in their, but dismal colours. Jesus Christ, once crucified, but now exhalted, has been evidently set forth as the only Redeemer of a guilty and perishing world. Itinerant preachers and missionaries of the cross, have liberally dispersed the word of life. We have had bibles, and Sabbaths, and sacraments, and prayer meetings, and catechetical institutions, with calls, and warnings, and exhortations, that cannot be numbered. Surely, then of us *"Much will be required."*—But it is painful to observe, that the vineyard which the Lord has planted, and cultivated with tender and unremitted care, instead of good and delicious fruit, brings forth *bitter clusters* of *wild grapes.*—This ground is encumbered with barren figtrees, which in righteous judgement might have been long since cut down. An awful moral death reigns here. This valley of vission is covered with *dry bones. lo! they are exceedingly dry;* and nothing but the breath of the Almighty can give them life. Our sensibility is extremely morbid. An awful lethargy has seized us. A deep sleep has fallen on us, from which we have not been awaked by the judgements of Jehovah's rod, or the thunders of Mount Sinai.

Pau. I do not wonder that you "have great heaviness and continual sorrow in your heart," when you see iniquity abounding and the love of many waxing cold. When it is evident, that many who hear the Christian name are dead in sin, and obnoxious to the wrath of God, while they are utterly insensible of their danger, real Christians will bewail their torpid and miserable condition, and be disposed to adopt the pathetic and melting strains of the weeping prophet: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" But, my dear Christianna, do you think that the gospel of Christ is preached in vain to this people?

Chris. There is reason to believe that it has been profitable to some, and will prove a saviour of life unto life to their souls. But the number, I fear, is comparatively verry small; and these, alas! have imbibed too much of a worldly spirit and manifest too little solicitude for the honor of God and the advancement of his kingdom of grace. They are not sufficiently valiant for the truth, which is falling in the streets. They have not confidence to speak for God, and exert themselves to stem the torrent of vice. and folly, which is sweeping multitudes down to the gulf of perdition.—But the persons who appear to derive no spiritual advantage from the word, are numerous. They attend preaching on the Sabbath, when the streets are good and the weather pleasant. They pay some external respect to religion; and when it is convenient, hey hear the words of truth; but they will not do them.—Let publick worship be appointed on any day, except the Sabbath, and the minister must speak to a few women, and to many empty seats, while his benevolent heart is almost overwhelmed with the distressing thought, that he is labouring in vain, and spending his strength for nought. In our worshiping assemblies, some are seen bowing their heads as bulrushes, while they give no evidence of bowing their hearts to the government of the King of Zion. No deep and pungent conviction of sin and ungrateful rebellion against God is discovered amongst us. No sinners, wounded with the arrows of the Almighty, are found inquiring with inexpressible anxiety, like Peter's hearers on the day of Pentecost, "*Men and brethren, what shall we do?*" or like the Philippian jailor, "*Sirs, what must I do to be saved?*" None are seen coming "*with weeping and supplication,*" bewailing the hardness of their hearts and the iniquity of their lives, ready to utter the vehement cry of the two blind men, who heard that Jesus was passing by "*Have mercy on us, O Lord, thou son of David.*" Notwithstanding the lamentable coldness and formality of our publick meetings, with grief I must add, that most of the religion that is visible among us is seen at church.

[*T be Continued.*]

ELEVENTH REPORT OF THE AFRICAN INSTITUTION.

(*Concluded from page* 60.)

STATE OF WESTERN AFRICA.

Slave Trade.

The subscribers were informed in the last report, that Dr. Hogan had gone out as Chief Justice to Sierra Leone; and the Directors expressed their persuasion that he was anxiously disposed to further the objects of the Institution. In this hope they have not been disappointed. By intelligence received from that able and enlightened friend to the African race, it appears that he arrived at Sierra Leone early in 1816; and that in the short space of six months, he had, in the discharge of his official duty, rescued from the miseries of a hopeless bondage, and placed in a state of freedom and comparative happiness, more than 1500 of our fellow creatures. He had been most assiduously engaged in the investigation of the slave causes, which had come before him; and early in the month of October last, had already decided twenty-two of those causes. But of all these, only one vessel was restored to her owners; and even on that case, the Chief Justice entertained great doubts whether she, too, ought not to have been condemned.

The slaves, Dr. Hogan observes, who have been released in consequence of his decisions, bear, (though upwards of 1500) but a very insignificant proportion to those who have been carried off into slavery within the same period. When the Colonial Brig returned to Sierra Leone, some months ago, she had previously, but inaffectually, chased three vessels from the Havanna, full of Negroes, off Cape Mount; and certain intelligence had subsequently been received at the Colony, of four other vessels having arrived at Cape Mount and at the Gallinas, for slaves. From every quarter, on every side of Sierra Leone, authentic accounts had been received there of slave ships carrying off their wretched cargoes in the greatest numbers and misery.

The river Gambia alone, it seems, along the whole of that part of the coast of Africa, with the exception, perhaps, of the immediate vicinity of Sierra Leone, had been successfully purged of these traffickers in human flesh. Four of the cases which have already been mentioned as decided by Dr. Hogan, and one of those waiting for his adjudication, were from that river.

It appears that even the Portuguese, now that some more effectual regulations have been adopted by the Government of the Brazils, to prevent its subjects from carrying on the Slave Trade to the northward side of the line, look to the frauds and forgeries of the Havanna to cover them from confiscation, in their evasion of the orders of their own government, and in their criminal violatian of its treaty with Great Britain. One case of this description had some months ago come before the Chief Justice of Sierra Leone; and generally, the Portuguese brought into that port made no secret of its being the intention of their owners at Bahia to resort to this fraudulent mode of carrying on their prohibited traffick at Whidah, Popo, and Onim; the slaves obtained south of the line not being held, as they alleged, in equal estimation with the slaves procured at those places.

If the immunity of the Spanish flag from visitation and search, when employed in covering Portuguese, French, American, and even British property embarked in the Slave Trade, should be recognized, it is obvious with what facility the British abolition acts may be rendered a dead letter; and the abandonment or restriction of the Slave Trade, by other nations, a perfect mockery of the feelings of humanity—a mere idle, ostentatious, and delusive parade of regard to the claims of liberality and justice.

It would, indeed, be a most mortifying reflection, if after all the efforts made by this nation for the total abolition of this detestable traffick, British officers and seamen were constrained to look tamely on, whilst the felons of their own nation, and the pirates of their pirate-like slave dealers of other countries, could securely prosecute their nefarious, practices; and cover themselves from penalty or prosecution by a flag fraudulently assumed, and no less fraudulently granted to them. Yet this must be the unquestionable result, if no international regulations are adopted for visiting, even in time of peace, vessels under whatever flag, which may be engaged in the Slave Trade.

In the case of Spain, the evil is one of peculiar aggravation; for the sovereign of that country has no territory, nor even any footing on the whole Coast of Africa. Great Britain, on the contrary, has established numerous settlements on the northern part of it; and where she does not claim dominion, exercises a right of superintendance over her various subjects, who are spreading in great numbers along the whole western coast of Northern Africa.

Vessels under the Spanish flag have no object in visiting these parts, but to carry on a trade in slaves; and as a participation in that traffic has been declared felony in British subjects, and as it can scarcely be carried on any where on the north-western coast of Africa without their agency, immediate or remote, such regulations appear, in the case of Spain, to be most imperiously called for.

The institution will not fail to continue its utmost exertions for the removal of these enormous evils.

COLONY OF SIERRA LEONE.

With respect to the state of the colony of Sierra Leone, the Chief Justice makes the following very striking remarks:—

"I have always, thought, that in the infancy of such a settlement, the certainty of its striking a deep root was the most important point, and ought to be the main consideration. The little vicissitudes of occasional blight or partial bloom, if they do not materially affect the vitality of the trunk, are scarcely ever worthy of the attention of a statesman, who wishes to legislate for a lengthened series of generations, and to provide for the interests of a remote posterity. I compassionate the weakness, therefore, that can dwell with emphasis on the minute fractions of good or of evil, which may have resulted from any particular system of measures at such a period of prematurity. For my own part I am perfectly satisfied to find a solid foundation of British pre-eminence, and of African civilization, laid here within the short space of one quarter of a century. A population of 10,000 free men collected on one spot so favourably situated, and guided and governed with a view to such noble and ennobling objects; forms too grand a stride in the moral march of human affairs, not to fix the attention of an enlightened observer, and cast into the shade every lesser consideration. When it is remembered, besides, that the numbers now actually in a course of intellectual cultivation, in the various schools and publick institutions in this colony, exceed 1000, you will do justice to the feeling that leads me to the indulgence of prospective rather than of retrospective views; to a calm and encouraging anticipation of the future, in preference to a captious discussion of the past; to a settled, firm, and immovable conviction, that the good or evil management of former times can have no other effect, in the revival of contentious questions respecting it, than to create disunion between the otherwise concurrent advocates of the common cause. I take this colony, therefore, as it is; and, looking steadily to the great objects which it was from its first settlement intended to promote, am WELL CONTENT.

"There is no doubt much, very much, to deplore, on the score of religion, on the score of morals, on the score of manners, or of the social tact, as derived from both religion and morals; on the score of depraved, but inveterate habits, and of lingering barbarism, and tardy improvement: yet I distinctly perceive all the principal elements of social order and effectual civilization in existence and vigour; requiring only the care of a skilful hand to mould them into form, and to collect from them, in that state, the early fruits of a successful and rapid cultivation."

It is with the deepest regret that the Directors have, within these few days, received intelligence that the able and upright magistrate who expressed these sentiments is now no more. His loss to the colony connot be too much lamented.

FUNDS.

The Directors must again appeal, and they trust not without effect, to the liberality of the British publick, in behalf of a cause in which the nation has so frequently and unequivocally testified its deep interest—an appeal which, notwithstanding all the obloquy that has been so largely and unjustly heaped on the institution, they are disposed to believe will not be in vain. Let our own suffering countrymen be the first objects of a Briton's consideration; but let him not forget the duty which is owing, and which he is nationally pledged to discharge, towards his brethren of Africa; and let him also recollect, that a comparatively trifling sum will enable the institution to go on in its great work of extending civilization, and spreading light and information upon the extensive continent.

THE BRIEF REMARKER.

Few subjects have employed a greater number of tongues and pens than that of education, and yet, few subjects are so generally misunderstood. Most admit the importance of education, and are forward to laud it, though perhaps scarcely one in twenty is sensible of the full meaning of the term.

Education in the common or popular aceptation, is made to mean mere learning. So that when people talk of education, they generally understand by it little or nothing else than teaching children reading, writing orthography, grammar, arithmetic, and so on; and when they have got these, and whatever else of learning that is taught in schools, they are accounted *well* educated and it is thought to be altogether their own fault if they fail to act well their part in the journey of life. Often it is said that such and such youths have an excellent education, when nothing farther is intended by it than their having been accurately taught in the rudiments of what is called learning.

But, that learning is not the whole of education, nor even the most essential part of it, is a truth evinced by the divine testimony concerning Abraham, which here follows:—"I know him, that he will command his children and his household after him to do justice and judgement."

Abraham, one of the greatest and best of the race of Adam, was, peradventure, of all men the most careful to train up his children in the way they should go; and his unequaled care, in that respect, was the means of entailing distinguished blessings upon his posterity. Yet, till several ages and centuries after Abraham's day, nothing which we call learning had existence in the world. There were no writers nor readers; not even the letters of the alphabet were known by any body living.

What has been said above is by no means meant to depreciate learning, which is to be regarded as one of the choicest of human blessings; far more to be valued than treasures of gold and silver. Indeed we can hardly be sufficiently thankful that we live in an age so far exceeding all former times, in the facility of the means of imparting learning to the rising generation, and for zealous co-operation to diffuse it among all classes of society. A happy prospect will thus open, provided the means be directed to the right end. Otherwise, giving children learning, makes them wise but to do evil; for the increase of faculty effected by learning, will be turned to good or ill, to benefit or mischief, acording to the direction it receives in the early years of life.

Now, as learning only supplies ability, the great thing is, to turn that ability to good account; to prevent its running into mischief, and to incline it toward things that are excellent.

For what though one had all the learning of the schools? So much the worse would it be for himself and for society, if his inclination led him to make a vile use of it. Though a man have all knowedge, if he have not sound moral principle withal, he is more dangerous and pestilent in proportion to his superior advantages and faculties.

Every day's experience gives proof of this. The fraternity of forgers, swindlers, and cheats, so numerous and formidable at the present instant, consists, for the most part, of men of good education, as far as mere learning is to be regarded. Of that they have more then an equal share. But their early moral education having been neglected, their learning is a curse to themslves and to all about them. Who would not choose his son should rather never learn to write than be tempted and led by means of his adroitness in penmanship to the comission of felonious deeds that would fix him in "durence vile" for years or for life? And who can reasonably expect that the learning given his children would not be abused to their own shame and to the shame of their own kindred, unless he takes at least as much pains to shape aright their moral frame, as in schooling them.

Moral education, without which there is nothing of literature or of science, but is liable to be perverted to the worst purposes, is to be begun from the cradle. The first step is to teach the infantile subject implicit obedience to parental authority; and then, to rule with such moderation and sweetness, that it shall entirely trust and love the hand that guides it. In this way, the good impressions made upon the young mind, are likely to be indelible, and there is ground to hope that the moral and religious instructions you instil, will sink deep in the heart. Nor is it precept alone that will suffice. Though "Precept upon precept" be given children, and their memories be stored never so well with moral and religious lore of the purset kind, it will be of little avail except a corresponding example be daily presented before there eyes.

"It is well known to the students in ornithology, that the younglings of singing birds listen to the old ones, and carefully learn their notes." And this propencity to imitation, is no less obvious in children. Like those little birds, or rather like little apes, they are prone to mimic whatever is done or said in their presence, and especially the ways and manners of their parents and instructors. So that the example set before them by those who have the care of their education together with that of their young companions, has, of all human means perhaps, the greatest influence in forming and fixing their characters for life

C. Courant.

From the Boston Intelligencer.

THE REFECTOR.

Exhortation.—"I exhort you, men, to take heed to yourselves. Be temperate and chaste. Go not to the houses of riot and drunkenness; frequent not the company of the impure and debauched. Let not your corruptible bodies press down your souls; but subject all your appetites and passions to dominion of reason."

As a branch of temperance and as promoting your own comfort and the comfort of others, I would recommend to you to be neat in your persons, your dress and your houses. Cleanliness has been styled a half virtue, and by the power of association, it natturally producese purity of mind.

As another branch of temperance, and as in particular conducing to health and usefulness, I would advice you to retire to rest long before midnight, and to accustom yourselves to breath the salutary air of the morning. This practice will furnish you with many bright hours, in which you can make the most valuable acquisitions of knowledge, virtue, and piety.

Be industrious in performing the duties of your stations, industrious in obtaining manual skill, industrious in enriching your understanding, with useful knowledge. Whilst you must work or suffer the consequence, of becoming torpid in body, and discontented in mind.

Walk circumspectly; live by rule; divide the day into regular portions, and assign to each its proper employment.

Be honest in all your dealings; true in your words; faithful in your engagements. If you have raised expectations, even by your looks and general course of behaviour, though you have not promised in words be careful to fulfill them.

Whatever your income may be, endeavour to live within it; not because you may provide against the infirmities of old age, though this is much to be wished for; and not because you may have something to leave your children, this is also desirable; but that you may keep your minds unembarrassed, that you may have power to perform all your engagements, that you may acquire the reputation, and enjoy the happiness, of being punctual. Settle your accounts regularly, and never suffer them to get into confusion. Think nothing your own until you have paid for it. Do not fall into the mean habit of borrowing small sums of your friends and neighbours, and of never returning them. Wear your old garments, if you are not able to buy new ones.—The necessaries of life you must have, tho' to obtain them you are compelled to anticipate your earnings; but never run in debt for pleasures, or even for its comforts.

If you are rich be rich in good works, ready to distribute, willing to communicate. Appropriate a certain part of your income to the poor and let your charities be governed by method and discretion. Be not satisfied with giving to those, who ask you; but seek out objects of distress. Be active and liberal in works, which may promote the comfort and wellfare of your fellow citizens.

If you are poor, be not dispirited. Increase your dilligence and sobriety, and rely on divine Providence, who will take care of you. Fret not yourselves at the sight of the rich and great; but content yourselves with the moderate pleasures, which you can certainly obtain if you are industrious.

If you have seen better days, and are by misfortune or by extravagance and imprudence reduced to indigence, manfully reject every temptation to indulgence. Curtail your expences within the bounds of simple necessaries. If you have received a reluctant discharge from your creditors, and are able afterwards, without distressing your families, to pay them their full demands, remember if you do not, that you are discharged, neither in the court of honour, the court of conscience, nor the court of Heaven.

But if you are a creditor be merciful. Make due allowance for former habits, and for the frailty of human nature. *Occasional Sermons.*

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, FIFTH MOMTH, 14th

SLAVE TRADE.

The abolition of this unjust and iniquitious traffick has long engaged the attention of the statesmen and Philanthropists of both America and Europe: Their humane and benevolent exertions have, at different periods been crowned with various success; and at no time, perhaps, have their prospects been more flattering than they are at the present.

We noticed, a few weeks since, a decree of the king of Spain, which prohibits the subjects of that government from trading in Slaves after the 30th day of the 5th month 1820: And we now have the pleasure to add, that Congress has lately passed an act, in addition to one previously in force, to prevent the introduction of Slaves into any port or place within the jurisdiction of the United States. The former law on that subject, it seems, was found to be deficient in some particulars, and it became necessary to make further provision to carry it into effect.

It appears, that Spain has abolished the traffick in her dominions, in consequence of certain stipulations in a late treaty between that government and England. The latter power has agreed to pay to the former the sum of four hundred thousand pounds sterling as a compensation for the losses which may be sustained by her subjects in the fulfilment of the contract. Whatever may be the *motives* that actuate Great Britain in regard to the abolition of the slave trade, she is entitled to our thanks for the zeal with which she has prossecuted this business for a number of years. The Philanthropic labours of a Clarkson, a Wilberforce, and a Sharp have yet, it is believed, a degree of influence in the councils of the nation, which may lead to the most important results.

We presume that the advantages which may be derived from the adoption of the measures above alluded to, will encourage the advocates of civil liberty to persevere in the great and interesting work of the abolition of Slavery in general; and it is to be hoped that they will unite their efforts to wipe off the foul stain which has for ages reflecteda stigma on thenations of Christendom.

But much remains yet to be done.—The system of slavery is acknowledged on all hands to be an evil of the greatest magnitude; and it will require a degree of energy, commensurate with the effects which it has upon society, to counteract its baleful influence:—and now is the time for the advocates of Freedom to exert themselves to overthrow that collossal fabrick of despotism. Let the enlightened Philanthropists of either hemisphere continue to carry on the benevolent work, until they have finally accomplished the same, and received the just reward of their labours. the grateful acknowledgements of millions of their fellow mortals, whom they behold emerging from the gloomy caverns of despair; and assuming the rank among the Sons and Daughters of men, to which they are entitled by the law of nature. In the language of one of the greatest Orators of the present day,—they will then have the satisfaction to know that through their instrumentality, a large portion of their fellow creatures are, politically speaking, "Redeemed, regenerated and disenthralled by the GENIUS OF UNIVERSAL EMACIPATION."

The papers received by the last mail furnish us with very little news.

The conflict between the United States and the Seminole tribe of Indians, is supposed to be nearly at an end.

NEW SALEM BANK.

We are informed, that the Farmers Bank of New Salem, lately brought a suit against a certain John S. Moreland, for a sum due from said Moreland to the bank. The cause was tried by the Court of common pleas in the County of Jefferson; the counsel for the defendant plead the prohibitory act of 1815–16,—and the counsel for the bank plead that the bank had not *loaned money.* After a full hearing of the counsel, on both sides, the jury retired, and returned a verdict for the defendant. We learn, however, that the cause will be removed to a higher tribunal, where it is probable that the decision will be reversed.

The paper of the New Salem Bank will not pass in this place at this time.

CANTON BANK.

It has been reported that the Canton Bank refuses to redeem its notes.—The Ohio Repository, published at that place, denies this, and states, that *the Canton Bank continues to pay specie for all its notes on demand.*

Chillicothe, 4th mo. 29th.

The Notes of the following Banks are taken by the Receiver of Public Monies at this place in payment for land, viz:

Miami Exporting Company,
Bank of Cincinnati,
Farmers and Mechanics Bank of Cincinnati,
Bank of Muskingum,
Zanesville Canal and Manufacturing Company,
Lebanon Miami Banking Company,
Bank of Steubenville,
Lancaster Ohio Bank,
Bank of Marietta,
Bank of Urbanna,
Bank of Chillicothe,
Farmers, Mechanics and Manufacturers Bank of Chillicothe,
Franklin Bank of Columbus'
Bank of West-Union,
Daytou Manufacturing, Company,

The Notes of all the banks in the cities of Philadelphia, New-York Baltimore, and Pittsburgh; the Bank of Virginia, and Farmers Bank of Virginia, and their branches; all the banks in the District of Columbia, (except the Franklin Bank of Alexandria, and the Merchant Bank of Alexandria) the Bank of Kentucky, and its branches; and the State Bank of Indiana, and its branch.

There are in circulation One dollar Notes on the Farmers Bank of Canton, altered to Ten. The figures and word One have been extracted, and Ten inserted, which looks rubbed or dim. They can, however, be easily detected, by the vignette—which on the genuine Ten, represents a village—on the One, a man sharpening a scythe, a plough, rake and spade. *Canton Repository.*

More Banks.——The legislature of Louisiana, at its late session incorporated a Bank, to be known by the name of "The State Bank of Louisiana" with a capital of two millions of dollars

Two new banks are about to be established in Georgia--one at Darien, the other at Augusta.

A law has been passed durirg the late session of the legeslature, incorporating Lancaster with ctiy privileges; so that we now have in this commonwelth three cities, Philadelphia, Pittsburgh, and Lancaster—the two former upon the eastern and western extremites of the state, and both upon navigable rivers; the last entirley inland; and all three nearly upon the same parallel of latitude. [*Phil. pap.*

The bill concerning *Navigation* has passed both branches. [This pill provides, that after the last of September next, the port of the Unitad States shall be closed against all British vessels coming from any por from which American vessels are excluded.]

A bill for the admission of the territory of *Illiinois* nto the Union, as a separate state, has passed both houses.

The bill making an appropriation for the *Cumberland Turnpike* ($312,000) has, after much opposition, been carried.

A bill has passed both houses, suspending until the 30th of March, the sail or forfeiture of the Public Land, for want of final payment.

The Edinburgh Review proves beyond doubt, that sir Philip Francis, a living nobleman in Great-Britain, is the author of the celebrated letters ot Junius.

From France and England

Late newspapers have been received from France and England---they do not contain any news, except accounts of a most dreadful storm that raged, especially on the British coast, fron the 5th to the 7th ult. Several houses were unroofed in London, "and there was not a street, which was not strewed with wrecks of chimneys, tiles, slates and lead." The accounts from Plymouth, &c. are terible----signals of vessels in distress were flying at almost every port, but relief could not be given.——"Within the memory of man" says one account, "nothing like it was ever seen."

It is stated in the last day's proceedings of Congress that the bill to provide for the recovery of fugitive slaves was called up by one of the members, but the house refused to go into the consideration thereof. This bill was exceedingly arbitrary and oppressive, as it respects the right of the free people of colour residing in the northern and middle states.

The Cleveland Bank.—Reports have been in circulation for some days past, injurious to the credit of the Commercial Bank of Lake Erie, at Cleveland, which reports are entirely without foundation, as will appear from the following fact: Mr. M,Duegall, agent for the U. S. branch Bank in Chillicothe stated in one of the banks of this town that he had call on the Cleveland Bank for an exchange of its paper to the amount of $5000, and that the cashier promptly counted out said amount *in specie.* ***W. Her.***

The only chartered bank in this state, that refuses to redeem its paper, is the German Bank of Wooster-

Missouri Territory.—The population of this terrory is estimated at sixty thousand souls. Part of it will probably be struck off into a state at the next session of congress.

Philadelphia & Pittsburgh Transporting Company.

The public will no doubt learn with satisfaction that the operations of "*The Philadelphia and Pittsburgh Transporting Company*" commenced *on the first day of April.* Two waggons start *daily* from the cities of Philadelphia and Pittsburgh, and by a change of horses every ten miles, and travelling day and night, when the roads will admit, we perform the route in ten days, comprising a distance of 300 miles.

It appears a post route has been established, by act of congres, from New Salem, in Jefferson county Ohio, by Rumley, New Hagerstown, Leesburgh, New Philadelphia and Paintville, to Wooster.

A cure for the Rheumatism.——Take one ounce of comphor-Gum--one of Spirits, mix it with a snfficient quantity of the Sassafras roots to make it strong; drink of it two or three times a day, and occasionally bathe the parts affected,--is said to be an effectual cure for the Rheumatism.

A new comet has been discovered in the constellation of the Swan, by M. Pons, of Marseilles, in France.

Seed Corn.—A respectable farmer has communicated to us a successful method of preventing his corn being pulled up by birds and other enemies of the young plant. It is simply to give the seed a coat of tar before planting, and if afterwards rolled in plaster, so much the better Neither bird, squirrel nor insect will then eat it.--- Thin your tar by a moderate heat, and turn it on the seed; only take care not to have it so warm as to destroy the germinating principle.

MEMOIRS OF SAMUEL W. CLARK,

Given by his MOTHER

OUR beloved son was born the 14th of December 1805. The first year of his life, he suffered much from the complaints incident to infants, though with the outward appearance of health. After being weaned, he become rather slender, but was very active. I devoted myself to his comfort and amusement, and was happy in tracing the first dawning of the various facilities of our nature, and the first expandings of the affection of our hearts. His father observed, with pain, an inequality in his animal spirits, and early determined to endeavour to regulate and form his habits to some pursuit, that should as far as possible counteract and destroy this tendency to extremes, already descernible in the temper of our dear child.

From infancy to six or seven years of age there was nothing very remarkable in his character or conduct, except his attachment to old people. He was tender in his feelings, usually mild in his temper, affectionate to his parents and sisters, quick in his apprehension, and endued with an accuracy of observation and memory, which promised not only usefulness, but excellence. Quick, streng, and permanent, in his attachments, he was an object of more than common interest to all that knew him.

When about seven years old, our dear son's mind was much affected and engaged on the subject of religion. I had till this time lived without the true and saving knowledge of God in the heart, though what the world calls a believer; but the day-star, then, I trust, began to arise in my soul, and the day-spring from on high to visit me: and I become anxious to instruct my children, in the great and momentous doctrines of Truth; on which I now rested the salvation of my own soul, and all those, so very near and dear to me: endeavouring to lead their young and tender hearts to a crucified Saviour, who died that they might live: enlarging very much on eternity and the final day of judgment. I was happy to see them comprehend these sublime doctrines more than I had believed possible, and to witness in their conduct some good effects.

Our dear son seemed earnestly engaged on these subjects. His mind in a most extraordinary manner was illuminated and absorbed by these great truths; and his conversation clear, connected; and fluent surprised us all. He addressed himself to old and young to the servants as well as his companions, insisting usually on obedience to our heavenly Father, and love to his son, as the only foundation for happiness, here and hereafter; and painting in the language of scripture, the dreadful state of those who were disobedient.

He seemed particularly interested for black people; on a visit to his uncle Maxwell's he conversed much with an old black woman, belonging to the family. She was pious, but could not read the bible. He much wished to instruct her, but finding that difficult, he abandoned the idea, and said he would tell her what was in it.

When his aunt saw me, she mention the great alteration in his conversation and their surprise at his piety and fervour, so uncommon at his age, and so consistent with the scripture; and acquainted me with the old black woman's prophecy, that that my dear boy would not live long; he was already God's child. He endeavoured to instruct his sisters, and I have often wept over these precious impressions of the Holy Spirit on such young hearts. At this time, he could not read the bible with ease, but it was continually in his hand. He informed me of his wish to attend Friend's meeting. I consented that he should make a trial, and ever after, he was a constant attendant at their house of worship. He now began to form an acquaintance with some of the members of this society, (his first attendance and preference was entirely independent of any person's intimacy with any of them:) and he became much attached to some of its ancient heads,

(To be Continued.)

MURDEROUS DUEL.

By a letter from a friend in Lexington, dated on the 22d ultimo, we learn that on Saturday immediately preceding, a fatal duel was fought between John Boswell, of that place, and a Mr Durand, late of New York. Of the ground of the quarrel we are not informed. It is stated, that the combatants were generally known to the poeple of the town nearly a week before it was carried into effect, and that a number of young men actually paraded near the murderous spot, and were eyewitness of the barbaous deed! —Boswell and Durent stood ten paces apart. At the first fire, Boswell,s pistol only flashed. At the second, he received Durends's ball imediately above his right eye. In a moment he sunk, and after being carried to town expired in a few minutes. An aged and respectable father was called to behold the corpse of a dear, and in some respects, promising son, violently brought down to the shades of death, abought the twenty-third or twenty-fourth year of his age!

Well might our correspondent say, "When I heard the news of his death I was truly struck with horror at the thought of a precious soul sent in a moment to experience the awful realities of a dread eternity!"

The Reporter severely censures the magistrates of Lexington for not interposing their authority to prevent the perpetration of so horrid a deed. And, indeed, if it was generally known that a challenge had been given and accepted a week before the duel was fought, it is difficult to see how the magistrates will be able to vindicate themselves from the chargeof the most culpable negligence, or dereliction of duty. Be that as it may, it is evidently the indispensable duty of all the friends of humanity civil order, good morals and religion, to unite their influence and exertions to discountenance and put a stop to a savage practice, which is becoming frequent in our country‘ threatens the utter ruin of many, and draws down the awful, but righteous judgment of God upon our land. The blood of those who fall in duels cries from the earth to God on high for vengeance, and this will sooner or later overtake the murderer. We say *the murder*; for the duellist, viewed in the light of Divine Revelation, deserves no milder name than that of a wilful and deliberate murderer. Indeedhe is doubly guilty of murder, in the eye of him who judges righteously; the murder of himself, by exposing his life unjustly, or without sufficient reason, to the dagger or loaded pistol of his antagonist —and the murder of the man with whom he intends, by indulging malice in his heart against him, and aiming at his destruction. Let it be remembered‘ that there is a just and holy God in heaven, who will judge, and awfully punish the monster of iniquity who maliciously imbrues his hand in the blood of a fellowman, or wantonly throws away his own life, which he is bound to preserve by all lawful means, and devote to the service of his Creator and to the goodof mankind.

Weekly Recorder.

Hints to raise the standard of conversation, among professing christians, when they meet together for a visit.

Every guest is requested to consider the following brief questions with their respective answers. *What am I?* A worm of the dust, notwithstanding the elegance of my attire, my wealth, my rank, and my influence.— *Where am I?* In a circle of my fellow worms, whose lives, like my own, are fleeting and uncertain.— *Where do we all live?* In a world of sin, where treachery and malice continually disturb our peace; where pain and sorrow, predominate; and the end of which notwithstanding all its offers to please the eye, to gratify our appetites, and enslave the heart, is inevitable distruction. *What is our destiny?* Endless misery, or immortal blessedeness and glory.— *For what purpose ought we to have met this evening?* To promote each other,s spiritual welfare, and glorify our Creator, the benevolent author of all our social enjoyments, and who cheerfully bestows on all his real children the infinitely richer blessings of his grace.— *Who is present with us, to witness the secret intentions of onr heats, to hear our conversation, and observe all that we do?* A holy, just, and omniscient God.—*B. Recorder.*

LAND BUYERS

LOOK AT THE BARGAINS.

BY virtue of an order of the honourable court of common Pleas, of Guernsey County, Ohio, held at Cambridge, the Eleventh of Fifth month 1818, will be offered for Sale, at publick vendue, at the house of George Smith; on the road from Cadiz to Cambridge, on sixth day, the third of seventh month next, a quantity of land belonging to the estate of Gearge Walker Deceased; viz. the S. E. quarter of Section No. Nine, the S. W. quarter of Section No. Eleven, the N. E. quarter of section thirteen, and the S. W. quarter of section No. twelve, all in the fourth township and first range of the United States military lands—all of good quality and well lying.

Persons wishing to purchase any of said lands, may see all, or any part of them, by applying, some time previous to the day of sale, to Ebenezer Walker, living adjoining to part of said lands, or to Barnabas Mc' Mane in Freeport.——Sale to commense at ten o'clock A. M. when the terms will be made known. Due attendance and TWELVE months credit given by

EBNR. WALKER
and
GEORGE SMITH
5th mo. 14th 1818.–9 3t.

Administrators
of
George Walker
Deceased.

N. B. Any person paying cash at the day of sale, shall be entitled to a discount of ten per cent.

E. W.
G. S.

NOTICE.

TO be offerd at public Sale, one house and lot, in the Town of Mountpleasant, the property of David Berry deceased, on seventh day, the 13th of the 9th month next. The Sale to begin at 10 o'clock said day, where the terms will be made known by

THOS. BERRY,
SAMUEL BERRY,
Executors.

5th mo. 13th 1818.–9 3t.

THE UNGOVERNABLE TONGUE.

The following is an extract from a translation of an ancient and very excellent epistle, which was originally written in Greek. That the sentiments. of the writer are according to truthwill not be doubted by any whose minds are notpoisoned with infidelity. They are expressed with admirable plainness and energy. They exactly suited the state of society in his day; and are equally suitable and important to thousands of the present generation, who must be desperately blind if they cannot see in his discriptions a striking delineation of their own character.

"In many things we offend all. If any one offend not in word, he is a perfect man, able also to bridle the whole body. Behold we put bridles into the mouths of horses, that they may obey us; and we turn their whole body. Behold also how the ships, though they be so large, aud agitated by violent winds, are turned by a verry small helm, withersoever the steersman pleaseth. Behold how great a quantity of materials a little fire kindleth! And the tongue is a fire, a world of iniquity. The tongue is so set amoung our members, thet it defiles the whole body, and inflames the circle of nature and is set on fire by hell, Every species of wild beasts, and birds, of reptiles and fishes is suddued, and has been subdued, by men. But the tongue no man can subdue, it is an unurly evil, full of mortal venom. By it we bles God, even the Father; and by it we curse men, whoare made after the likeness of God. Out of the same mouth proceedeth the blessing and curse. My brethren these things ought not so to be."

[*See Dr. Doddridge's Version of the General Epistle of James, Chapter Third, Verses 2—12.*]

WEATHER.

Observers have ascertained, that the present winter, has been colder than any former one since the year 1788-9; that that was colder than any one since 1779-80; and remarked, that these three cold winters have occurred on the years when a *Lunor Cycle* (of 19 years each) has been completed! How the atmosphere may be influenced by the revolution of the Moon (if it be the fact, as ascertained, and which the above epochas make probable) is left for the ilustration of the wise. One thing is certain, that our fond anticipations of enjoying Italian winters in New-England, if not congealed‘ are pretty well chilled.—

PROPOSALS.

John and Thomas Patton, of Somerset, Pennsylvania, offer to the citizens of the UNITED STATES OF AMERICA *and the friends of Relgion,*

PROPOSALS FOR RE-PUBLISHING,

THE LIFE OF OUR BLESSED *SAVIOUR,* JESUS CHRIST,

WITH

Considerations and Discourses upon the Conception, Nativity, Circumcision, Baptism, Temptation, Preaching, Miracles, Passion, Resurrection, and his GLORIOUS *Ascension into* HEAVEN:

Including several unanswerable arguments, obvious to the weakest capacity, in defence of the Divinity of our Holy Redeemer and the truth of the Christian Religion.——

LIKEWISE,

THE LIVES AND DEATHS OF THE APOSTLES,

As recorded by the primitive fathers and ancient writers of unquestionable veracity.

BY JEREMY TAYLOR, B. D.

Who is highly extolled as a man of piety, learning, and sound judgement, by all the *Christian world.* And also, a brief view of the violent persecutious of the *Christians* under the heathen emperors, and by those of, the *name* of *Christians*, in Holland, France England, Ireland, Scotland and Spain.

BY THE PIOUS AND LEARNED

CHARLES BUCK.

In offering the above work to the public, the printers are sensible of the advantages this most *invaluable book* will afford to the religious class of the community. The work will contain upwards of 300 *duodecimo* pages, and will be put to press as soon as a sufficient number of *Subscribers* are obtained. It will be printed on good paper and with a new type.

The price of each copy (neatly bound) to subscribers, will be *ONE DOLLAR*, payable on delivery.

Any person obtaining *TEN SUBSCRIBERS*, and becoming responsible for the payment, *shall* be entitled to the eleventh gratis.

Somerset, October, 1817.

☞ *Subscriptions will be received at the Office of the* Philanthropist.

Advertisements.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations,* the property of MICHAEL JENKINS deceased. viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing tress; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow;* has on it a log cabbin, and is welll watered with *Springs* and *running Streams*—the land is of the first quality. For further particles apply to

SARAH JENKINS, *Administratrix.*
GENRGE KINSEY, *Administrator.*
5th mo, 6th, 1818. 9 tf.

BANK OF MOUTPLEASANT.

THE Directors at their meeting this day, have declared a Dividend of EOUR PER CENT on the stock paid in; payable to Stock holders, or their Legal representatives on demand at the BANK.

L. WALKER, Cashire
5th mo. 4th, 1818. 9—3t.

NOTICE

IS hereby given, that I shall apply to the next Court of common pleas for the County of Jefferson, State of Ohio, to Vacate the

Town of New-hope,

In said County, laid out by me and returned according to law: All persons will please avail themselves of this notice.

GEORGE KINSEY.
4th mo. 27th, 1818. 8—3t.

WRITING PAPER
FOR
Sale at this Office.

THE PHILANTHROPIST.

HEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD GAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, FIFTH MONTH 21st 1818. No. 10.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

PARTIES OF PLEASURE,

AND AWFUL MORAL DEATH!

[*Concluded from Page* 66.]

Dialogue between Christian *and* Paulina.

Pau. That indifference or Laodicean spirit which you describe must be infinitely hateful to God, who is a spirit, and must be worshiped in spirit and truth. He strongly condemns and will punish those who honour him with their lips, while their hearts are far from him. The words of Christ to one of the Asiatic churches are fraught with terror to lukewarm profession: "I know thy works, that thou art neither cold nor hot. *So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:* because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." O that persons of this discription could be induced to regard the advice of our Lord in the subsequent words: "I counsel thee to buy of me gold tried in fire, that thou mayest be rich; and white raiment, that thou mayest be cloathed—and anoint thine eyes with eye-salve, that thou mayest see.—Be zealous and repent." As carnal professors are not under the influence of religious principles, there is no reason to hope, that they will do honour to their profession, or be useful in reclaiming sinners; their conversation will not be as it becometh the gospel of Christ.

Chris. Of the truth of your remarks we have many sad proofs. The conversation of such professors savors not of religion. They possess the spirit of the world, and eagerly persue its vanities. Their worldly temper displays itself on all occations. Though they account themselves Christ, yet indeed "they are of the world; therefore speak they of the world, and the world heareth them." They may sometimes talk about the externals of religion: but let any person speak of the inward exercise of the heart towards God, and they appear almost thunder-struck; a profound silence ensues, or a subject more palatable is introduced; and the said person is deemed extremely imprudent or impolite, and perhaps derided *in his absence* as an ostentatious hypocrite. Let any one propose and attempt to execute a benevolent design, the projector is deemed assuming, and the project, however laudable, must be abandoned. Many professors have no confidence in their fellow professors. They cannot disclose to them the sentiments of their hearts on any subject, without fear of being misrepresented, not to say slandered or betrayed. In this state of things, where is *the communion of saints?* It neither does nor can exist.—I fear that family and closet devotion is sadly neglected.—Some of our youth hear the song of the drunkard, if they sip not of his intoxicating bowl; and others are beginning to learn the language of hell from their ungodly associates. On account of these things I mourn in silence; yet have another ground of the bitterest lamentation—the estrangement of my own heart from God. When I consider the coldness of my own religious affections, and my unprofitableness in the service of Him to whom I am nnder the highest obligations, I often say, "*my leanness! my leanness!*" and cry to God for quickening grace. Never, my dear Paulina, never was there a people in greater need of an effusion of the Spirit of grace. But I have lately been more than ever alarmed, and almost tremble when I consider what may be our fate.

Pau. No person truly sensible of the excellence of religion, the glories of the Redeemer, the worth of immortal souls, and the awful reality and importance of eternal things, can be unconcerned about the prosperity of Zion, the progress of vital godliness, the conviction and conversion of sinners, or the reviving and edification of the children of God. But tell me, my dear Christiana, why you are at present unusually alarmed.

Chris. The love of pleasure and amusement, you know, reigns in the world, that lieth in wickedness. I have marked its progress amongst those who make no pretentions to religion. I have heard of their balls, their theatres, their Thespian corps, their gambling matches, their horse races, &c. &c. I flattered myself with the hope, that the professed disciples of Christ would keep themselves unspotted from the world. But how am I disappointed and grieved to see the spirit of the world invading and taking strong possesion of the church! Parties of pleasure—assemblies for the gratification of the carnal propensities of human nature, and for worldly and trifling conversation, are highly relished and indiscriminately attended, by the professed friends and open enemies of the Son of God: And that distinction which ought ever to be preserved between professors and non-professors appear to be annihilated at certain assemblages of youth for pleasure and diversion. Though their plays are extremely foolish, and far from being of a dignified character, I am sorry to say they have the approbation of their parents—their fathers and mothers, bound by the law of God and by solemn, sacrimental engagement to train them up in the way of wisdom. But the most unpromising symptom is, that those parents are not pleased with their brethren and sisters, who call in question the propriety of their conduct in thus countenancing their children to pursue vanity, in intimate association with the children of this world.

Pau. The spirit of the world is irreconcilable with the spirit of true religion, and the love of vain amusement inconsistent with the due regard to God and the great concerns of the soul. The thoughtless sons and daughters of men will drink deeply of the cup of pleasure in times of degeneracy; but their follies will be abandoned, if they ever get a discovery of their character and state, and the absolute necessity of immediate and supreme attention to the one thing needful. Revivals of true religion and fashionable amusements cannot progress together. O that your thoughtless young people would seriously contrast their conduct and pursuits with those of the dear youth who have been subjects of a work of Divine grace in some of the late revivals, and solemnly enquire which course will bring them to immortal felicity in heaven. May they no longer quench the Spirit, and squander away the accepted time and day of salvation, lest the harvest be past, and the summer ended, while they are not saved.

Chris. I have long hoped to see a revival of religion in this church, and prayed for a time of refreshing. And though there is little evidence of the efficacy of the gospel among us, I shall continue to pray for a glorious manifestation of Divine power in the resurection of souls that are dead in sin.

Pau. I trust the Lord will grant you his gracious presence, pour on you a spirit of suplication, and in answer to your prayers display his grace in the salvation of multitudes in this place. I hope he will be your helper, your counsellor, and your stay; that you will be enabled to live near to him, walk in his ways, discountenance by word and deed the practice of iniquity and pursuit of vanity, bear reproach with meekness, and requite it with love and blessing.

* * *

MISSOURI SALINES.

The Grand Saline is situated about 280 miles south-west of Fort Osage, between the forks of a small branch of the Arkansas, one of which washes its southern extremity and the other, the principal one, runs nearly parallel with and within a mile of its opposite side. It is a hard level plain, of redish col red land, of an irregular or mixt-figure, its greatest length is from north west to south east, and its circumference full thirty miles. This plain is entirely covered, in dry and hot weather from two to six inches deep with a crust of clear white Salt, of a quality rather superior I think, to the imported blown salt. In this state the Saline bears a striking resemblance to a field of brilliant white snow with a frozen crust on it after a rain.

The Grand Saline is environed with ridges of sand hills; some of which are perfectly naked; some clothed with verdure and small trees; and others afford on their declivities thickets of dwarf plum trees, not more than thirty inches high, which yielded us (jun 23) a great abundance of ripe plums, the largest and finest I ever tasted, I think the salt may easily be waggoned from this place to the Arkansas, where keel boats may receive it at certain seasons. The road is through an open prairie all the way and the distance not more than eighty or ninty miles.

The Rock Saline lies about 75 miles north-west of the Great Saline, surrounded by naked mounnains of red clay and gypsum—It is a level flat of hard red sand of about 500 acres. through which passes a small stream dividing it into two unequal parts, one-fifth or about 100 acres, being on the South west side, a tremendous hill from near the base of which issue several springs of salt water, which gradually covers the plain, and, by the action of the sun, is in dry seasons, converted into a solid mass of salt several inches in thickness. There are also within this plain four springs of salt water perfectly saturated, around which are formed hollow cones of rock salt, from 12 to 20 inches in thickness. When I visited this Saline it had just been innundated by excessive rains and all the salt was swept off except that around the four springs; I found an immense quantity there, and actually blocked out with my tomahawk a very clear piece full 10 inches thick.—From what I saw myself, and what my faithful Indian guides told me on the spot, and told me before; I have not the least doubt but there are times when this whole section, next the hills, is covered completely with a solid rock of salt from 4 to 12 inches thick, and, immediatly around the four springs, 12 to 20 inches thick; resembling a field of ice in large flakes.—The other section produces salt exactly like that of the Grand Saline. The country around the rock Salines very mountaincus, and the Saline can be approached only on foot, or (with some difficulty) on horseback. G. SIBLEY.

* * *

MY DOG AND MY SHADOW.

In a solitary excursion through a wood, Major Halden fell in with a man whose singular appearance attracted his attention. He was sitting on the ground at the foot of a beech tree, eating a crust of bread, which he shared bit by bit with his dog. His dress bespoke the utmost poverty but his contenance exhibited every symtom of cheerfulness. He bowed to him as he rode past, and the man pointing to him—"do you see?" said he to his dog laughing—"What should the dog see?" asked the Major, whose curiosity was excited by the man's happy looks. The stranger laughed "Aye said the man "in a harmonious tone, " I wish to make the dog take notice of your curiosity. It is so uncommon for a well dressed person, and an officer besidse, to lift his hat or cap toa tatteredof ot passen like me."

"Who are you then?" said the Maj. to the man looking at him attentively. "A child of fortune." "A child of fortune! you mistake without doubt for your coat seems to bespeak otherwise." "My coat is right sir; But as I can joke in this coat the only one I have, it is of as much value to me as a new one even if it had a star upon it."

"If what you say dose not proceed from a disordered mind your are correct countryman."

"A disordered mind is sometimes the gift of God, at least to children of fortune of my cast.—My fate once hung heavy on my mind like lead but care now passes through it as the wind through my coat, and if that be a fault it maks up for a great deal of misfortune."

"But" says the major "whence do you come and whither are you going?"

"That question is not difficult to be answered; I came from my cradle and I am going straight to my grave. With these two stages of my life I have long been acquainted. In a word I am endeavouring to soften my fate; but I must have something very engageing, and my dog, my destiny still remain faithful to me and my shadow also, but like a false friend only when the sun shines. You shake your head, sir, as if you meant to say, I have made choice of bad company. I thought so at first; but there is nothing so bad as not to be useful sometimes. My destiny has made me humble and taught me what I did not before know that one cannot unhinge the world. My dog has taught, that there is still love and fidelity in it and you cannot immagine what fine things one cantalk with respecting one's own shadow."

"Respecting one's shadow? that I do not understand."

"You shall hear, sir. At sunrise when I am walking behind my long towering shadow, what conversation do I not hold with it on philosophical subjects! Look, says I, dear shadow, art thou not like a youth' when the sun of life is rising, the earth seems too small? just when I lift a leg thou liftest another, as if thou would step over ten acres at once yet when thou puttest down thy leg thy step is scarcely a span long: so fares it with youth, he seems as if he would destroy or create a world and in the end he does none of those things whichmight have been expected from his discourse.

Let the sun now rise higher and thou wilt become smaller as the youth boasts less, the older he grows. There I compare, you see the morning noon and evening shadows with an hundred things which I formerly considered as indispensible nessaries. The shadow is my watch and *pedomiter, and sometimes my servent, and sometimes my footman. It is only a pitty that a man cannot exist in his own shadow as his shadow does in him

"Well and what do you say in the evening to your shadow?"

"In the evening a man's shadow is a verry serious thing—the best moralist—a real hour glass—a true *memento mori*. When the shadow runs forward before one still becoming longer, less visible, as if already hiding its head in the darkness of eternity, while behind one as the setting sun is going down; but loose not courage trust me and thou wilt become always greater; for before thee is already suspended a better star, an emblem of that beyond the grave."

With these words the stranger became silent, the major also, both looked inexpressible things—"Come" says the major "you shall never want a home." So saying he took the stranger by his hand and conducted him to his house.

Extract from "Memoirs of the Life of Anthony Benezet."

BY ROBERT VAUX, ESQ.

ANTHONY BENEZET, was born at St. Quaintin, in France, on the thirty-first day of the Eleventh Month [January] Anno Domini 1713. O. S. His parents were among the most noted and wealthy persons of that time. They associated themselves with those protestants who had been contemptuously denominated Huguenots on the revocation of the edict of Natz, and who became obnoxious to the unparalleled fury of Romish bigotry during the reign of Louis XIV. John Stephen Benezet suffered as severely as any of his ancestors for a faithful attachment to his religious opinions. His estate on this account was confiscated in 1715, when he withdrew from his native country, and sought refuge in Holland.

At this time his son Anthony was an infant, a circumstance which no doubt greatly increased the solicitude of his parents, whose afflictions must have been almost insupportable, and whose flight was extremely perilous. It was natural for the protector of a family situated as he was, to resort to any means that might give hope of success to the hazardous enterprise which the urgent necessity of exile had dictated; so great an exigency probably reconciled to the mind of this suffering individual, the method he adopted to effect it offered the bold alternative, which was to sacrifice either the life or the fidelity of the servant of the crown. To accomplish this purpose, he secured the services of a young man, upon whose attachment he could rely, to accompany him beyond one of the military outposts, which then skirted the frontier of France. Nothing occurred to interrupt their progress, until they approached the centinel; when their adventurous friend presenting himself before him, displaying in one hand an instrument of death, and tendering with the other a purse of money, said, "*Take your choice, this is a worthy family, flying from persecution and they shall pass*:" the guard accepted the gold, and their escape was safely accomplished. Theyremained a few months in Rotterdam, and thence removedto London, where they resided sixteen years. during which time John SteshenBenezet, being engaged in commercial pursuits, was enabled to recover in some degree the losses he had sustained in his fortune. Whilst in Great Britain, Anthony received an education that was deemed sufficient to qualify him for merchantile business, to acquire knowledge of which, his father placed him with one of the most respectable traders of the metropolis. In this situation he did not long continue, declining, from motives of religious nature, to be occupied in the enterprises of commerce. Having chosen a mechanical business he engaged himself with a cooper, but it proved to be an employment too laborious for his youthful and naturally delicate frame.

Of his juvenile habits and dispositions, but an imperfect account is preserved; it is only known that when about fourteen years old he was united in membership with the religious soicety of Friends, called Quakers. Whether the early developement of his mind, yielded any promise of the future excellence of his character, no evidence now remains. In the year 1731, at the age of eighteen, he came with his parents to Philadelphia, where the family was permanently established. His pursuit during the first five years after his emigration to Pennsylvania cannot be ascertained. In 1736 he formed a matrimonial union with Joyce Marriott, a woman of exemplary piety. Three years after his marriage he removed to Wilmington, in the State of Delaware, and was there engaged in a branch of manufacture, which neither answered his expectation, nor suiting the disposition of his mind, induced him to return in a few months to Philadelphia.

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*An instrument affixed to the wheels of carriages, the boot of a person, &c to measure distance.

The unsettled state in which he appears to have been at this period, in relation to his secular occupations, may be atributed to the operation of those benevolent principles of his nature which had not hitherto been brought into complete action, as well as to the desire he cherished, that the energies of his mind might be directed to the most useful and salutary purposes. Thus at an age when the generality of mankind are most concerned to determine in what manner they shall apply their time and talents for their own aggrandizement, and are seen eagerly grasping for wealth, or panting for those honours and that fame which humanity can bestow, Anthony Benezet exhibits the rare example of a man, subjecting every selfish and ambitious passion to the superior obligation of religion, offering himself a candidate for any service which might contribute tp promote his Creator's honour, and advance the hapiness of his fellow beings.

Such extraordnary devotion of heart could not but be preparatory to the luxuriant growth of all those tender charities, those exalted virtues, and that distinguished humanity, which made up the plenteous, and rich harvest of his life.

From the east, from the west, from the north, and from the south, we have nothing of novelty to present to our readers. In other words, every thing, like the advancing season, is tranquil and serene. The flowers already begin to put forth their blossoms—(slowly.)

"Spring hangs her infant blossoms on the trees,
Rocked in the cradle of the western breeze."—

While the munificence of the Deity is thus unfolding in his works—while we shall soon be inveloped with such boundless variety of beauty and fragrance—while the mild and genial suns are preparing to warm into life and maturity the future treasures of autumn,—shall we complain that no novelty is presented? True, this is no novelty—the MERCIES of our heavenly Father are as old as the creation that we inhabit. *Fed. Rep.*

To preserve hams and other smoked meat, through the summer.

Wrap up the meat in tow, of either flax or hemp, after shaking out the loose shives, and pack it in a tierce or barrel, take care that there be next the tierce, and between every piece of meet, a thick layer of tow packed in as close as possible; then set it away in a dry celler, or upper room. It is anough that the barrel or tierce be sufficient to keep the mice out, as no fly or insect will enter the tow.

Tow and flax are such bad condutors of heat, that a piece of ice will be preserved a long time wraped up in tow. Cut straw also answers extremly well to keep hams in. Ashes are apt to communicate a bad taste to meet. Care should be taken to prevent the flies from having axcess to the meet before being packed away.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, FIFTH MOMTH, 21st

SUMMARY OF NEWS.

DOMESTIC.

Specie.——It is said that several handsome lots of Specie have lately arrived at different ports in the United States. $ 505,000 was received at New York in one day. It would be gratifying to many of our citizens, if it should find its way into the Vaults of some of our paper banks, and enable them to *pay their debts.* By this means, they might redeem their lost credit, and save many honest people from the vortex of ruin, into which they are continually hurrying them.

Expedition.——We understand the post chaise between New York and Philadelphia, makes the trip in little more than *eleven hours.*

Snow on the Catskill Mountains, was 18 inches deep on the 22nd ult.

The legislature of New York has adjourned, after passing 290 laws and resolutions. Among the former are two or three to establish New Banks.

FOREIGN.

William Pinkney, our late minister to Russia, arrived at Berlin on the 19th of the 3d Month, on his return to this country.

England.——In the house of Lords (2nd mo. 23d) the committee appointed to examine the papers presented by the Prince Regent on the state of the country, made their report: They state, positively, that a general rising of the people was designed to have taken place in the 6th month last, the object of which was to overthrow the established government.

The London papers speak of the general success of the manufactures, particularly in cotton and silk goods, which could not be purchased as fast as wanted even at an advance of 15 per cent in price.

Lord Cochrane is fitting out a steam boat, in which he intends to attempt a voyage to the north pole.

The king of the Netherlands has acceded to the principles of the treaties concluded with Spain and Portugal, which establish *reciprocally*, under, certain restrictions, the *right of search*, in order to effect the entire abolition of the Slave Trade. "This," observes the Baltimore Weekly Register, "is the only means of putting an end to this inhuman traffick. England to her immortal honour, has taken the first step in this liberal system, and has already engaged three Maritime powers in the same undertaking.

It is reported in London, that 250 persons are engaged to found a new settlement in the woods of Kentucky. An aged member of the society of Friends is said to be at their head.

A motion to sanction the act of the ministry as to the payment of *l.*400000 to Spain for the abolition of the slave trade, was passed in the house of Commons, by a vote of 56 to 4.—60 members present.

Hayti.——Alexander Petion President of the republick of *Hayti*, died on the 29th of the 3d Month last.

France.——It is announced, as official, in the political circles of Paris, that the emperors of Astria and Russia, with the King of Prussia, the Duke of Richelieu and Lord Castlereagh, are to meet at Dusseldorf in the course of next autumn, for what object is unknown

M. Bruneau, who called himself Louis XVII. was condemned, on the 7th of the 3d month, to seven years confinement, and refuses to appeal.

Sweden.——The acknowledgement of the new King of Sweden by the French government, has been officially announced.

Turkey.——The mufti of Constantinople was deposed in the beginning of the 2nd month.—The grand seignor has nominated in his place one of the principal Ubmas, Mecki-Sade—Hussan—Effendi. Events of this kind, are seldom recorded in Turkish history.

Spanish America.——A person of the name of De Forrest has arrived in the United States, as consul general from the United Provinces of South America.

The Chilian government has published a solemn declaration of independence.

The contest between the Spanish forces, under Morillo and the independents under Bolivar, is still carried on in the province of Venezuela. The latter is supposed lately, to have gained some advantages. Both parties appear to be regardless of the laws of humanity:—They respect neither age, sex or condition; but all their movements seem to indicate a spirit of the most relentless cruelty.

Brazil.——The king was proclaimed king of Portugal, Algarve and Brazil at Rio ganeiro, on the 6th. of the 2nd. month last.

Algiers.——It is said that the plague still prevails in the territory of Algiers. The commanders of the American vessels in the Medetranian have refused the Algerine cruizers the privilege of visiting them under any pretext whatever

Earthquake in Sicily.—On the 20th of February last, a violent earthquake was felt in Sicily, which occasioned much damage. In Catanea; a great part of the Cathedral, and of the Seminary was shaken down, and many ecclisiastics were crushed under their ruins.—In Zafferana the people were assembled for public worship, when the church fell, and crushed the preacher, and fifty persons under it. All the villages on the sides of Mount Etna were ruined; but as the houses were light buidings, few lives were lost. *Rep. Ad.*

The Protection Society of Maryland have lately had the glory to release a number of kidnapped black people, and to restore them to freedom and their families. May Heaven prosper the work!!

Niles' W. Register.

ORATION,

Delivered at the semianual meeting of the UNION HUMANE SOCIETY, *held in Mount Pleasant, on the 14th day of May, 1818.*

BY

THOMAS H. JENIN.

The light of knowledge has illumined our land. That sacred light which inspires heroism with justice, gives ardour to liberty and virtue, and unites men in brotherly love, is ours. Shall it be our reproach, or our praise? We have heard knavery howl in the wilderness of ignorance, in quest of human blood. We have seen avarice and prejudice sullen and dreadful march and many and seemingly insurmountable bariers interpose against reason, giving stability to oppression, root to injustice, sorrow to philanthropy, disgust to philosophy, offence to christianity and disgrace to human nature in consigning a portion of the human family to hopeless slavery, which as an evil most sincerely to be deprecated, we have attempted to remove by the formation of this Society whose intelligence and industry, it was hoped, might show its wickedness to the good, its impolicy to the bad, its deformity to the world, and expose its dark foundations to the contempt of mankind, that the fire of avarice might slacken, and the gloom of prejudice decrease respecting the Africans, and their emancipation be gradually effected.

Whether success attends its endeavours or not, it has already its reward in the goodness of its intentions. Happy is the man who communing with himself can say, I intend well, have done my duty and not abused the gifts of fortune, he may unaflectedly despise the invectives of malice and the sneers of envy, like a rocky mountain that extends above the storms into the placid emporium, he may look unconcernedly down upon the scanty stream of human praise that murmurs at his base, and the rude tempests of malevolence that roar along his sides, who has done well with what he has, can loose nothing by comparison with him that has made a proper use of more. Those who obey the voice of reason and revelation, as they must perform the duty of the philanthropist and patriot, may promise themselves a harvest of satisfaction in the recollection of their deeds independant of the caprisious world, but many who acknowledge the government of both give themselves little trouble to understand either; for why should the christian if he properly understand the basis of his faith, look kindly upon Slavery, unless he would like to be a Slave? In countenancing oppression does he do unto the oppressed as he would have others do unto him, if he was similarly situated?

Can a christian understand in what justice consists, yet view with careless indifference his fellow man held in bondage during life, and every of his rights disregarded? Is not the man of colour born with certain inherent unalienable rights as well as any other man? if he be ranked among mankind, he is, or the authors of our declaration of rights are eroneous, in saying that all men are born equal and have such rights. It is clearly repugnant to the constitution of the U. S. that one class of citizens should be held in Slavery by another, or that Declaration was not meant as a summary of the rights intended to be guaranteed by the constitution, to all men within the sphere of its influence, but as an instrument of empty professions, which might be practised or not as interest or humour inclined. Surely right and justice are the same to a black as to a white man; like the God from whom they sprung they know no distinction of persons.

Let him not pretend to be guided by reason, who says that the Slavery of the negroes is just or proper because they are black, were uncivilized, or because they have not produced a Newton or a Homer, such an one is as far below those geniuses as any body of Africans can possibly be.

Reason, religion and the common sense of mankind unite in disapprobation of Slavery as the most vicious of practices; what then but foulest prejudice should induce people seemingly rational and religious, to view with unconcern the dearest rights of man trampled upon? as the common hangman becomes indifferent to the distress of his victim, so they become deaf to the wrongs of the Africans; they have seen the negroe despised, they have been taught to consider him inferior to themselves, they have unfortunately mistaken his situation for his nature; in him occasion is the same regal dignity, poetic ardour, philosophic profundity, and disquisitional subtelty which we have chanced to display, what flagrant irrationality attaches to those, who, after cutting off the legs of an animal require it to walk, or after degrading the negroe and debasing his mind, require from him that intellectual brilliancy which can only grow in the soil of Liberty and Science. Homer has justly remarked,

Whom Jove condemns to see the servile day,
One half his virtue he conveys away.

No wonder then that we hear some sim-
le people complementing themselves on
heir natural superiority to the Africans, with-
ut adverting to the fact that they would
e the same under the same restraint; but
he man of sense, the Christian or Philoso-
her will scarce set a higher value on him-
elf for the misery of others, these will dis-
over in the situation of the slaves abundant
ause of shame, knowing it to be their duty
o improve and not debase their nature; be-
old yon slave, naked, scared with frequent
tripes apparently thoughtless and jolly,
hose sole care is to avoid the scourge, look
 man and mourn the degradation of your
ind; in that breast may be a heart that in
ther circumstances had beat high to glory,
n that mouth a tongue that had poured con-
iction upon admiring senates, but that an
bscure and perhaps worthless individual
ight have his farm cultivated, while he wast-
d his time in idle amusements, his superior
 tallents is reduced to the condition of a
rute. Yonder is another bowed down with
ge, sorrow is in his face, tears oft fall from
is eyes, he lives in perpetual celibacy de-
ermined not to leave a progeny of slaves,
e anxiously awaits the friendly embrace of
e grave, chiding the lingering years; the
ffals of the harvest are his food, hard is
is bed, to him the night streaches forth no
iendly hand, and the cheering beams of
e morning bring to him no joy, his life is
isery, his hopes are beyond the grave, his
ppiness is death, his joy is immortality! And
hy spread we thorns around the African
ce? because God peculiarly favours our
nd? wretched gratitude for heavenly mer-
y! but injustice is its own poison, should a
overnment whose existence depends on vir-
e sanction iniquity? if it tolerate injustice
 slavery or in any other manner, though
ss extensive and corruptive, does it not
urt destruction? does it not undermine
self? It ill becomes us to exercise the pow-
 we possess in oppression, that righteous
od from whom springs all authority, gave
t empire and liberty to those states to hold
e negroes in bondage; power is given to
 properly employed, and of him to whom
ch is given, much will be required, as
aven is just it frowns on our injustice,
as! religion upbrades, reason complains and
manity weeps, but avarice is deaf, naught,
fear, will rouse its torpor, but the stern tri-
nal of Heaven. There is no virtuous man
at would not rejoice at their emancipation
m bondage, their misfortunes were not
e fruits of their own faults, their crime was
at their labour afforded incense to avarice,
d their misfortunes that avarice had power
ho laments their state ill does his duty
 himself. his God and country, if he ne-
cts any legal means that may effect their
eration or better their condition, what po-
ical reason can there be for continuing
eir bondage? is the country at large bene-
ed by their labour? were the places they
cupy settled with industrious yeomanry,
howere interested in the morals and govern-
ent of the land, would not the ground be
 a much better state of cultivation? might
t the country have greater confidence in
eir assistance in war and peace? would not property be more equally distributed, and that disparity of wealth so much to be dreaded, in republicks avoided? I aver that the country would have more real wealth and sollid strength, if slavery were relinquished; but are there not moral reasons paramount to every political consideration? indeed moral and political reasons are the same, respecting our internal regulations, if I understand the principles of our government; the iniquitous thraldom of the Africans, has impressed the foulest stain on our moral character, and exposes in us disgusting inconsistency; at one time we declare that all men are equal and have equal rights, that are unalienable, among these are life, *liberty*, and the *pursuit* of *happiness*: at another against our light and knowledge, against what we ourselves avow, and disregarding heaven's justice, and the remonstrations of humanity, with flagitious hand snatch those rights from the negroe race, with as much appearance of justice as the Bandit shows when he murders the defenceless traveller for his gold, for the same end that the pirate spreads his murderous sale—that Britain arms the ferocious savage with death—that Spain destroyed the vineyards of Mexico, and that Dionysius sold Plato into slavery, all for the gratification of degrading passions.

(*TO BE CONTINUED.*)

MEMOIRS OF SAMUEL W. CLARK,

Given by his MOTHER

[Continued from page 71.]

Their week-day meeting now became an object of attention and desire, and I engaged for his dismission from school at the proper time. After attending those for worship for some time, wishing to sit in those for disipline, it was proposed and acceded to, by the members. I have noticed with surprise, that my dear boy returned from these, meetings, which some times lasted from eleven to three, and four o'clock, without the least appearence of fatigue, disgust or hunger: The desipline of the Quaker church was now a matter of deep intrest to him. He wished to dress in their manner, and use their language; desiring me to excuse him from the usual forms of address, which have obtained currency in the world. I acceded entirely to his wishes in this, as in all other particulars connected with his religion, believing I had no right to interfere in regulating a mind, so manifestly taught by the spirit of God. The dear boy requested me to say Grace in my heart before meals, mentioning his own wish and intention to give the Lord thanks always; and desired I would prevail on his uncle and aunt to join us. His conversation was serious and pious. He begun the bible, and read for some time every evening, intending to read it through. His sisters were baptized, I left him at liberty to make his own choice. He refused to join them, saying he believed in but one babtism, that of the Spirit

Our town was very sickley last winter, and the many deaths made a deep impression on his mind. He often remarked solemnly on our uncertain existence, and the great necessity for a due preparation for death. He was in the constant habit of drawing matter for the improvement of the heart and life, from any striking, or to him, interesting occurence, as the one just mentioned, the deliverance of his friends or neighbous from danger or misfortune, the publick punishment of those who had transgressed the law; dwelling earnestly on the hope he felt from the conduct and confession of one, that God would grant him repentance, and forgive his sins.

The great and essential doctrines were made plain to his anderstanding, and he could give as good a reason for the hope that was in him, as most of those who had lived twice his number of days, adhering uniformly to the faith, he had embrased and zealously defended the Quaker practice and belief; expreseing his hope and expectation of being one day a Quaker preacher

Almost every sabbath, it was his custom to take his sisters up stairs, place chairs &c. in order, and hold a meeting. He was much delighted, if he could prevail on them to sit still: he would sometimes preach and pray, and then dismiss them in the manner of Friends. It gave him great satisfaction to be able to introduce his young acquaintance to meettings with him: in this, he occasionally succeded, and, after the assembly separated, he sometimes preached to them himself. I wished the morning and evening prayers of our dear son to be his own in thought and expression; his manner was devout, and his matter, that of a mind more exercised regarding the state of the soul after death, and the spirituality and glory of our heavenly Father's existence than most would have believed possible in one so young.

I had been often told, that Samuel could not live long; that he was not fit for this world A good old Lady, my aunt, to whome he was much attached said, I must dedicate him, as a second Samuel, to God from his birth.

And now in the midst of all her hopes spiritual and temporal, (for surely a child could scarcely promise more,) God saw fit to remove him from us, and take him to himself. How heavy the blow! how irreparable the loss! none can understand, but those who have suffered.

I had fondly anticipated a youth not requiring restraint, and unsullied by the sins incident to his age, a youth, not of levity, folly, and transgressions, bnt full of peace and piety, which instead of trying our hearts by its wandering should edify us by its purity.

I had looked forward to the time (and many of those who knew him indulged the same hope) of his being a teacher and a pillar in the church of our blessed Lord. This hope, I would not have exchanged to have encircled his brows with the first earthly diadem.—He was now nine years old. Eight days sickness and anguish, severed him from our arms forever.

Now I know something of the cross of Jesus Christ, that cross which crucifies to the world, and the world to me: and in the destruction of this our fondest earthly hope, regarding this our first born and only son, I realized the way in which I was led to follow a Saviour, who for my sake "became a man of sorrow, and acquainted with grief."

(*Signed.*) CELIA CLARK.

Greenwich, state of Rhode Island.

ANECHDOTE.

A clergyman travelling a road that led from a noted tavern, overtook a man on horseback, who had treated himself so kindly wth good *stuff*, that his body was subject to a constant vibratiou from side to side: for the sake of good company, he made exertion to keep his horse along side of the clergyman's to the great hazard of loosing his seat on the saddle. "Friend" said the clergyman "whoever yon be, yom seem to be very happy." "I hope," said the man "I *shall be happy* in the next world; I know you verry well, though you are unacquainted with me—you are the very man who converted me." "Very possible," said the clergyman, "and it looks like some of my bungling werk."

MY BROTHER.

Self exiled wanderer, Adieu!
  Adieu, dear Brother, far away;—
Tho' time on earth may ne'er renew
  The parting pang, the meeting day,
Yet closely clings thy life to mine,
  My trembling soul still turns to thee,
O could my thoughts commune with thine?
  —They may—if thou wilt think on me,
Where dost thou roam?—I cannot tell;
  But I am with thee where thou art;
My thoughts, my tears, my bosom's swell,
  Ah tell me we can never part:
The mingling dreams which cross my sleep,
  When fancy wanders wild and free;
Still bring thee near; and would I weep,—
  A whisper says, he thinks on me!

Child of my childhood! earliest friend,
  My Brother, thee I nursed in youth;
I loved to see thy visions blend
  With earliest gleams of dawning truth.
My brother! tho' in wayward mood,
  Thou left'st me—left'st thy parents' dear,
—Warm as the current of thy blood,
  For us thy love shall flow sincere.

Ah luckless wish, to wander far!
  That e'er thou list'nedst to its charm;
To follow fortune's faithless star,—
  Thro' every track of varying harm;
But thou art gone—e'en now mayst share,
  Distress I dare not name with thee;—
Answer, O Heaven! the fervent prayer,
  I breathe for him who thinks on me!

Orphan of pity! lone and wild—
  No kindred sounds salute thine ear;
No Mother's voice exclaims, "My child!"
  No Father's welcome meets thee there!
Parental Kindness can no more,
  Sweetly commend or gently blame:
Yet oft reflection shall restore
  Their Counsels, with thy blush of shame.

Shoud'st thoa in either Indies' clime,
  Contagion's feverish breath respire;
Feel fierce disease consume thy prime,
  And in thy veins a pulse of fire!
To 'swage thy fever or tny thirst,
  Sho'd draughts by strangers hands be pres'd
—Then think of her, at home, who nurst,
  Who pillowed thee upon her breast.

Or in Columbia's wood-girt realm;—
  Or tossing on the Atlantic wave,
Silent and pensive at the helm,
  Thou look'st o'er many a sailor's grave,
And think'st on home;—the truant thought,
  That dared thee to some unknown clime,
Shrinks from the feelings once it sought;
  And tremblingly repels its crime.---

Self exile fugitive, adieu!
  Adieu, dear Brother! far away;
Though time on earth may ne'er renew
  The parting scene, the meeting day:
Yet, Pilgrim! with each coming morn
  A tear shall drop with thoughts of thee;
And thou, befriended or forlorn,
  On land or ocean---*think on me.* P.

Free School.

AT a special meeting of the inhabitants of Smithfield and its vicinity, held at the schooll house on the 5th of 5th mo. 1818—The subject of the school education of the *Youth* in the neighbourhood, being a matter of interest to a large portion of the inhabitants. it was unanimously agreed, that a *FREE SCHOOL* should be opened in said Town, as soon as a suitable Teacher or Teachers could be procured, under the direction of James Carr, Benjamin W. Ladd, Abel Cary, Wm, Lesslie and Robert Richie jun. as *Trustees* for said school.

Publick Notice,

IS therefore, hereby given, that the *Trustees* having succeded in procuring funds by voluntary subscription, and a suitable Teacher, the School will be open to receive Schollars on the 18th of the present month, provision as to books, paper and ink is also made for those who may not be able to procure the same for their children.

By derection of the Trustees.

ROBRT. RICHIE Jun. Clerk.

5th mo. 14th, 1818. 10-3t.

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.

Pt. Harmer, Marietta, Ohio.

May, 9th 1818. 10—6t.

PUBLIC NOTICE.

AN Exhibition of the Students of New-Athens, will be at the Accademy in said town, on the first Tuesday of June uext, trustees are requested to attend. The Ehxibition will begin at 10 o'clock, A. M. We hope the citizens will find themselves amply rewarded for attendance.

Take Notice.

I have deposited at the Post Office in Mount Pleasant, a few dozen Mill Picks; Cast Steel pints; broad and narrow axes, broad hoes, made in Bucks County, Pa. of the best materials. Also—some chains; which will be sold as low as such can be made in this country.

EDMUND KINSEY.

5th Mo. 21st, 1818 10-3t

PROPOSALS.

JOHN and THOMAS PATTON, of Somerset Pennsylvania, offer to the citizens of the UNITED STATES OF AMERICA *and the friends of Relgion,*

PROPOSALS FOR RE-PUBLISHING,

THE LIFE OF OUR BLESSED *SAVIOUR,*
JESUS CHRIST,

WITH

Considerations and Discourses upon the Conception, Nativity, Circumcision, Baptism, Temptation, Preaching, Miracles, Passion, Resurrection, and his GLORIOUS *Ascension into* HEAVEN:

Including several unanswerable arguments, obvious to the weakest capacity, in defence of the Divinity of our Holy Redeemer and the truth of the Christian Religion.——

LIKEWISE,

THE LIVES AND DEATHS OF THE APOSTLES,

As recorded by the primitive fathers and ancient writers of unquestionable veracity.

BY JEREMY TAYLOR, B. D.

Who is highly extolled as a man of piety, learning, and sound judgement, by all the *Christian world.* And also, a brief view of the violent persecutions of the *Christians* under the heathen emperors, and by those of the *name* of *Christians,* in Holland, France England, Ireland, Scotland and Spain.

BY THE PIOUS AND LEARNED

CHARLES BUCK.

In offering the above work to the public, the printers are sensible of the advantages this most *invaluable book* will afford to the religious class of the community. The work will contain upwards of 30 *duodecimo* pages, and will be put to press as soon as a sufficient number of *Subscribers* are obtained. It will be printed on good paper and with a new type.

The price of each copy (neatly bound) to subscribers, will be *ONE DOLLAR,* payable on delivery.

Any person obtaining *TEN SUBSCRIBERS,* and becoming responsible for the payment, *shall* be entitled to the eleventh gratis.

Somerset, October, 1817.

☞ *Subscriptions will be received at the Office of the* Philanthropist.

Advertisements.

LAND BUYERS
LOOK AT THE BARGAINS.

BY virtue of an order of the honourable court of common Pleas, of Guernsey County, Ohio, held at Cambridge, the Eleventh of Fifth month 1818, will be offered for Sale, at publick vendue, at the house of George Smith; on the road from Cadiz to Cambridge, on sixth day, the third of seventh month next, a quantity of land belonging to the estate of Gearge Walker Deceased; viz. the S. E. quarter of Section No. Nine, the S. W. quarter of Section No. Eleven, the N. E. quarter of section thirteen, and the S. W. quarter of section No. twelve, all in the fourth township and first range of the United States military lands—all of good quality and well lying.

Persons wishing to purchase any of said lands, may see all, or any part of them, by applying, some time previous to the day of sale, to Ebenezer Walker, living adjoining to part of said lands, or to Barnabas Mc' Mane in Freeport.——Sale to commense at ten o'clock A. M. when the terms will be made known. Due attendance and TWELVE months credit given by

EBNR. WALKER
and
GEORGE SMITH } Administrators of George Walker Deceased.
5th mo. 14th 1818.–9 3t.

N. B. Any person paying cash at the day of sale, shall be entitled to a discount of ten per cent.

E. W.
G. S.

Valuable Property,
FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations,* the property of MICHAEL JENKINS deceased. viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared,* twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing tress; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same;* a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and
NINETEEN ACRES

Adjoining the above, *thirty cleared,* five of which is *timothy meadow;* has on it a log cabbin, and is welll watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
5th mo, 6th, 1818. 9 tf.

BANK OF MOUTPLEASANT.

THE Directors at their meeting this day, have declared a Dividend of FOUR PER CENT on the stock paid in; payable to Stock holders, or their Legal representatives on demand at the BANK.

L. WALKER, Cashire
5th mo. 4th, 1818. 9—3t.

NOTICN.

IS hereby given, that I shall apply to the next Court of common pleas for the County of Jefferson, State of Ohio, to Vacate the

Town of New-hope,

In said County, laid out by me and seturned according to law: All pertons will please avail themselves of his notice.

GEORGE KINSEY.
4th mo. 27th, 1818. 8—3t.

NOTICE

TO be offered at public Sale, one house and lot, in the Town of Mountpleasant, the property of David Berry deceased, on seventh day, the 13th of the 9th month next. The Sale to begin at 10 o'clock said day where the terms will be made know by

THOS. BERRY,
SAMUEL BERRY, } Executors.
5th mo. 13th 1818.–9 3t.

JOB
PRINTING,
EXECUTED
At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHLL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, FIFTH MONTH 28th 1818. No. 11.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

PRIVATE WARS

UNDER THE FEUDAL SYSTEM.

From the days of Constantine the custom of national wars became popular among christians, and God gave them blood to drink. The barbarous tribes of the north of Europe were permitted to overturn the Roman empire and to spread carnage and desolation in every quarter. Having in a great measure exterminated the former inhabitants they took possession of the land and divided it, according to their pleasure. These conquerors established what has been called the *feudal system.* A multitude of military leaders acquired large possessions, assumed titles of dignity, and each had a number of vassals or dependants under his control.

These lordly barons severally assumed the power of avenging wrongs, or insults, by private war. If one considered himself as injured by another, the business was settled by blood. The injured person was allowed to be his own judge as to the measure of vengeance to be inflicted, in case he proved successful. All the vassals and all the relations of each of the combatants were regarded as concerned in the war, and obliged to fight, or exposed to suffer. As provocations were frequent, these private wars became so numerous and so continual, that they threatened the depopulation of the country.

These barbarous nations professedly embraced the christian religion. They "Changed the *object* not the *spirit* of their religion. They endeavoured to conciliate the favor of the true God by means not unlike to those which they had employed to appease their false deities. Instead of aspiring to sanctity and virtue—they imagined that they sanctified every obligation of duty, by a scrupulous observance of external ceremonies."* With such views of religion, they might feel safe, while they indulged every passion which the gospel was designed to subdue.

The clergy of those dreadful times adopted the custom, "claimed and exercised the right of private wars." In some instances it was thought indecent for them to fight in person. In such cases they employed champions to fight for them. "But on many occasions the martial ideas to which ecclesiastics of noble birth were accustomed, made them forget the pacific spirit of their profession. and lead them into the field at the head of their vassals."†

Not only publick insults, and such crimes as civilized nations regard as capital, but disputes relating to property, were made the grounds of these private wars, and decided by the sword.

After the custom was established among the men of eminence, it was claimed and supported as a *natural right.* Laws were made determining the extent to which the relatives of the parties should be regarded as concerned in the wars. At one period all were included who fell within the *seventh* degree of affinity. Thus a multitude of innocent relations, as well as vassals and tenants, were exposed to destruction by the animosity of two ungodly gentlemen; and these "private wars were carried on with all the destructive rage which is to be dreaded from violent resentment when armed with force and sanctioned by law."

The havoc made by this warfare, became at length so great, that kings and clergymen raised their voice to put an end to the custom. Various expedients were adopted, which had but a temporary effect. The edicts of kings against the custom, were regarded by the barons as *infringements* of their *natural rights.* Several councils of the clergy issued decrees to put an end to the carnage. One council decreed, that any one who should thus transgress, should be denied christian privileges, while he lived, and christian burial after his death. This however was insufficient. In A.D. 1032, a bishop of Aquitaine said, "that an angel had appeared to him, and brought a writing from heaven, enjoining men to cease from their hostilities." This proclamation happened to be made "in a time of publick calamity, and the effect was so great, that a general peace ensued for seven years. This was called the *truce* of *God.*" But the custom was afterwards revived, and became so intolerable, that the nobles were induced to enter "into voluntary associations, binding themselves to refer all matters of dispute, whether concerning civil property or points of honor, to the determination of the majority, of the associates."

This bloody custom was continued in Europe, from the seventh to the eleventh century. It was adopted in Britain, the land of our forefathers, and was continued till the time of William the Norman. By the custom the ferocity of the Goths and Vandals became associated with the papal church, and naturally augmented the evils introduced by the reign of Constantine.

It may be proper to remark, that these private wars were not a substitute for publick or national hostilities. When a nation was invaded, the private wars were laid aside, and these petty tyrants combined against the common foe.

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*Robertson's Charles V. vol. i. p. 23.

†Robertson's Charles V. p. 217, note.

It may now be asked, what profit may we derive from this portion of history? And from a custom which was long since abolished?

1. We may learn something of the detestable character of the custom of publick war, which is now popular among christian nations. Those private wars were publick wars in miniature. The barons had as good a right to declare private war, and to expose all their dependants and connexions to death or misery as the rulers of nations have thus to expose whole communities of a larger size. What rational argument can now be brought in support of publick wars, or the conduct of rulers in waging them, which might not have been urged in former ages in favor of private wars, and the conduct of the barons? Do any now plead that the custom of publick war is *necessary* and a *natural right?* Thus the barons vindicated their custom, and with equal reason. And had it been a popular custom for several centuries, for mechanics and farmers to decide their petty desputes by bloody combats, with axes, the custom might now have been supported as *necessary, just* and *honorable,* with the same propriety that the barons vindicated their conduct, or that the rulers of nations may be vindicated, in waging publick wars.

Every man of common sense can now see that the custom of private wars was much more calculated to multiply and aggravate offences and wrongs, than it was to diminish their number or procure redress. It is precisely so with the custom of national wars. Had not the rulers of nations contrived to shift off the dangers and calamities of war, from themselves, and to cast the load of evils upon their unoffending subjects, the custom of war would long ago have been abolished.

2. We may see a *possibility,* that a sanguinary custom of long standing may lose its popularity, and become an object of general abhorrence to posterity. Where is the christian or the civilized man, who can read the history of private wars, without being shocked at the delusion and madness, which gave popularity to such a savage custom, among men professing the christian religion! We are amazed that they could think such a monstrous custom consistent with the spirit of the gospel, or the dictates of reason and common sense. In the same manner, it is believed, future generations will be affected in reading the history of the publick wars of our age.

3. The history of private wars not only shows the possibility that publick wars may cease; but it affords ground to hope that such will be the case; and suggests the way in which the event may be brought about. The remonstrances made by the united voice of the clergy against private wars could not fail to have considerable influence in leading men to reflect on the abominable injustice of the custom. If the declaration of one reverend bishop, that he had received a writing from heaven, requiring a cessation of hostilities, could have so powerful an effect as to produce a peace for seven years; something surely may be done by the united endeavors of the clergy of our age, in showing the palpable opposition there is between the war spirit and the spirit required in those writings which they all have received from heaven.

We may add, the evils of private war became so intolerable that the barons were induced to form associations, binding themselves to submit their disputes, to the decision of a majority of the associates. By such associations the custom was laid aside. Now, what should hinder the rulers of nations from imitating this wise example! Have not the calamities of war been sufficiently felt by them? If not, let them in future bear their own expenses, and fight their own battles, till they are compelled to feel the calamities of war, and to form associations to put an end to their inhuman and sanguinary custom.

C. Disciple.

On Capital Punishments—No. 1.

Quest. Ought the Civil Magistrate to inflict Capital Punishments for Civil Crimes?

This question is very interesting to mankind, and, therefore, demands our most serious attention. In discussing it, I shall advocate the cause of humanity, and endeavour to support the negative. I shall call in question, the *right*, the *necessity*, and the *expediency* of shedding human blood: and shall endeavour to find substitutes, that would more beneficially answer the true designs of all civil punishments. I shall humbly contend, that no man, nor body of men, ought to inflict the punishment of death on any human being. And this position, I shall attempt to maintain, from reason and from scripture.

In the formation of man, God was graciously pleased to endow him with certain rights (such as his life, his day of probation, &c.) which are *unalienable.* A man may transfer a right to another to controul his person—to regulate his conduct—to exact his services—and to receive the profits of them. And for these transfers he may receive an equivalent. But no man can transfer his life to another, nor *right* to take it from him. Life, in the sense of the question is the union of soul and body; and death, the dissolution of that union. Nothing can pass to the purchaser by such dissolution: and no equivalent can be received. No man hath a right to destroy his own life: his own to preserve, but not to transfer, nor to destroy. "What God hath joined, let no man put assunder." Suicide is a great crime!—But many persons will readily grant, that a man in his private capacity, has no right to take away the life of another for any crime; yet, they say, that our legislative and executive bodies, have a right to do it. We will inquire whence they derive this right.—Suppose each town in this state contain 200 free men with a right to choose two representatives, to represent them in the General Assembly. I will allow, that these representatives are invested by the freemen with full power of substitution. But no man can invest another, as his attorney or representative, with a right which he himself does not possess. A cannot by substitution invest B with a right to sell the farm of C. Suppose the right of each freeman in this state of taking away the life of another person, to be represented by a cypher, (as well it may be) I ask, how many of these cyphers will make a unit. If no freeman in this state has a right to destroy his own life, or any other human being; then all the freemen assembled together would have no right to do it; and they could not delegate to any person or persons, a right to do it for them: for no delegated person can have more right than all his constituents! Besides, in all civil societies, men give up to the public only a part of their natural rights, for the purpose of more effectually securing those rights which they retain to themselves. They always gave up the less and retain the greater. But if they could and should give up their lives, they would give up all and retain none. In this place it ought to be remembered, that it is incumbent on my opponents to prove that the commisson, which our civil tribunals recieved from the general Assembly, gives them a *rightful* jurisdiction over the life of man. It appears to me, that I have said as much as can be reasonably expected from the negative side of the position. I consider the case as being cognizable, *only*, before a higher court. And until they can shew a commission from God, the *sole Arbiter* of life and death, specially directed to them or to all civil magistrates, investing them with a jurisdiction over the human life, I shall question their right of taking away the life of any human being.

The time has now arrived, when, at least with us, all the rights of man in Society ought to be *critically investigated*, *fully understood*, and *duly appreciated*. Of all these, his *probationary rights* should claim our first regard. By depriving him of *these*, you will necessarily deprive him of all his other rights in this life. He, therefore, who claims a right to deprive any of his fellowmen of *all their rights*, ought to be able to shew a sufficient warrant for so doing. If such a right does realy exist, in this or any other civil goverment, one might reasonably expect that a satisfactory account could be given of its origin—its continuance, and the present mode of its existence. But I am fully persuaded that no such account can be given.

By nature men have different powers and facualties but their rights to life must be equal. If one man have, or could have, a right to take away the life of another, then each man would have a reciprocal right. And if each man had a right to inflict the punishment of death, he would have a right to inflict any less punishment and there would be no necessity of resorting to civil tribunals in any case whatever. Each man might, then administer justice in a summary way; and men might *rightfully*, buy and sell, enslave or kill each other, whenever it might be in their power, as we do the beasts of the field or the forest! In such case, duelling would be justifible; and might be considered generous or honourable. And as long as any person acting under delegated authority, will, deliberately, cliam jurisdiction over human life, so long, I fear, their constituents, impelled by a poignant sense of intolerable abuse and insults received, will, rashely, demand satisfaction by single combat. But if our civil legislatures would repeal all their capital statutes—renounce all jurisdiction over the human life; restore man to the dignity of his nature—and secure to their constituents their inestimable rights of life and probation; they would do more towards suppressing the pernicious practice of duelling, than all the capital punishments that ever have been; or ever will be, inflicted for that purpose.

If it were so, that a certain part of our race were ushered into the world in an dependent state of manhood, with swords in their hands, or with crowns on their heads, we might consider it as an emblematical hint, that they had a native right of jurisdiction over our lives. But the case is far otherwise. We are all born equally helpless and defenceless; and we are equally dependent on our predecessor for support and protection. And the duty of protection on the part of the community, is, likewise, reciprocal and equal. Each member of the society has some rights (such as his life, his conscience &c.) which are never put into the common stock, because they are unalienable and inestimable. These, the government ought to guard and protect with peculiar care. To guard these is the primary end of all civil goverments.—Each member, during good behaviour, is entitled to the protection and hospitaliy of the community. But, by his misconduct, he may, in some measure, forfeit his clame to their protection and hospitality. He may deserve to be confined or expelled. But he cannot forfeit his life to the community. He never was possessed of it in fee simple, he was only a tenant at will, under his Creator! PHILANTHROPOS.

AN HONEST LAWYER.

The following extraordinary advertisement is copied from a Tennessee paper, and is respectfully dedicated to young practitioners at the bar.

FIAT JUSTITIA.

Having adoped the above motto, as early as I had the honor of admission to the bar, I have covenanted with myself that I will never knowingly depart from it; and on this foudation I have built a few maxims which afford my reflections an unspeakable satisfaction.

I will practise law, because it offers to me opportunities of being a more useful member of society.

I will turn a deaf ear to no man because his purse is empty.

I will advise no man beyond my comprehension of his cause.

I will bring none into law who my conscience tells me should be kept out.

I will never be unmindful of the cause of humanity; and this comprehends the widows, fatherless, and those in bondage.

I will be faithful to my client—but never so unfaithful to myself as to become a party in his crime.

In criminal cases, I will not underrate my own abilities; for if my client proves a rascal, his money is better in my hands; and if not, I hold the option.

I will never acknowledge the omnipotence of the legislature; or consider their acts to be law beyond the spirit of the constitution.

No man's influence shall elevate him above the justice due to my client.

I will not consent to a compromise where I conceive a verdict essential to my client's future reputation or protection: for of this he cannot be a competent judge.

I will advise the turbulent with candour, and if they will go to law against my advice, they must pardon me for volunteering it against them.

I will acknowledge every man's right to manage his own cause if he pleases.

The above are my rules of practice; and though I will not, at any critical juncture, promise to finish my business in person, if the publick in- [illegible] should require my removal hence, I will do every thing in [illegible] power for those who like them, [illegible] endeavour to leave it in pro[illegible] hands, if I should be absent.

Wm. Tatham.

The annexed *strange* article is copied from the North Carolina Centinel. It is said to contain only three words, and that they comprise all that is required of mankind, save the practice of the moral virtues. It may be read in upwards of 200 different ways.

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☞ Try again. It has, like gravitation, a powerful tendency to the *centre,*

* * *

Admiral PENN, after 30 years employment with good success in divers places of eminent trust & honor in his own country, upon a serious rsflection not long before his death, spoke to his son in this manner.

"Son William, I am weary of the world, I would not live over my days again, if I could command them with a wish, for the snares of life are greater than the fears of death. This troubles me, that I have offended a gracious God that has followed me to this day. O have a care of sin! that is the sting both of life and death. Three things I commend to you, first let nothing tempt you to wrong your Conscience: I charge you do nothing against your conscience; so you will keep peace at home, which wil be a feast to you in a day of trouble. Secondly, what ever you design to do, lay it justly and timeit seasonably; for that gives security and dispatch. Lastly, be not troubled at disappointment, for if they may be recovered, do it; if they cannot, trouble is vain. If you could not have helped it, be content; there is often peace and profit in submitting to Providence; for afflictions make wise. If you could have helped it, let not your trouble exceed instruction for another time. These rules will carry you with firmness and comfort thro' this inconstant word.

Penn's Works.

Belmont Journal.

ALEXANDER ARMSTRONG proposes to commence, in July 1818, a weekly Newspaper of the above title, to be publised in St. Clairsville, and designed for local circulation and usefulness.

Many remarks might be made, concerning the contents of a Weekly Journal, and the advantage which it affords to the publick. But as this Prospectus is submitted to a community who have in some degree become acquainted with the Proposer, and in which there are many individuals whom he recognizes as his friends, a general outline of the plan intended may suffice in this place.

The Editor holds the belief, that the grounds of that political controversy which has heretofore agitated the country, are no longer in operation. They exist only in recollection, and can hereafter have but a very limited influence. The important event of a general peace in Europe and in our own country has produced a pacific state of public feeling, which has quenched the fire of party spirit, and permits a general political harmony to prevail amongst our citizens. Instead of the bustle and contention of party interests, the public mind is now called to the progress of useful knowledge, the cultivation of morality and benevolence, and the promotion of the general interests of the nation.

The past state of the world, especially of Europe, and the United State, has unhappily created, or at least greatly nourished, an appetite for narratives of the slaughter of thousands of human beings, and of the revolution of empires. This is a temper which ought to be corrected.—The experience of our own country in the late war, has taught us something of the affliction of contributing to the entertainment of foreign readers, by furnishing details of battles, and histories of military campaigns.

It is a bad calculation, to estimate the value of a Newspaper, by the number of military engagements which it describes, and the amount of human misery which it spreads before us. We ought to be thankful for an exemption from the calamities of war, and to rejoice that other nations are permitted to rest in a state of external tranquility.

To a mind that can delight in "that which is good" for the human family, a Weekly Paper can be rendered highly interesting, even, under the present dearth of news of war and havoc. There is much of other matter, which may gratify and benefit the mass of readers; and the intelligence of what is passing in the world, is still occasionally of an important character.

The arrangement for bringing the mails from Washington City to Wheeling in four days will supply advantages in the early receipt of intelligence from the seat of government, which have not been heretofore enjoyed in this part of the country. And the new mail route from St Clairsville, Woodsfield, and Capteen, will also afford the convenience of conveyance to any point on the road, which may be improved for the accommodation of a number of citizens, who have heretofore been remote from the usual channels of information.

THE BELMONT JOURNAL,

Will be printed on paper of the medium size. It will contain a selection of the most important articles of Domestic and Foreign Intelligence. It will also contain Essays and Extracts upon subjects of general importance and interest—with Historical and Biographical Sketches. A particular Account of the manner of living of the *Arabs of the great African Desart*, and of their cruel and thievish disposition; is intended to be selected from Capt. Riley's Narrative of his Captivity and Sufferings among them. Some attention will also be paid to the events which are transpiring through the means of *Christian Mission's* among the Heathen; and a rigid guard will be preserved against productions of immortal tendency.

The price will be *Two Dollars* a year, (besides postage) to be paid any time within the year, or *Two Dollars and Fifty cents* at the end of the year. No subscriber to be at liberty to discontinue while he remains indebted to the establishment.

THE CANAL.

Our citizens have honourably redeemed the pledge they had given on this interesting subject. Before they understood each other's intentions, they hesitated, and we were doubtful of the event. But at the meeting when the first proposition was made for subscribing, such spirit, unanimity, and decision were manifested, that our apprehension were dissipated in a moment. The principal citizens, it appeared, had resolved, that the Canal *should* succeed, and they took up the subject with the most fixed determination to persevere. To the thousand shares subscribed on that evening, no doubt another thousand will be added. We consider the event as no longer doubtful, and look upon this as an important era in the history of Cincinnati, and the whole upper country of the Ohio. The expense of the Canal, it has been over and over again asserted by good judges, cannot exceed 200,000 dollars, and the profits to be relied upon from mills and other works upon it, will pay a handsome per cent. on the stock, exclusive of the toll. But we put these considerations out of the question, and we make no doubt that the rise of real estate and the increase of business in every [illegible]ge town above us on the river, will la[illegible] refund their stock to subscribers full[illegible] [illegible]ve years.—The whole Union in fi[illegible] the importance of this obstruc- knows tion of our trade, and they attach a value to our lands and local advantages accordingly. The whole country above us is worth fifty per cent. more than it was five days ago.

We have now only to call upon the several towns of the country above the falls, especially those on the Ohio, to lend their hands to this important work. No argument is necessary to convince them of its consequence, and now no assurance can be required that their subcriptions will not be thrown away. Our capitalists here are all embarked, and there are certanly no men in the Union, from their local situation and course of business, better judges than they. Let the whole country arouse, with a spirit that becomes an enterprizing and discerning people, and we shall soon have a clear road to the ocean.

Since the above was written, it has been stated to us that in one ward one hundred and fifty shares have been subscribed for, by persons who had not attended the meeting.

Western Spy-

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, FIFTH MONTH, 28th

THE SEASON.

The weather has until lately been unusually cold for the season; in consequence of which, vegetation has been very much retarded.—Within a few days, however, we have experienced a pleasant change:—The weather has become warm and mild; the earth is frequently moistened by gentle and refreshing showers; the trees put forth their beauteous foliage, and the fields are clothed with a delightful verdure. Nature, indeed, seems to revive, and the prospect of a plenteous harvest is flattering to the hopes of the husbandman.

The bounteous hand of a kind Providence is still extended for the relief and protection of his creatures; and nothing short of a strict obedience to his will can repay the debt of gratitude which we so justly owe him for the many favours he hath bestowed upon us.

ORATION.

[*Continued from Page* 78.]

It is to be lamented that man has proved so undeserving of the most signal blessings Heaven has [illegible] misdirecting their application; that spirit useful as a medicine, should be employed to metamorphose men into brutes, that power instead of diffusing happiness and improving our nature, should be exercised in oppressing and degrading mankind—that religion instead of inspiring universal charity, general fondness for meritorious virtue, and teaching men forbearance, forgiveness and peace, should be made an instrument of knavery, and whet the sword of contention, disuniting mankind—that the discovery of the compass, while it approximated remote lands, interchanging their productions, and increasing the knowledge of the world, was made the conductor of the Africans to miseries too shocking to describe, and guided the fearful tempest of Spanish lust against the Indians of the south, on whom was practised unexampled cruelty, instead of christian benevolence; notwithstanding the science and wealth it has scattered over the world, it is difficult to determine the benefit or injury it has done mankind; scarce a coast was visited, but to gratify cupidity, practice cruelty without incentive, and arrogate dominion.

In 17 years after the discovery and settlement of Hispaniola, it was found that the natives were reduced from the number of one million to fourteen thousand, owing to the intolerable burdens imposed upon them by their unfeeling masters; but even that age of oppression and murder, for a moment listened to the voice of humanity aud justice, denouncing their slavery. The Eclesiastics that were sent as instructors into the island; early remonstrated against the maxims of the planters respecting the Indians condemning the repartimentos, or distributions, by which they were given up as slaves to individuals, as contrary to natural justice, and the precepts of christianity; Montesino, one of their number, inveighed against it vehemently in the great church of St. Domingo to the chagrin of his hearers; the cheif of the colony complained to his superiors in Spain; but they instead of *condemning*, *applauded* his doctrine, as well they might. The Dominicans refused the sacrament to such of their countrymen as held the Indians in bondage; so decisive was the stand of the Catholick church against iniquity so vile. Application was now made to Ferdinand for his decision, the slaveholders perhaps believed, he better understood the principles of justice than the whole body of the church, where his interest and theirs were united; he appointed a committee of his privy council assisted by some of the most eminent civillians and divines in Spain, to hear the deputies from Hispaniola in support of their respective opinions; this committee, more dreading the displeasure of Heaven than the frowns of their monarch, reported in favour of the Indians; they were declared to be a free people entitled to all the natural rights of men, nevertheless the oppression continued, as this decision admitted the principles upon which the remonstrance of the clergy was founded, they renewed their efforts to obtain relief for the Indians with additional zeal; but at length Ferdinand issued a decree stating among other things that the servitude of the Indians was warranted by the laws of

God and man, that unless they were subject to the immediate controul of the Spaniards, they could not be instructed in the Christian faith, that the king and council were willing to take the propriety of the measure upon their own consciences, therefore, all religious orders should for the future cease their invectives against the practice: thus after admitting the right of the Indians to freedom, audacious power fixes upon them perpetual chains, and the justice of the deed is accommodated with the concience of a king and his counsellors! a wretched standard of right! among the most urgent advocates for their liberty was Las Cases; this man finding that virtue was less respected at the Spanish court than interest, proposed supplying the place of the Indians expected to be emancipated by labourers from Spain, with Negroes from Africa; it is unreasonable to believe, that one so earnest in the cause of humanity, and respectable for tallent, more prized the liberty of the Americans than Africans, his proposition is clearly meant to alleviate what could not be cured; he knew the Indians were within reach of oppression, and that the Africans were three thousand miles distant; the ships of his age were few and small, he might therefore, from the apparent difficulty of obtaining negroes at that time, have promised himself the liberation of millions of Indians for a small number of Negroes; the Spanish court eagerly accepted his proposition, but for a different object than what its author had in view, who intended to lessen, while the court meant to increase the bondage of man, were undoubtedly glad of an opportunity to supply the rapid decrease of the Indians with the seeming concurrence of the avowed enemy of their tyranny, and while they concealed their perfidy, expose him to the obloquy of the measure. In 1508 Charles V granted a patent to a favourite, authorising its holder to import 4,000 Negroes into Hispaniola; this was sold to some Genoese merchants for 25,000 Ducats, who immediately began the work with the avidity of monopolizers, and organized that system of damning traffick, which has ever since whelmed Africa in tears and conspicuously stained the human character.

The march of wickedness is swift. In 1519 a Dutch ship sailing up James' River, sold part of her cargo of slaves, and this first sowed in Virginia the seeds of that Upas, which has grown with alarming rapidity, and will clandestinely continue to expand, so long as its roots are not extracted. The worshipers of mammon searched the world for a market to sell mankind; while gold was in view and the seller had power to reach it by kidnapping, and the buyer by encouraging the crime, they little considered the end for which they were made, the home to which they were travelling never to return, that their deeds were marked on the dread records of eternity, that while they made themselves rich for a moment they were preparing to be poor forever, or how they would answer for the deeds done in the body. No cupidity thou wilt persist in thy course, unless deity stand revealed before thee launching thunder at thy head; the orphan's tears, the widow's sighs, the tyger's scream and wolf's howl are alike to thee: enter not (but alas! thou canst not avoid fate) the land of shades, there thou wilt hear the yell of Africa's ghosts, and learn too late the inferiority of proud wealth to humble virtue, the trump of doom and judgement of angry justice, shall give mournful lessen to that heart that scorned and oppressed the poor regardless of right, and bartered the happiness of man for paltry gold.—What but thoughtless ignorance or shameless imprudence speak of slavery as right? where, I ask, is that right to be found, in the volume of God? No, the suspicion is profane. In the law of nature? No, it is repugnant to all its provisions. In the field of reason? No, that field is covered with light and the object sought is a companion of darkness; look in the glooms of depravity, in the savage wilds of ignorance, in the loathsome putrid dens of avarice, on hell's confines, nature's dotage, man's disgrace where false beacons deceive the traveller enquire there for that right and it will readily be pointed out, you will believe your informant or yourselves are much mistaken for you cannot see it, until you ascertain it to be the right whereby the lion seizes the roe, whereby the wolf devours the lamb. The lovers of justice however learned, I believe, never could discover that one body of people had a legitimate right to the services of another; the reasons urged at the court of Madrid for continuing the servitude of the Indians, throw more light upon the depravity of their authors than upon that subject: the Indians say they are inferior in nature, cannot reason like Spaniards, and are indolent, therefore they seem marked out for servitude. The two former I apprehend mean nothing more than inferiority of improvement; the same reasons, then would subject the Spaniards to the tyranny of France or England, both being superior to Spain in industry and arts.

(*TO BE CONTINUED.*)

SUDDEN DEATH OF A GENTLEMAN AT A BIBLE MEETING.

THE Greasley and Eastwood Branch Bible Society held their Fourth Anniversary, in Greasly Church, Sep. 23, 1817. The same spirit of harmony that had characterized the preceding meetings was again. Persons of various religious denominations took a lively interest in conducting the proceedings of the meeting. All seemed anxious to express their Christian affection towards each other, and discover their readiness to unite and co-operate in the glorious work of giving universal circulation to the Divine volume.

But a very affecting event took place, just before the meeting commenced; which, while it occasioned a solemn gloom, and was very distressing to many friends, rendered the meeting particularly interesting. It was the sudden and unexpected death of Richard Leaver, Esq. of Mansfield (one of the Society of Friends,) who came, accompaned by several persons of his own connexion, to witness the transactions of the day: one of the party was expected to address the meeting. This interesting company came to the place with high expectations of enjoying a mental repast. But Mr. Leaver had no sooner entered the church, and taking a seat, than he became extremely ill, so that he appeard to be dying. Though many friends, and medical gentleman, readily tendered their assistance, in less than a quarter of an hour he was a corpse. How soon was the anticipated joy turned into mourning and lamentation! How thin is the partition between life and death! The deceased was a warm advocate for the Bible Society and we trust he enjoyed the consolations of that blessed Book he was anxious to circulate. He was a generous friend to the poor, and distinguished for his Christian candour towards the lovers of Jesus, of all religious communities. His house was always open to admit them, and there they met with a kind and Christian reception. This event is a loud call to serious reflection, and a striking illustration of several appropriate passages of scripture. What is your life? It is even a vapour that appeareth for a little time, and then vanishes away! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh!'

—*Christian Herald.*

Letter from Mr. Jefferson.

November, 26th, 1817

SIR—You have not been mistaken in supposing my views and feelings in favour of the abolition of war. Of my disposition to maintain peace until its condition shall be made less tolerable than that of war itself, the world has had proofs and more perhaps than it has approved. I hope it is practicable, by improving the the minds and morals of society, to lessen the disposition to war;—but of its abolition I despair. Still, on the axiom that a less degree of evil is preferable to a greater, no means should be neglected which may add weight to the better scale. The enrolment you propose, therefore, of my name, in the records of your Society, cannot be unacceptable to me; it will be a true testimony of my principles and persuation that the state of peace is that which most improves the manners and morals, the prosperity and happiness of mankind, and although I dare not promise myself that it can be perpetually maintained, yet if, by the inculcations of reason or religion, the perversities of our nature can be so far corrected as sometimes to prevent the necessity, either supposed or real, of an appeal to the blinder scourges of war, murder and devastation, the benevolent endeavours of the friend of peace, will not be entirely without remuneration.

I pray you to accept the assurance of my respect and consideration.

TH. JEFFERSON.

The letter from Mr. Jefferson was communicated to the Trustees *of the* Massachusetts Peace Society *on the day of their last Annual Meeting, and he was admitted as an* HONORARY MEMBER *Friend of Peace.*

* * *

INTELLIGENCE.

GOOD NEWS—AT LAST

We have the pleasure to inform the public, that the receiver of public monies in this town, has been instructed to take in payment for public lands, besides gold and silver coin, the notes of the following banks, viz.

Bank of the United States and branches,
Bank of Chillicothe,
Farmers, Mechanics and Manufacturers' Bank of Chillicothe,
Bank of Lancaster (Ohio) and the
Bank of Pittsburgh.

And that he is authorized to receive, *for the present*, the notes of the following banks, viz.

Bank of Steubenville,
Farmers' and Mechanics' Bank of Steubenville,
Miami Exporting Company,
Farmers' and Mechanics' Bank of Cincinnati
Bank of Muskingum,
Bank of Columbus,
Bank of Marietta,
Lebanon Miami Bank,
Bank of West Union,

Western Herald.

Extract of a letter from the Rev. J. Patterson, *dated St. Petersburgh, May,* 31*st*, 1816.

"As paper here is dear and not so good as we could wish, we (the Russian Bible Society) had petitioned his Majesty to allow us to import some Holland paper for the current year, and showed him that it would this year save us fifteen thousand rubles. He refused our request, for the sake of the Russian paper manufactories, but that the society might not lose thereby, *presented us with fifteen thousand rubles.*"

N. Y. Daily Advertizer.

* * *

Extract of a letter, dated London, January, 28th, 1818.

"In opposition to opinions now circulated in the United States, the colony at Sierra Leone was never more flourishing; its internal government is regularly administered; its power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, christian instruction, and internal improvements of the colony, which must be attended with the happiest results; its population exceeds ten thousand."

* * *

Upper Canada.—The Boston Palladium states, that "a political informer of the name of GOURLEY, from England, has been for some time busy in Upper Canada, in stirring up the people to a sense of their *wretched condition* and to induce them to *insist* on a *reform*—and there is already considerable fermentation. The Legislature has lately been adjourned in consequence of a difference with the Executive Authority. But Courley says nothing is to be expected from a new Governor, nor a new representation, the fault being in the system. He then boldly proposes, the calling of a PROVINCIAL CONGRESS, the appointment of Commissioners to state their wishes to England, and the payment of a voluntary tax of one dollar a poll to defray expenses. He appoints a day for the people to meet and choose their Delegates. His own proceedings and writings in the news papers, prove that there is some liberty in Upper Canada."

PROPOSALS.

John and Thomas Patton, of Somerset Pennsylvania, offer to the citizens of the UNITED STATES OF AMERICA *and the friends of Religion,*

PROPOSALS FOR RE-PUBLISHING,

THE LIFE OF OUR BLESSED *SAVIOUR,*

JESUS CHRIST,

WITH

Considerations and Discourses upon the Conception, Nativity, Circumcision, Baptism, Temptation, Preaching, Miracles, Passion, Resurrection, and his GLORIOUS *Ascension into* HEAVEN:

Including several unanswerable arguments, obvious to the weakest capacity, in defence to the Divinity of our Holy Redeemer and the truth of the Christian Religion.——

LIKEWISE,

THE LIVES AND DEATHS OF THE APOSTLES,

As recorded by the primitive fathers and ancient writers of unquestionable veracity

BY JEREMY TAYLOR, B. D.

Who is highly extolled as a man of piety, learning, and sound judgement by all the *Christian world.* And also, a brief view of the violent persecutions of the *Christians* under the heathen emperors, and by those of the *name* of *Christians*, in Holland, France England, Ireland, Scotland and Spain.

BY THE PIOUS AND LEARNED

CHARLES BUCK.

In offering the above work to the public, the printers are sensible of the advantage, this most *invaluable book* will afford to the religious class of the community. The work will contain upwards of 300 *duodecimo* pages, and will be put to press as soon as a sufficient number of *Subscribers* are obtained It will be printed on good paper and with a new type.

The price of each copy (neatly bound) to subscribers, will be *ONE DOLLAR*, payable on delivery.

Any person obtaining *TEN SUBSCRIBERS*, and becoming responsible for the payment, *shall* be entitled to the eleventh gratis.

Somerset, October, 1817.

☞ *Subscriptions will be received at the Office of the* Philanthropist.

Advertisements.

Free School.

AT a special meeting of the inhabitants of Smithfield and its vicinity, held at the schooll house on the 5th of 5th mo. 1818 —The subject of the school education of the *Youth* in the neighbourhood, being a matter of interest to a large portion of the inhabitants. it was unanimously agreed, that a *FREE SCHOOL* should be opened in said Town, as soon as a suitable Teacher or Teachers could be procured, under the direction of James Carr, Benjamin W. Ladd, Abel Cary, Wm, Lesslie and Robert Richie jun. as *Trustees* for said school.

Publick Notice,

IS therefore, hereby given, that the *Trustees* having succeded in procuring funds by voluntary subscription, and a suitable Teacher, the School will be open to receive Scholars on the 18th of the present month, provision as to books, paper and ink is also made for those who may not be able to procure the same for their children.

By derection of the Trustees.

ROBRT. RICHIE Jun. Clerk.

5th mo. 14th, 1818. 10–3t.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased. viz. One hundred and fifty acres and an half, situate in Wheeling Townsnip, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing tress; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and

NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow;* has on it a log cabbin, and is welll watered with *Springs* and *running Streams*—the land is of the first qualy. For further particnlars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*

5th mo, 6th, 1818. 9 tf.

LAND BUYERS

LOOK AT THE BARGAINS.

BY virtue of an order of the honourable court of common Pleas, of Guernsey County, Ohio, held at Cambridge, the Eleventh of Fifth month 1818, will be offered for Sale, at publick vendue, at the house of George Smith; on the road from Cadiz to Cambridge, on sixth day, the third of seventh month next, a quantity of land belonging to the estate of Gearge Walker Deceased; viz. the S. E. quarter of Section No. Nine, the S. W. quarter of Section No. Eleven, the N. E. quarter of section thirteen, and the S. W. quarter of section No. twelve, all in the fourth township and first range of the United States military lands—all of good quality and well lying.

Persons wishing to purchase any of said lands, may see all, or any part of them, by applying, some time previous to the day of sale, to Ebenezer Walker, living adjoining to part of said lands, or to Barnabas Mc'Mane in Freeport.——Sale to commense at ten o'clock A. M. when the terms will be made known. Due attendance and TWELVE months credit given by

EBNR. WALKER
and
GEORGE SMITH
} Administrators of George Walker Deceased.

5th mo. 14th 1818.–9 3t.

N. B. Any person paying cash at the day of sale, shall be entitled to a discount of ten per cent. E. W.
G. S.

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.

Pt. Harmer, Marietta, Ohio.

May, 9th 1818. 10—6t.

JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist.

BANK OF MOUTPLEASANT

THE Directors at their meeting this day, have declared a Dividend of FOUR PER CENT on the stock paid in; payable to Stock holders, or their Legal representatives on demand at the BANK.

L. WALKER, Cashier

5th mo. 4th, 1818. 9—3t.

NOTICE

TO be offered at public Sale, one house and lot, in the Town of Mountpleasant, the property of David Berry deceased, on seventh day, the 13th of the 9th month next. The Sale to begin at 10 o'clock said day where the terms will be made known by

THOS. BERRY,
SAMUEL BERRY,
} Executors.

5th mo. 13th 1818.–9 3t.

PUBLIC NOTICE.

AN Exhibition of the Students of New-Athens, will be at the Accademy in said town, on the first Tuesday of June uext, trustees are requested, to attend. The Ehxibition will begin at 10 o'clock, A. M. We hope the citizens will find themselves amply rewarded for attendance.

Take Notice.

I have deposited at the Post Office in Mount Pleasant, a few dozen Mill Pecks, Cast Steel pints; broad and narrow axes, broad hoes, made in Bucks County, Pa. of the best materials. Also—some chains; which will be sold as low as such can be made hhis country.

EDMUND KINSEY.

5th mo. 21st, 1818. 10.–3t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linnen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHLL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, SIXTH MONTH 4th 1818. No. 12.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

At a Yearly Meeting held in Philadelphia by adjournments, from the 20th of the 4th month, to the 25th of the same, inclusive, 1818.

23d of the month and 5th of the week.

It being believed that circulating information among our members, of the present state of the concern for the civilization of the Indian natives would be useful, the committee on whom that service is now devolved are directed to select such parts of the report read at our last sitting, as may appear to them proper, and have a suitable number printed for distribution.

EXTRACTED FROM THE MINUTES.

SAMUEL BETTLE,
Clerk to the Meeting this year.

TO THE YEARLY MEETING.

The Committee appointed for the gradual civilization &c. of the Indian natives,

REPORT,

THAT soon after their last communication to the Meeting, they proceeded to discharge a duty, that, on deliberate consideration, the situation of the Indians of the Seneca nation seemed to require; which was to address the President of the United States on their behalf. Accordingly three of their number were seperated, to present the President a memorial on the subject, which had been previously agreed to by the committee.

In the Sixth Month, the Friends appointed to that service reported, that they all attended at the city of Washington, and readily obtaining an interview with the President of the United States, presented him with the memorial of the committee, which he appeared to peruse with attention; and furnished a satisfactory opportunity for the communication of such sentiments and remarks as occurred to them on the occasion: he likewise gave an assurance of his attentively perusing and considering the various documents at the same time presented. In concluding their report, the Friends expressed their belief that the application thus made to the executive department of our government was proper and seasonable.

The duty devolved on the committee appearing to require close attention, several of its members were deputed to visit the natives settled on the Alleghany and Cattaragus rivers, and our Friends residing among them. In the Eighth Month last, four of the number proceeded to the respective settlements, and spent several weeks among them, in attending to the various services of their appointment. The substance of a part of their report will, it is thought, exhibit to the Meeting the state of the concern at that time. Of Cattaragus, they observe: "The settlements of the Indians at this place are scattered about ten miles in length, many of which we have visited; and from the observations we have been enabled to make, it appears that they are gradually progressing in agriculture. They have more grain growing this season than usual—they have fenced in many fields, and laid out their farms more detached from each other than formerly. It is supposed that they have more than two hundred acres of corn growing, which generally looks well; beside a hundred acres under cultivation in spring wheat, oats, potatoes, and various other vegetables. Their stocks of cattle and horses are much increased; and divers of the Indians have enclosed lots of grass, on which they gather hay for winter. Many of their women have made considerable progress in spinning. The last year several of them joined in making about seventy yards of linen cloth; which was divided among them in proportion to the quantity of yarn that each had spun. Several pieces were also made by individuals, amounting to upwards of one hundred yards.

"The last winter, when the natives of this settlement were informed of the donation of provisions intended to be made to them by the committee, they agreed that Friends should defer the destribution until the time of putting in their spring crops, and accordingly kept their families in the woods hunting until about that time; when the provisions, provided by Friends for this purpose, were divided amongst them, which enabled them to remain at home for a month or six weeks, and to attend to the putting into the ground their spring crops. The potatoes they received were generally planted. There were fifty-seven families of Senecas, and thirteen of Muncies, consisting of three hundred and ninety individuals, who partook of the donation; which, beside enabling them to increase their crops the present season, had otherwise a salutary effect."

Of the settlement at Tunesassah, they say: "There are seventy families on this reservation, all except four of whom have horned cattle, amounting in number to upwards of four hundred head. They have more horses than are of advantage to them. Their corn, oats, and buckwheat, promise to afford them a plentiful supply the ensuing winter. Several of them have raised spring wheat; and some of them are preparing to sow winter grain this fall. But although there seemed to be a disposition of improvement prevalent in various respects, yet it was evident, that their attention, latterly, being much drawn to the cutting and rafting of pine timber, has retarded their progress in agriculture. Many of their women continue spinning and manufacturing of clothing.

"On visiting the school taught by one of our Friends, it was found that eighteen Indian lads attended, who, generally, had made satisfactory progress in learning. Several of them could read the English language. The cleanliness of their persons; the order observable in the school, and the attention they paid to their learning, afforded an encouraging prospect of the issue of the attempt making for their instruction."

It appears that the number of natives at this place, who partook of the provisions furnished by the committee in the time of the scarcity last winter, amounted to five hundred and twelve.

In consequence of an arrangement which had been previously made, on the 23d of 9th Month, they met the Chiefs of the Seneca nation, in general council, at Cataragus; and, with the view of securing the Indians the remnant of the land yet remaining in their possession, and also as a means of accelerating their progress towards civilization, they recommended them to divide a part of their land into lots, of dimensions adequate to the accommodation of each family with a farm; and under such restrictions, that they could not be alienated or leased to any other than their own people; but in such manner as to secure to the individuals, respectively, the lots, with the improvements thereon, which should be appropriated to each. The council were informed, that it was expected the adoption of this measure would prove an additional stimulus to their industry and care, in the prospect it presented of the benefits which might result from their agricultural labours, descending to, and being enjoyed by their children, and even by their posterity more remote. This important subject occupied the deliberate attention of the council for several days; the result of which was, that an experiment might be made of the Alleghany reservation, by the Indians residing thereon, many of whom have, for a considerable time, been desirous of possessing their property more distinct from each other than they at present do.

On the morning they were preparing to set out homeward, the Buffaloe Chiefs who had attended at the council, came to take leave of them, when the one called Red Jaaket expressed much satisfaction with the opportunities they had had of conversing with us, and added that he thought the Great Spirit was pleased with it.

Four of the Alleghany Chiefs also called on them, and stated that they felt much satisfaction at the turn things had taken; that they could now go home fully satisfied and easy in their minds respecting the conclusions which had been come to; and that all the Chiefs were left in the same happy situation. They further stated, that they had some previous arrangements to make among themselves, before they commenced running their lines, and were not certain whether they would be ready before next spring; but when they were ready, they would inform Friends of it.

Blue-eyes, the chief Sachem of the Alleghany Indians, requested that the Friends would report to the council at home, that all their Chiefs felt perfectly satisfied in their minds with the conclusions that had been come to; that they were very thankful in being still remembered by Friends; and for their continued attention towards them, in order to make their lives more comfortable.

Brothers, said he, you have pointed out to us the cause of differences among us. It is true they arise from our own irregular and evil propensities.—Now, Brothers, keep your minds strong, for we intend to take your advice, and pursue habits of industry, and attend to the path you have pointed out to us.

Brothers—we want you to continue your endeavours to strengthen us, that we may not become a lost people; but, persevering in the right path, we may experience preservation. We believe it is owing to the favourable disposition of the United States that the Six Nations yet exist. We are of opinion, from the representations that have been made, that we owe much to you. And we trust to an over-ruling Providence that has thus favoured us, that we may yet experience preservation.

Brothers—we wanted to communicate these our feelings, before your departure, that you might know the situation of our minds.

Brothers—the business you are upon must claim the protection of the Great Spirit, and will, we hope, be experienced by you, in your return in safety to your families; which you may do, with entire ease to your own minds.

Although the committee are fully sensible, that the object of the Yearly Meeting, in their appointment, was the improvement of the condition of those natives residing on our borders; and accordingly to these has their attention been much confined; yet they trust it will not be deemed improper, in concluding this report, to solicit the attention and sympathy of the Meeting to the present peculiarly distressed situation of the Aborigines of our country generally.

Signed by direction of the Committee.

THOMAS WISTAR, Clerk.
Philadelphia, 4th Month 16th, 1818.

Belmont Journal.

ALEXANDER ARMSTRONG proposes to commence, in July 1818, a weekly Newspaper of the above title, to be publised in St. Clairsville, and designed for local circulation and usefulness.

Many remarks might be made, conrcening the contents of a Weekly Journal, and the advantage which it affords to the publick. But as this Prospectus is submitted to a community who have in some degree become acquainted with the Proposer, and in which there are many individuals whom he recognizes as his friends, a general outline of the plan intended may suffice in this place.

The Editor holds the belief, that the grounds of that political controversy which has heretofore agitated the country, are no longer in operation. They exist only in recollection, and can hereafter have but a very limited influence. The important event of a general peace in Europe and in our own country has produced a pacific state of public feeling, which has quenched the fire of party spirit, and permits a general political harmony to prevail amongst our citizens. Instead of the bustle and contention of party interests, the public mind is now called to the progress of useful knowledge, the cultivation of morality and benevolence, and the promotion of the general interests of the nation.

The past state of the world, especially of Europe and the United State, has unhappily created, or at least greatly nourished, an appetite for narratives of the slaughter of thousands of human beings, and of the revolution of empires. This is a temper which ought to be corrected.—The experience of our own country in the late war, has taught us something of the affliction of contributing to the entertainment of foreign readers, by furnishing details of battles, and histories of military campaigns.

It is a bad calculation, to estimate the value of a Newspaper, by the number of military engagement which it describes, and the amount of human misery which it spreads before us. We ought to be thankful for an exemption from the calamities of war, and to rejoice that other nations are permitted to rest in a state of external tranquility.

To a mind that can delight in "that which is good" for the human family, a Weekly Paper can be rendered highly interesting, even under the present dearth of news o war and havoc. There is much of other matter, which may gratify and benefit the mass of readers; and the intelligence of what is passing in the world, is still occasionally of an important character.

The arrangement for bringing the mails from Washington City to Wheeling in four days will supply advantages in the early receipt of intelligence from the seat of government, which have not been heretofore enjoyed in this part of the country, And the new mail route from St Clairsville, Woodsfield, and Capteen, will also afford the convenience of conveyance to any point on the road, which may be improved for the accommodation of a number of citizens, who have heretofore been remote from the usual channels of information.

THE BELMONT JOURNAL,

Will be printed on paper of the medium size. It will contain a selection of the most important articles of Domestic and Foreign Intelligence. It will also contain Essays and Extracts upon subjects of general importance nd interest—with Historical and Biographical Sketches. A particular Account of the manner of living of the *Arabs of the great African Desart,* and of their cruel and thievish disposition, is intended to be selected from Capt. Riley's Narrative of his Captivity and Sufferings among them. Some attention will also be paid to the events which are transpiring through the means of *Christian Mission's* among the Heathen; and a rigid guard will be preserved against productions of immoral tendency.

The price will be *Two Dollars* a year, (besides postage) to be paid any time within the year, or *Two Dollars and Fifty cents* at the end of the year. No subscriber to be at liberty to discontinue while he remains indebted to the establishment.

☞ *Subscriptions will be received at this Office.*

EXTRACTS FROM THE LIFE OF

ANTHONY BENEZET

About the year 1750, it began to be observed that his feelings were deeply affected with the iniquity of the slave trade, the unlawfulness of carrying negroes into captivity, and the cruelty which was exercised by those who purchased and employed them. The impulse of duty, then for the first time, brought him from the retirement of private life before the world, to lift up his voice in behalf of an oppresed and wretched portion of his fellow beings; perhaps no man in any age, or in any country could have been better adapted to the great office of an advocate to the violated rights of a people than Anthony Benezet, by his peculiar capacity for being profoundly sensible of their wrongs. And when the astonishing effects of his labours in this work of mercy are reviewed, no doubt can rise upon the mind, that his commission to *"plead the cause of the oppressed"*, proceeded from on high. Among the earliest proofs of his compassion towards the African race, were the practicabl eexertions which he employed for the promotion of their welfare. In Philadelphia, the number of these objects of his regard was considerable, and he adopted the most rational course which could have been devised for their benefit, by the establishment of an evening school, which he taught gratuitously himself.

Among other important facts concerning the dispositions and mental capacities of the negroes, which his intercourse with them as a teacher had afforded him the best opportunity to establish, was, that they possessed intellectual powers by no means inferior to any other portion of mankind. His opinion on this interesting point is entitled to the highest consideration, not only because it vindicates those attributes of the deity, which religion and reason conspire reverently to acknowledge, but being a determination of the judgments upon practical examination, it ought to be regarded as a solemn and unanswerable protest against the subtle sophistry, degrading avarice and refined cruelty, by whose unholy league attempts have been made to prove that a sable skin cannot envelope a rational creature!

"I can [said Benezet] with truth and sincerity declare, that I have found amongst the negroes as great variety of talents, as among a like number of whites, and I am bold to assert that the notion entertained by some that the blacks are inferior in their capacities, is a vulgar prejudice, founded on the pride or ignoranc of their lordly masters, who have kept their slaves at such a distance as to be unable to form a right judgment of them."

Letter from Patrick Henry to Anthony Benezet.

Hanover, Jan. 18, 1773,

DEAR SIR

"I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave trade: I thank you for it. It is not a little surprising, that the professors of christianity, whose chief excellence consists in softening the human heart, in cherishing and improveing its finer feeling, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable pratice, has been introdused in the most enlightened ages. Times that seem to have pretentions to boast of high improvements in the arts and sciences, and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time, when the rights of humanity are defined and understood with precision, in a country, above all others, fond of liberty; that in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the bible and destructive to liberty? every thinking honest man rejects it in speculation. How few in practice from conscientious motives!

"Would any one believe that I am master of slaves, of my own purchase! I am drawn by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them.

"I believe a time will come when an opportunity will be offered to abolish this *lamentable evil** Every thing we can do, is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery. If we cannot reduce this wish for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest adavance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with that law, which warrants slavery.

I know not where to stop. I could say many things on the subject; a serious view of which, gives a gloomy perspective to future times!

an expectation originated, no longer abides on earth, to aid with its comprehensive energies, the long delayed work of mercy and right.

It is true, that within a few years past, the condition of the slaves in the south, is in some instances meliorated and dispositions have been manifested by *individuals*, to emancipate their negroes, provided they can be conveyed to those states were *freedom is not an empty sound*. But in the august name of justice, it may be asked, whether by such means the great and solemn purpose which she demands are to be accomplished? Religion and reason pronounced a negative. It is worse than folly to suppose, that the middle and northern sections of the union, will conscent thus to have cast upon them, portions of the black population, conditionally set free by the wills of their masters, debased and corrupted as they are by the ignorance and vices of slavery, whilst it is the opinion of many discreet and benevolent men, that such *partial relief*, tends directly to prolong the practice of slave holding, by the great mass of persons, who feel no compassion for those unhappy sufferers. *What then shall be done?* may be the question. The reply is not difficult, nor the plan impracticable, if sincere desires be cultivated to wipe from the nation a stain so foul. Let laws be enacted providing for the gradual and final aboltion of slavery, by fitting the younger generation of slaves for freedom and settlment, either on some section of country within the jurisdiction of the United States, the climate and situation of which may be suited to their character, or make arrangements for coveying them to the land whence their fathers were treacherously and inhumanly estranged.

In aid of either of these methods, or of any other which shall have for its object, the redemption of those degraded fellow man from bondage every facility which penury means can afford, would no doubt be munificently supplied by private donations of benevolent persons; should an application of the publick treasure to that object be deemed inadmissible. No matter what sacrifice is made, when humanity and justice require the offering. Our offending has been so high, obdurate and concious; the expiation must be commensurate.

* * *

On Capital Punishments—No. 2.

The case of a civil ruler and his subject is much like that of a father and his minor son. If the son behave himself unseemly, the father may correct him. If, after all due admonitions and corrections, the son should prove to be incorrigible, the father may expel him from his family; and he may disinherit him: but he may not kill him!—All civil governments originated in families. The father of the family had a natural right of jurisdiction over his descendants, and an acquired right, on account of the suport and protection afforded them during their infancy and childhood. And, by the alliance or union of many families, it became national.—But the stream cannot rise higher than the fountain. If no father have a right to inflict the punishment of death on his minor son for any crime, then a million of fathers would have no right, by themselves or by their representatives to do it. In such case, numbers, power, and substitution, considered either severally or jointly cannot create or increase a right. And I humbly conceive, that the rightful jurisdiction of the civil magistrate over any member of the community, never can rise higher than that of a father over his son during his minority. All civil, as well as parental punishments, ought to be mild, humane and corrective; not vindictive, inhuman and extirpating! They ought to be merciful, not rigorous; proportionate to the crime, not excessive, and tend to the reformation of the delinquent, but not to his distruction; and should be inflicted with reluctance, love and affection; not with passion, hardheartedness and asperity. The higest encomium that can be bestowed on good rulers, is when we style them "the fathers of their subjects, and the protectors of their rights." The goverments of states and of families, may, and ought to be conducted on nearly the same principles. In a well regulated family a word of disapprobation, or only a word from the master or mistress, will often prevent an offence,

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Note by the Author.

*Almost half a century has elapsed since this interesting idea was suggested; but alas! no efforts have been used by the law givers of those sates, where "*lamentable evil*" exists, to "*abolish*" it. The enlightened and liberal mind in which so reasonable or reclaim an offender. Will any one say, there can be no well regulated families, unless a drawn sword, stained with the blood of their predecessors and contemporaries, be continually pointed at the breast of each of their members! And among enlightened freemen, can no good civil goverment exist, without the infliction of inhuman and sanguinary punishments? Will not clemency, moderation and affection—and, if necessary, confinement and humane corrections tend more to lessen the number and society of crimes; and to promote the peace and safety of the community, then inhumanly and bloodshead? Certainly they will. The cords of love and duty, will form a stronger union than the terrors of a sword.

The true end of all civil punishments is fourfold. 1. To make reparation to the party injured. This is comonly done by pecuniary amercements or fines. If reparation can be made, or if correction be necessary it ought to be done speedily. For the offender to cherish the hopes of escaping with impunity for a long time after the commission of the crime, and for the person who has been injured to suffer long delay before any compensation be made, or any punishment be inflicted, may have a bad effect on the party and on the publick. A small penalty, seasonably applied, will frequently have a more salutary effect than a great one, long delayed. 2. To reform the offender. 3. To deter others from committing the like crimes. 4. To promote the peace, happiness, and security of the community. The last end may be attained by securing and confining the criminal, or by banishing and transporting him out of their jurisdiction.—Subjecting him to hard labour and corporeal punishments, would deter others, and might reform him. And, in many instances, he might in that way, make some reparation. Subjecting him to death cannot reform him, nor make any reparation to the party injured. It may, in some persons, gratify a revengful temper, which never ought to be gratified. A publick execution may produce a momentary terror in the spectators, but at the same time, it excites in them the emotions of pity, humanity and sympathy, which incline them to take the part of the sufferer, and to blame those who inflict those sufferings upon him. These emotions are excited in the breasts of the best part of the spectators, and cause, even in them, a temporary disaffection to to the goverment. If such emotions are excited in the best, what may we not expect from the worst part of the community. In large and populous cities, great outrages are often committed by the mob on such occasions. It is a general observation in London, that the frequent executions at Tyburn, have had a most pernicious effect on the morals of the people. At such times, great numbers of the most abandoned characters in that populous city, flock together, and celebrate the occasion with revellings, drunkenness and profanity. Many person's pockets are robbed of their money, watches, &c. within sight of the gallows. And thus, the capital punishment of one crime becomes the pernicious occasion for the commission of many! It hath been often said, that "the blood of the martyrs was the seed of the church." And this observation hath been verified by all the bloody persecutions that have taken place against the christian church ever since the death of St. Stephen, the first martyr. From all the histories of these bloody persecutions we may learn this important and instructive lesson, that the burning of heretics increased their number; but toleration, by quenching the fire, extinguished the name. And have we not found by long and sad experience, that the blood of criminals, is the seed of criminality; and that by inflicting capital punishments for civil crimes, the depravity of mankind, instead of being cured, hath been greatly increased.

I would farther observe, that all penalties ought to be proportionate to the crime for which they are inflicted. That death is the greatest penalty—the ne plus ultra—which the civil magistrate can inflict on any human person. And it being in all cases the extreme, will admit of no degrees of comparison: and, therefore, cannot be apportioned to the various grades of civil criminality. That the jurisdiction of the civil magistrate extends only to words spoken, and overt acts, so far as they are detrimental to society: but not to the punishment of sins as such. That all penalties inflicted beyond the demerits of the crime are excessive and unjust. And therefore, whenever the penalty of death is inflicted for any crime beyond its demerits, it must be considered as the shedding of innocent blood!

PHILANTHROPOS.

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From the Federal Republican and Baltimore Telegraph.

THE SEASON.

Who, while he contemplates the present season, can feel an heart cold and indifferent? who can ramble thro' our fields, while every tree is bursting into beauty, perfumed with fragrance, and rendered vocal with songs, without experiencing what Milton so exquisitely denominates a vernal delight! But we would ask, can the divine Author of such prodigal munificence, such redundancy of beauty, be inattentive to the happiness of his creatures! All the fascinations of light and shade, when combined by the skill of the most consummate artist, are incapable of rivalling one of these blossoms which a bountiful God has poured forth with such redundant exuberance. But these treasures which now greet the eye and the scent, are destined solely for such gratifications; they are rather pledges of divine mercy in reserve—pledges that the autumnal suns shall ripen all these flowrets into fruits—pledges that the succeeding seasons shall be crowned each in its turn with divine benevolence—pledges that the wants of the cold season of winter shall be provided for by the same unwearied and inexhaustable munificence. The attributes of the Deity are manifested in his works, and dead indeed must we be, insensible to all the blessings by which we are surrounded if we do not read in the characters impressed on every flowret the words divine mercy. It is the silent, but majestic language of nature. Beattie derives an argument from the death and resurrection of the flowret to prove the immortality of the soul.

The Philanthropist.

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SIXTH MONTH, 4th.

EDUCATION.

It will be seen by an advertisement in this paper, that the inhabitants of a neighbouring village have formed the resolution to establish a *Free School* for the education of children whose parents &c. are unable to defray the expense of their tuition. The persons engaged in this laudable undertaking are, no doubt, actuated by motives of benevolence, and much credit is due them for their liberality upon this occasion.—It is to be hoped, that they may be as successful in the future management of the institution as the merit of the work demands.

The education of youth has ever been considered by the wise, as an object of primary importance:—It has engaged the attention of the greatest statesmen and the most enlightened members of civilized society in every age and nation since the invention of letters, a circumstance that formed a memorable epocha in the annals of Literature, of Science and the arts.

There are many amongst us, who, from various causes are deprived of the benefits that result from a knowledge of even the rudiments of our language:—this is the more to be regretted, as the very nature of our government requires that the people in general should be well informed. We are pleased, however, to observe the spirit that is manifested by some of our citizens in regard to the education of the poor:—The inhabitants of Smithfield have set us an example worthy of imitation;—and we repeat, that we heartily wish them success in the prossecution of their humane and benevolent work.

ORATION.

[*Continued from Page* 86.]

We have seen that truth early conquered, as is customary when let to battle with falsehood; the church viewed the slavery as horridly vicious, a committee of the most eminent men in Spain, were of the same opinion; it was now become useless to oppose justice in the field of argument, the King, therefore, with an accommodating conscience peculiar to princes, determined in virtue of his power as best suited his interest.

It is not known that the Spaniards urged *colour* as an argument against the Indians, which most people consider the leading cause of the slavery of the Africans; perhaps it was deemed too monstrous an absurdity to obtain, even with the vulgar, as their acquaintance with the Moors and Africans must have taught them that human nature was not altered by complexion, or probably an idea so extravagant did not, at that time, suggest itself. I believe the glory of discovering the virtue of color may be exclusively claimed by some christians of modern days: it is, doubtless, very wicked to come into the world with a dark countenance, yet I cannot see how the Negro could have done otherwise, nor can I persuade myself that it is proper to punish him for an offence against our fancy which God committed.

The Slavery of the Africans was introduced for the gratification of avarice, which, with its accustomed meanness, it sought its victims in a quarter from whence the vengeance of their insulted and abused nation could not pursue and punish its rapine. Had they been white, and similarly weakened by disunion and ignorance, they had met the same fate; avarice would have prowled, and where prey could be made without fear of revenge, it had been done. "The Saxons, during the 11th century (says an English historian) like some barbarians of the present age, dealt in Slaves; great gains were drawn from this commerce by the merchants of Bristol, till yielding to the benevolent counsels of *Wulfstan* bishop of Worcester, they ceased to pursue a custom so disgraceful to humanity:" he here blends the black with the white slavery, for indeed they are not different. The Greeks and Romans knew no distinction of colour among their slaves; the vanquished in war, were often reduced to servitude by the victors, and no right but that of power was pretended to justify a continuance of the bondage.

Where one nation cannot live in peace for the depravity of another, by way of self defence, it may be necessary to disarm or disperse the offending state, and proper for the conqueror to remunerate himself for losses and spoilations from the property or persons of the vanquished people; here one party declining to be just, submits to power, and must abide the consequences, however afflicting; here, under certain modifications, slavery might wear the appearance of political justice; it would resemble in some measure the bondage of a felon for the breach of a municiple law.

But no reason whatever can be given that will be satisfactory to a virtuous community, to such a community as is necessary to the support of republican institutions, to justify kidnapping the Africans from their country, or continuing their bondage here; a race that had done us no injury, and were too remote, as well as too weak to give us offence. Perhaps some will concede it was unjust to take them from their native shore, yet deem it proper to hold them as slaves since they are here, believing their masters by paying adequate considerations for their persons are justly entitled to their services; but the continuation of a wrong ought not to make it a right; nor ought the receiver of stolen goods to consider himself more innocent than the thief: the negro has a right to his liberty if he has done nothing to forfeit it, and that right cannot be taken away by any agreement between third persons, more than your agreement with your neighbour would give him a right to my services.

It has been said of the Negro, as the Spaniards insisted of the Indians, that he is inferior in nature, and unworthy to rank with mankind; that for the same reason, brutes are given to the dominion of man, the Africans should be subject to his sway. O ye fallible dependants on heaven's bounty! do ye arrogate superior privileges because ye have a white skin, and view with uncharitable contempt the untutored negro? With the same propriety might the tree of the fertile vale, view with contempt the shrub of the sterile hill: because providence has been unto us more benign than to others, should we treat them contumeliously? should we not rather endeavour after that aimiable perfection, which consists in doing as we would be done unto? and as God bestows on us superior gifts, consider ourselves bound to make superior exertions in diffusing happiness; for stormy is the ocean of time, though its tide now rolls placidly over the still deeps of tranquility: it now foams and thunders under the rude tempests of destiny; on its waves empires are seen rising upon empires, and disappearing in oblivion; dark ignorance covering its face with terrific sadness, or fair science showering celestial radiance; here the proud are wrecked, there the humble haply sail; here Africa is long benighted, there Asia roves in bewildering twilight; Egypt long the seat of science, is buried in darkest ignorance; the capital of Semiramis and Cyrus can scarce be found; Greece the improver of science, the land of heroism, poetry and philosophy, whose glory dazzles, (but it is the pride of other days,) her harmonious language has ceased to enliven the social circle; yes, she who conquered and civilized mankind, is a wretched Turkish Province. Italy has twice rolled in light, and twice in darkness: France, Germany and England, at length emerge from the gloom of ages, and bask in the rays of science; strange, the nations most perfectly white, should be the last to be attracted by her charms! strange, that the negroes we affect to despise, were the first learned people, and that letters are chiefly indebted to the swarthy race! If Diodorus, Siculus, Lucean and Strabo have not erred, the first written language was borrowed from the Ethiopians, with many of the improvements that contributed to the boasted exaltation of their neighbours: theirs was the glory of Egyptian Thebes, which Homer dignifies with the appellation of "Empress of the world." The same author, to compliment them probably, for their superior accomplishments, makes Thetus say, in Iliad 1st.

> The sire of Gods, and all th' etherial train,
> On the warm limits of the farthest main,
> Now mix with mortals, *nor disdain to grace*
> *The feasts of Ethiopia's blameless race.*
> Twelve days the powers indulge the genial rite,
> Returning with the twelfth revolving light.

Then will I mount the brazen dome and move
The high tribunal of immortal Jove.

And Iris in Iliad 23d.

——————— I haste to go
To sacred ocean and the floods below;
E'en now our solemn hecatombs attend,
And heaven is feasting on the worlds green end
With *righteous Ethiops* (*uncorrupted train*)
Far on th' extremest limits of the main.

(*TO BE CONTINUED.*)

The papers received by the last mail are very barren of news. We have made a few extracts, which may not, perhaps, prove altogether uninteresting, though they afford nothing of an important nature.

INTELLIGENCE.

FOREIGN.

England.—The present establishment of the Old King costs one million one hundred and thirty-two thousand, dollars per annum! And the Queen's travelling expences *(chiefly to visit her husband)* costs forty-four thousand and four hundred dollars a year!

France.——It is reported that the reclamations on France, from nations and states for alledged spiolations of Buonaparte, amount to three hundred and forty millions of dollars!!!

DOMESTIC.

By a late law of the state of N. York, it is enacted, "that if any incorporated bank shall refuse to pay any of its bills or notes, hereafter to be issued in lawful money of the United States, on demand, the holder of such bills or notes shall be entitled to recover the amount thereof, in an action on the case for money lent, with interest thereon at the rate of ten per cent. per annum, from the time of such refusal, with cost."

There are, it is said, thirty-two merchant vessels on Lake Erie, employed in its navigation.

Gov. Jennings, Gov. Cass and Judge Park are appointed Commissioners to treat with the Indians for all the lands held by them in the state of Indiana.—It is thought the treaty will be held in August or Sept. next.

The corporation of New-Orleans has purchased from Edward Livington, esq. the Batture, for which they are to give him the sum of $252,000.

Clarksburg, (Vir.) May, 4th.

"We have had an unusual spring here. Yesterday morning, a snow fell in about four hours, from about five to six inches deep—it was noticed on straw, and other places, where it had not melted, as it fell.

"The little boys are to-day amusing themselves in catching the summer birds, that have misunderstood the climate we inhabit, and from the coldness of the weather, have become so chilled they cannot fly; numbers are found perished.

"Our peach trees are all killed, and now we are engaged in cutting them down all through the country. —I have heard of but a few peach trees in this section of the country, that have survived the inclemency of the last winter, and present spring. The weather is moderating this afternoon, but still very cold.

From the Christian Disciple.

VOLTAIR'S VIEWS OF THE MADNESS OF WAR.

B. I AM well enough acquainted with the rights of peace; they consist in keeping one's word, and leaving every man in possession of the rights of nature. But as to the right of war, I don't know what it is. The *code of murder* seems to me a strange fancy. I hope we shall shortly have the law and rights of robbers on the highway.

A. What, do you deny the possibility of a *just war?*

B. I never knew of any such thing; it appears to me self-contradictory and impossible.

A. Two princes dispute concerning an inheritance, their titles are litigious, and their reasons equally plausible; war must decide, and consequently the war is just on both sides.

B. It is physically impossible but that one of the two must be in the wrong; and it is absurd and barbarous that nations shall perish, because one of these two princes has reasoned falsely. Let them fight in single combat, if they choose; but it is shocking that a whole people should be sacrificed to their interests; For example—the archduke Charles disputes the throne of Spain with the duke of Anjou, and four hundred thousand men are slain. I wish to know if this be just?

A. I confess it is not.—How can we expect this rage?

B. in the same manner as physicians give an account of the plague and madness. We are not always attacked with madness—Nothing more is necessary in general, than for one *mad minister* of state to *bite* another, and in three or four months the madness is comunicated to four or five hundred thousand men.

[*The above sentiments have been extracted from the Dialogue on the "Right of war." Voltaire and Volney, have very justly reproached Christians for their inconsistency in making war. Let Christians no more expose themselves to such reproaches.*]

MIDNIGHT REFLECTIONS.

How still! how solemn is the midnight hour! What a profound silence has taken place in the world! How great a revolution has been transacted in the space of a few short hours —'Tis not long since, when the world was all in tumult and confusion. It seems as if the whole human race had made their final exit, and a death like stillness had succeeded to the bustle. Many are now sleeping in the sweet serenity of conscious innocence! Many, also, are vainly seeking repose on the thorny couches of affliction; and many are perpetrating the dreadful deeds of darkness, too black to reveal to the day. Now all the *fancied*, spectres of disorder and superstitious minds are walking their nightly round, and performing their *direful* incantation: The solemn and profound silence which reigns throughout the whole world, interupted only by the sighing breeze, fills us with awe and admiration, and our thoughts take their flight to our divine creator.

Oh night! what a pity is it that *thou* who smiles on the balmy slumbers of innocence, who inspire us with thoughts of religion and sweet adoration, whose awful silence encourages reflection philosophy and pity, should ever hide the scenes of base revengful Murder! Or should be made subservent to the vile purpose of cool deliberate villiany. W. L.

PROPOSALS.

John and Thomas Patton, of Somerset Pennsylvania, offer to the citizens of the UNITED STATES OF AMERICA *and the friends of Religion,*

PROPOSALS FOR RE-PUBLISHING,

THE LIFE OF OUR BLESSED *SAVIOUR,* JESUS CHRIST,

WITH

Considerations and Discourses upon the Conception, Nativity, Circumcision, Baptism, Temptation, Preaching, Miracles, Passion, Resurrection, and his GLORIOUS *Ascension into* HEAVEN:

Including several unanswerable arguments, obvious to the weakest capacity, in defence to the Divinity of our Holy Redeemer and the truth of the Christian Religion.——

LIKEWISE,

THE LIVES AND DEATHS OF THE APOSTLES,

As recorded by the primitive fathers and ancient writers of unquestionable veracity

◆

BY JEREMY TAYLOR, B. D.

◆

Who is highly extolled a man of piety, learning, and sound judgement by all the *Christian world.* And also, a brief view of the violent persecutions of the *Christians* under the heathen emperors, and by those of the *name* of *Christians,* in Holland, France England, Ireland, Scotland and Spain.

BY THE PIOUS AND LEARNED

CHARLES BUCK.

In offering the above work to the public, the printers are sensible of the advantage this most *invaluable book* will afford to the religious class of the community. The work will contain upwards of 300 *duodecim* pages, and will be put to press as soon as a sufficient number of *Subscribers* are obtained It will be printed on good paper and with a new type.

The price of each copy (neatly bound) to subscribers, will be *ONE DOLLAR,* payable on delivery.

Any person obtaining *TEN SUBSCRIBERS,* and becoming responsible for the payment, *shall* be entitled to the eleventh gratis.

Somerset, October, 1817.

☞*Subscriptions will be received at the Office of the* Philanthropist,

Advertisements.

Free School.

AT a special meeting of the inhabitants of Smithfield and its vicinity, held at the schooll house on the 5th of 5th mo. 1818—The subject of the school education of the *Youth* in the neighbourhood, being a matter of interest to a large portion of the inhabitants. it was unanimously agreed, that a *FREE SCHOOL* should be opened in said Town, as soon as a suitable Teacher or Teachers could be procured, under the direction of James Carr, Benjamin W. Ladd, Abel Cary, Wm, Lesslie and Robert Richie jun. as *Trustees* for said school.

Publick Notice,

IS therefore, hereby given, that the *Trustees* having succeded in procuring funds by voluntary subscription, and a suitable Teacher, the School will be open to receive Schollars on the 18th of the present month, provision as to books, paper and ink is also made for those who may not be able to procure the same for their children.

By derection of the Trustees.

ROBRT. RICHIE Jun. Clerk.

5th mo. 14th, 1818. 10-3t.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations,* the property of MICHAEL JENKINS deceased. viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared,* twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing tress; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same;* a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and NINETEEN ACRES

Adjoining the above, *thirty cleared,* five of which is *timothy meadow;* has on it a log cabbin, and is welll watered with *Springs* and *running Streams*—the land is of the first quality. For further particnlers apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*

5th mo, 6th, 1818. 9tf.

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.

Pt. Harmer, Marietta, Ohio.

May, 9th 1818. 10—6t.

Take Notice.

I have deposited at the Post Office in Mount Pleasant, a few dozen Mill Pecks, Cast Steel pints; broad and narrow axes, broad hoes, made in Bucks County, Pa. of the best materials. Also—some chains; which will be sold as low as such can be made in this country.

EDMUND KINSEY.

5th mo. 21st, 1818. 10.-3t.

LOOK HERE!!

WILLIAM B. EVANS, TAILOR,

RESPECTFULLY informs his Friends and Customers, as well as the publick in general, that he has Recently Removed from his former residence to his own house, next door west of Lewis Walker's dwelling, and opposite the Post Office, where he continues to carry on the

Tailoring Business

In all its variety. Having made arrangements whereby he will be furnished with the newest fashions, he hopes from strict attention to his business, and the interest of his employers to merit a share of publick patronage.

Mount Pleasant, June, 2d, 1818. 12-3t.

JOB

PRINTING,

EXECUTED

At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNTPLEASANT, OHIO, SIXTH MONTH 11th 1818. No. 13.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

Extract of a letter, addressed to CALEB STRONG, ESQ. *late Governor of Massachasetts.*

WAR CONTRARY TO THE LAWS OF CHRIST.

SIR,

The grand law of the Redeemer's kingdom is love; nor does this materally differ from the laws by which God governs the intelligent universe. Love is declared to be the fulfiling of the law: and consequently, if sin be defined a transgression of the law, then all sin must, consist in a departure from the rule of love. The most elaborate and minute investigstion would show this to be the true character of sin: nor would it show with less clearness, that a perfect conformity to the great law of love would exhibit all that is excellent and morally beautiful in a rational creature, whether a redeemed sinner or a holy angel.

Under this glorious, immutable universal and eternal law, arise several precepts adapted to the condition and capacity of the several orders of creatures which occupy the various department of God's kingdom. Since sin has found its way among intelligent creatures, there are two moral principles perfectly opposite to each other: two dispositions which divide rational creatures. These are designated by the terms *love* and *hatred*, or friendship and enmity. These dispositions are as different in their nature as light and darkness, or beauty and deformity; nor are they more alike in their effects; one tending directly to happiness, the other to misery. This difference and these opposite tendencies, are obviously prior to the consideration of duty or obligation, or the promulgation, of any law. The difference between love and hatred is well understood; and that one tends to happiness, the other to misery, cannot be questioned.

We have before us, Sir, what I understand to be the true distinction between sin and holiness; or, in the more popular style, virtue and vice. Man is a mystery to himself. Why, or how it is, that such different dispositions should take the ascendancy in rational immortal creatures, lies beyond our research. But how little we know of our outward and corporeal being; and how much less of the nature and powers of the soul, that mysterious intellectual being, which, as yet, lies hidden from its own inspection. Whether sin is a disease, transferred through the immortal part by corporeal affinity; whether derived from unknown influences, or propagated by generation; whether the result of constitution or moral agency, does not so much concern us to know as how to escape its fatal pollutions and eternal consequences.

All intellectual creatures are social, and formed for the most happy and exalted union with the great Fountain of Being, and his glorious family. These are the grand objects of love, and are infinitely worthy of the regard which the divine law claims for them. The sinner has withdrawn all regard for these, and placed it supremely on himself. He therefore hates every thing, every creature, every being, every law or principle, which stands opposed to his own interest and gratification; and would destroy them were it in his power, as things which prevent his happiness. He has revolted from the great society of beings, and is actually at war with the whole. But a sinner like himself, is no more the object of his love, than a holy creature, because their interests are not the same; the supreme objects of their interests are opposed to each other. There may be a seeming union, but liable every moment to interruption; and it must soon suffer a final rupture. The sinner, when his disposition becomes fully manifested, will discover that he hates every thing in the universe, and is at open war with the whole; and hell will be a place of everlasting discord. He therefore is a rebel against the law and government of God.

There is a promise, that all things shall work together for good to them that love God. This indicates a reciprocal union of interest and affection, between God and his holy creatures. It clearly shows that he who loves God supremely, and his neigebour as himself, does all he can to promote the glory of the one, and the good of the other; and in return, all creatures and events are caused to work together to promote his good.

To love a being, is but anothe name for a disposition to promote his happiness: while, on the contrary, to hate, is but another name for a disposition to destroy him. The vilest sinner is thus a proper object of the Christian's love, because he is yet in a state of probation. God has not yet manifested his determination to cast him off; but is using an innumerable variety of means to bring him to repentance. He is waiting to be gracious, and invitingthe rebel to return.

But, Sir, why should I hate my enemy and seek his destruction any more because he is *my* enemy, than because he is the enemy of any other man?—of my neighbour? If the law of Christ requires me to love my neighbour as myself, I ought to feel as acutely for my neighbour as myself. All the resentment and desire of revenge which a man may feel for an injury done to himself, more than he would feel for another, is partial, and contrary to the laws of Christ: and the same is true in regard to nations. But, I ask, does a man or a nation ever commit an injury for which they wish some other man or nation to fall upon them and destroy them? I presume not. Then by what rule do they wish to fall on others and destroy them, for their offences? Not surely by the law of Christ which lays down this maxim: "Wherefore, all things whatsoever ye would that men should do to you, do ye the same to them."

Sir, from the grand law of love, by which Jesus Christ governs his Church, the following principles or rules of conduct may be deduced; on which I shall make no comment.

1. It is unlawful to hate an enemy; for hatred is the disposition which tends to his destruction. "I say unto you," love your enemies, do good," &c.

2. The desire of revenge and retaliation is partial, and therefore unlawful. "All things *whatsoever* ye would that men should do unto you, do ye the same to them." No man wishes to be destroyed. And again, "Thou shalt love thy neighbour as thyself." Because he is of as much importance.

3. Revenge and resistance are unlawful, because they invade the prerogative of God. "Beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." Man cannot avenge himself through defect of knowledge, power, and justice; he does not need to do it, because it is the work of God. "But I say unto you, that ye resist not evil." I will defend and deliver you

4. Every object is to be estimated according to intrinsic value and excellence. Therefore God is the supreme object of love, because the infinite fountain of being and excellence, and all holy creatures, according to the rank they hold in, and the relation they bear to, his kingdom.

5. All dispositions and passions are unlawful, and to be subdued, which we would not indulge in the presence of God, and which, in their operation on the mind, do not tend to its preparation for heaven.

6. In a word, the Christian is required to live and act for eternity; regarding this life as a preparatory state, soon to issue in the eternal and spiritual world.

Such, Sir, are my views of the laws of Christ. But every wise legislator, in promulgating a system of law, together therewith bestows privileges and immunities on the subject. If my very limited knowledge, Sir, as a civilian, should appear in the arrangement of this important subject, I hope my frankness in expressing my opinions, may be accepted, in place of qualities more profound and more splendid.

Christ said to Pontius Pilate, "My kingdom is not of this world;" and if we consider the character of his subjects, as stated in the last letter, or his laws, as just stated in this, we shall be ready to ascent to the truth of his declaration the jealousy or fear of Pilate would not be alarmed at such a king or kingdom, though rising in the midst of the Roman Empire. But the proud and ambitious spirit of men is extremely diffident of such laws, forbidding revenge and all resistance; and the corrupt heart will often prompt them to say, "such harmless laws, such a tame and passive kind of government will not do for me."

Let us then, Sir, consider the privileges guaranteed to the subjects of Christ's kingdom, under the administration of these laws. And,

1. They are assured generally of his presence and his love. "Lo! I am with you always even unto the end of the world. My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your hearts be troubled." These engagements on the part of Christ have been amply made good; and the countenance and favour of the Almighty Redeemer has proved an unfailing source of consolation to his people. What can it be less than such, since it is ever present in the hour of trial, and shows its efficacy most where it is most necessary. The perseverance and fortitude of Christians in the ages of persecution, were considered as miraculous. It was to the favour of the Prince of Peace they owed this amazing support. They seemed to resemble the three Children walking in the midst of the fire unhurt, while one walked in the midst of them whose glorious form declared him the Son of God.

By the favour and love of Christ, the real sons of peace enjoy an inward support which is far different from the hero's valiour, or the soldier's courage. It is not that fever and delirium of mind which the martial trumpet, the clash of armour, and the shouts of battle, inspire. It is invisible to the eye and unknown to the world, but it is an anchor to the soul, and far more than countervails that boasted strength of nerves, that brutal courage, which enables men to plunge in death, with no rational hope of salvation. I speak not against the proper exercise of true courage and fortitude, considered as natural endowments; but, Sir, that courage, resembling the ferocious boldness of the tiger, which induces men to set death at defiance, when they have no reason to hope in God's favour; that courage, which causes many to rush wantonly on death, when they have the strangest reason to expect a miserable eternity, deserves the name of madness; it is insanity of the most deplorable and frightful character. To all eternity it will be bewailed as the highest and last act of desperate folly. But the Chirtian enjoys peace of mind, contentment with his lot, confidence in God, and hope in futurity, which no outward circumstances can overcome or destroy.

2. The Christian is an adopted subject of the Prince of Peace, and member of an everlasting kingdom. This implies two grand objects, *provision* and *protection*. Under other relations, between Christ and his Church, noticed in the scriptures, besides that of Prince and subject, other duties and privileges might be considered. But the relation of Ruler andruled, or Prince and people, is sufficient to my present purpose. Christ has engaged to make provision for all the subjects of the king of Zion.

Itis a great practical question, Sir, whether the laws of Christ do not require as much peculiarity in the conduct of Christians in relationto property as to war. This point has only been regardad, hitherto, in the light of general considerations; nor shall I have leisure here to give it that attention which its importance deserves. It is allowed that Christians should be just, punctual, and liberal, in their dealings. But these are terms capable of being used with latitude, and are commonly understood as complied with when no flagrant violation is committed.

"Be not anxious for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed: for after all these things do the Gentiles seek; and your heavenly Father knoweth that ye have need of these things." These and similar directions given by Christ, and dictated by his Spirit, are not without import. I am ready to grant, that Christians are not to expect to be fed by miracles, as were Elijah and others. At the same time they should bear it in mind, that God has taught them in his word that he will supply their temporal wants: and he knows what they need. Resistance, retaliation, and war, have generally, some relation to property; and the grand objection to the pacific system, commonly arises from pecuniary consideration. Christians are pat to say, "If I make no resistance, they will take all that I have."

[*To be Continued.*]

On Capital Punishments, No. 3.

In the next place, I will consider what the scripture says concerning this barbarous custom of shedding the blood of *our own species*. The sixth commandment says, "*Thou shalt not kill.*' Or, in other words, thou shalt not take away the life of any human being. This commandment requires the preservation, and forbids the taking away our own live, or the lives of others. It had no axception or proviso annext to it when it was given; and needs none to make it perfect and complete. And I should consider it abundantly sufficient, by itsself, to establish my position, if it had not in an unaccountable manner been made void of human customs and traditons. And since the custom, or practice of almost all the nations, in ages of the world, hath prevailed in opposition against this *divine commandment*, and to my position, I hope that I may be indulged in making a few more remarks.

The moral law, comprised in ten commandments, and engraven on the two tables of stone, enjoins duties which are binding on all mankind. This law is, in substance, the same as the law of nature, or that which is founded in the fitness of things written on the human heart, and equally binding on the Mosiac decalogue, so far as it is understood. They were both written with the finger of God: but neither of them has any penalties annexed to be inflicted by the civil magistrate, God hath reserved to himself, soley, the right of judging and punising all sins, or violation of his own law. He only is able to vindicate the honour of it. No human tribunal is adequate to the purpose. Every one of those commandments may be violated, in thought or in heart, and many of them by word or by deed, and yet no human tribunal could possibly take cognizence of the case. And on the other hand, many acts may be committed which are not violations of the moral law, and yet ought to be punished by the magistrate. The exigencies of the state may be such as to require the enacting of a law, with penalties annexed, forbidding a man to kill his domestic annimals or requiring him to kill them. All overt acts that are detrimental to civil society, whether they are against the moral law or not, are civil crimes, & the magistrate has an indisputable right to punish them as such. The crime which deserves the greatest human or civil punishment, is that which is most detrimental to civil society: and not always that which is the most heinous sin in the sight of God. Hence I conclude that the crimes of forgery extortion, or robbery, may deserve a greater punishment from the civil magistrate, than the heinous sins of covetousness, pride, or blashhemy. All the penal laws in the Pentateuch or five books in Moses, are national or local—adapted to the particular circumstances of the Israelites, to whom they are specially directed—are a part of their civil code—and obligatory, solely, on them: but they form no part of the moral law; and consequently are not binding on any other nation. The Iseraiites were under a theocratical form of goverment. God was their supreme legislature. By every sin they forfeited their lives to him; and he had an indisputable right to exact the forfeiture, or to remit it, according to his own sovereign will and pleasure. He who made the law had a right to repeal it; or to grant a reprieve, as our Saviour did in the case of the woman taken in adultery; although the fact was indisputable: which crime by the Mosaic law was punishable with death. God had a right to burn Sodom and exalt Capernaum; in the first instance, to inflict part of the punishment here, and in the other to postpone the whole to a future day. But will any one suppose, that God's burning Sodom would, in any measue or degree, have justified any man, or body of men, in burning Capernaum, although its inhabitants were greater sinners than those of Sodom.

Further—God had a right, *under penalty of death*, to command the Israelites "not to kindle any fire throughout their habitations on the Sabbath day. Exod. xxxv. 2,3. And to command them to stone to death a certain man for gathering stics on the Sabbath. But will the magistrates of any other nation claim a right to the same? In like manner, He had a right to command Moses to publish a law, binding on the Israelites, that "whosoever killeth a man maliciously shall surely be put to death."; God, who alone hath jurisdiction of life and death, hath a right to take away the life of an infant before the commission of any crime. And He only has a right to punish sins, as well as civil crimes. But will any one immagine, that God's given special commands to the Israelites to inflict capital punishments for breach of Sabbath, murder &c. will justify the magistrates of any other nation, without such special command, in inflicting the same punishment, for crimer, as concerns them, merely of a civil nature! That civil rulers have no right to punish sins, merely as such, is demonstrable from their incoompetency; from the nature of their office; and from scripture. 1Sam.

ii. 25. "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?" This is only ascribing to God the glory due to his name; But blind, feeble and presumptuous man, intoxicated with pride, and swoln with the insolence of office, would arrogate to himself the sacred attributes of the Deity!

Such severe penal laws, prohibitions, purifications, &c, were proper and necessary for the Israelites, who had newly escaped from the house of bondage; where, for a long time, they had been held in the most abject slavery. And who, at that time, probably exceeeded any of the present hordes of savages in the wilds of Africa or Tartary, in slavish ignorance, sordid vice, loathsome diseases, and brutal lusts! But these Mosiac bylaws never were binding on any other nation. And, take them separately or collectively, they are the last of my acquaintance, that I would introduce into the civil code of a polished and an enlightened nation!

PHILANTHROPOS.

MORAL REFLECTIONS.

An immortal mind canuot long be delighted with the pleasures of time. It must be fed with nobler, with heavenly food. Earth with all its enjoyments will be forgotten, riches will escape the miser's eager grasp, and mirth flee before the votaries of pleasure. How empty then, are the vain pursuits of earthly good! Regardless of the snblime enjoyments of futurity, we eagerly grasp at the world, till like the dagger of the assassin, it pierces to the heart. The hopes of the thoughtless multitude reach not beyond the veil of time, but the christian's hope brightens with the decays of nature. No clouds of anxiety darken the sun of his prosperity. No alarming fears disturb his midnight repose.–Hope is an anchor to his soul, which, amidst all the storms of life, directs him forward with enraptured joy, to seats of immortal bliss. He 'leans not on earth'; his trust is in Him whose promise never fails. When afflictions assail, and poverty threatens him, when death knocks at his door, he reposes in the arms of faith, he can easily part with the world, for this is not his portion.

Religion brightens in the shades of retirement. The hurry of business, and rude scenes of mirth, drown the whispers of conscience, and quench the vital spark of religion. The christian will also retire to converse with his God–There he enjoys his sweetest moments, there he takes the pleasures which it is not in the power of earthly objects to afford. When he withdraws from noise and disturbance, when he mediates at leisure on these great truths, which have never been seriously enough considered, it is almost impossible that he should not be affected with them. Intercourse with the world cools our affection for religion, and darkens the hopes of future enjoyment, in the same proportion that it increases our attachment to the present. If we would breathe a pure air, we must shun the noxious vapours' vice, we must flee from it as more dangerous than the plague or the pestilence. Ye friends of humanity, when you behold the great part of mankind eagerly pursuing the fleeting vanities of time, and forgetting the joys of immortality, then retire and heave a sigh for human depravity; but retire not in vain. Resolve to quit your follies ere you again immerge in sinful pleasures.

All the moments of our lives are counted. Let us employ them well or ill, we shall not increase their number, it is fixt, and lessens continually. Is then our treasure on earth? It will vanish in the hour of distress. Is it in heaven? It will increase in value thro' a boundless eternity.

Youth and beauty may fall before the corroding hand of time, like the tender flower before the chilling blasts of autumn. The brightest morning may soon be overcast with clouds; and the storms of adversity may soon drive us far from the smiles and caresses of our friends; happy beyond expression, if in these moments religion be our guide. That will soothe the furrowed front of age, and blunt the barbed arrow of death. This will brighten our hopes when all other enjoyments have fled, when gaity ceases to please and mirth can no longer delight.

Belmont Journal.

ALEXANDER ARMSTRONG proposes to commence, in July 1818, a weekly Newspaper of the above title, to be publised, in St. Clairsville, and designed for local circulation and usefulness.

Many remarks might be made, conrceniug the contents of a Weekly Journal, and the advantage which it affords to the publick. But as this Prospectus is submitted to a community who have in some degree become acquainted with the Proposer, and in which there are many individuals whom he recognizes as his friends, a general outline of the plan intended may suffice in this place.

The Editor holds the belief, that the grounds of that political controversy which has heretofore agitated the country, are no longer in operation. They exist only in recollection, and can hereafter have but a very limited influence. The important event of a general peace in Europe and in our own country has produced a pacific state of public feeling, which has quenched the fire of party spirit, and permits a general political harmony to prevail amongst our citizens. Instead of the bustle and contention of party interests, the public mind is now called to the progress of useful knowledge, the cultivation of morality and benevolence, and the promotion of the general interests of the nation.

The past state of the world, especially of Europe and the United State, has unhappily created, or at least greatly nourished, an appetite for narratives of the slaughter of thousands of human beings, and of the revolution of empires. This is a temper which ought to be corrected.— The experience of our own country in the late war, has taught us something of the affliction of contributing to the entertainment of foreign readers, by furnishing details of battles, and histories of military campaigns.

It is a bad calculation, to estimate the value of a Newspaper, by the number of military engagements which it describes, and the amount before us. We ought to be thankful for an exemption from the calamities of war, and to rejoice that other nations are permitted to rest in a state of external tranquility.

To a mind that can delight in "that which is good" for the human family, a Weekly Paper can be rendered highly interesting, even, under the present dearth of news of war and havoc. There is much of other matter, which may gratify and benefit the mass of readers; and the intelligence of what is passing in the world, is still occasionally of an important character.

The arrangement for bringing the mails from Washington City to Wheeling in four days will supply advantages in the early receipt of intelligence from the seat of government, which have not been heretofore enjoyed in this part of the country, And the new mail route from St Clairsville, Woodsfield, and Capteen, will also afford the convenience of conveyance to any point on the road, which may be improved for the accommodation of a number of citizens, who have heretofore been remote from the usual channels of information.

THE BELMONT JOURNAL,

Will be printed on paper of the medium size. It will contain a selection, of the most important articles of Domestic and Foreign Intelligence. It will also contain Essays and Extracts upon subjects of general importance and interest–with Historical and Biographical Sketches. A particular Account of the manner of living of the *Arabs of the great African Desart,* and of their cruel and thievish disposition, is intended to be selected from Capt. Riley's Narrative of his Captivity and Sufferings among them. Some attention will also be paid to the events which are transpiring through the means of *Christian Mission's* among the Heathen; and a rigid guard will be preserved against productions of immoral tendency.

The price will be *Two Dollars* a year, (besides postage) to be paid any time within the year, or *Two Dollars and Fifty cents* at the end of the year. No subscriber to be at liberty to discontinue while he remains indebted to the establishment.

☞ *Subscriptions will be received at this Office,*

AGRICULTURE.

From "Notice to a Young Farmer."

WRITTEN BY R. PETERS, ESQ.

"Break up deep, and be not afraid of turning up the barren soil, when the nature of your ground admits of this operation.—Shallow ploughing up the vegtable mould, deceptiously serves a turn, when it is exhausted; and exhaustation is the certain consequence of this ill-judged tillage. But the air contains the principal store of material for the food of plants, and will impregnate the substratum, if exposed a due length of time; especially in winter, when it receives much and parts with little: the heat of the sun being then feeble, and incapable of dispelling what the soil receives from the air. Those who object to deep, much more to trench plowing, want experience, sufficiently to test their benefits. They have mismanaged experiments or have been in too great haste to crop their ground. The substratum must be exposed for a time necessary to receive the influences of the atmosphere. Indian corn, with lime, is by far the best crop, after trenching, particularly; because it requires the soil to be constantly stirred and exposed; true, there are some soils, which neither deep nor trench plowing will benefit; and every farmer should accommodate his practice to the nature and qualities of his soil. Over-cropping and shallow ploughing, with exhausting crops in succession, frequently cause overwhelming growths of sorrel to infest ill managed fields. Lime is the only remedy; and you will see in Lord Dundonold's Connexion," &c. the good effects of lime; which destroyes the sorrel and produces the sorreline acid: highly friendly to wholesome and profitable vegetation.

Green sorrel grows on fertile soils; but the red sorrel is a mark of sterility.

Never sow a foul or weedy fallow, to save a plouging; or a wet one, to save time; nor sow, or stubble in, one chaff bearing crop, immediately to follow another. Such farming may succeed for a time, under particular circumstances; but in the end it will produce only a crop of regret.

The Philanthropist

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SIXTH MONTH, 11th.

Farmers and Mechanics Bank
OF PITTSBURGH.

We are happy to have it in our power to announce the recovery by the bank, of nearly the whole amount of money lost by the late robbery. This was effected through the disclosures made by *H. Emmons,* who was lately brought to this city from Cincinnati, and confined in jail on a charge of having been one of the robbers of the bank. It appears, *by his statement,* that he and Pluymart, were the only persons concerned in that nefarious transaction; that they had procured a key for opening the outside door of the bank, and thereby had access to the doors of the vault; they took with compasses the dimensions of the key holes of the vault doors; and after having procured the plate for making keys, they converted it into keys, and thus gained admission into the vault. After effecting the robbery, they conveyed their plunder to about nine miles below Beaver; where they secreted *it* among a pile of rocks, taking out about 10 or 1200 dollars, and proceeded to Cincinnati: In the search made of their boat, by the party in pursuit of them, they threw these $1200 into the river, to avoid detection, and they have thus been lost. About $200 of this money was in specie.

Emmons made these disclosures on Thursday last. The necessary arrangments having been made for the purpose, on that night, a number of respectable citizens descended to the place where the money was deposited, and they thus happily succeeded in regaining the stolen property. On Wednesday evening the gentlemenreturned home and restored the money to the vaults of the bank. We are sorry to add, that gen. Morgan's and some of the other medals, were not recovered. Emmons persisted from the first that they were along with the money—but, on dicovering that they were not there, he declared his conviction, that Pluymart must have stolen them from him unperceived whilst they were examining their booty.

☞ A full statment will shortly be before the publick.

Pittsburgh Mercury.

ORATION.

[Continued from P. 95.]

As the ancients believed the torrid zone to be uninhabitalbe and the Ethiopians occupied the perpetually green country in its vicinity, our author considers them on the end of the world; this identifying the situation of Ethiopia: whence we may infer the complexion of its people; they were the instructors of the Egyptians and the Egyptians of the Greeks. It was a saying among the latter, that letters were given to men by the Gods; perhaps Homer traced them to the Ethiopians and thence inferred that these people were the peculiar favourites of heaven. "The Ethiopians, says Diodorus, conceived themselves to be of greater antiquity than any other nation upon earth and assert that with them originated philosophy and the science of the stars; their situation certainly is infinitely favourable to astronomical observation, and they have a more accurate division of the months and year than other nations "and lib 3" bourne under the Sun's path its warmth may have ripened them sooner than other men, they suppose themselves to be the inventers of divine worship, of all religious practices and solemn assemblies." "They have like the Egyptians two species of letters, hieroglifics and the alphabet. but among the Egyptians the first was known only to the Priests and by them transmitted from father to son, *whereas both species are common among the Ethiopians.*" "The Ethiopians says Lucien, p. 98) are the first who invented the science of the stars and gave names to the planets, not at random and without meaning, but descriptive of the qualties which they conceived them to possess; and it was from them that this art passed yet in an imperfect state to the Egytians."

Travellers have remarked that the appearance of the Sphynx and other antique images of Phebais resemble the negro. It is incontrovertible that by the term Ethiopian the ancients designated a people of black complexion, thick lips and woolly hair. Ptolemy and Pliny, speak of the Laucothiopes as a people less black than the Ethiopians. Sappho the poetess among other arguments to recall her white lover tells him" although she is brown,

An Ethiopean dame,
Inspired young Perseus with a generous flame
Turtles and doves of different hues unite
And glossy black is paired with shining white;

whereby it not only appears that the Ethiopians were much darker than herself, but that prejudice against colour was not then so prevalent as it has since become as open professions of love were made between those of different complexions: Solomon seems to consider it a mere deficiency in beauty, he makes his swain say "I am black but comely, O! ye daughters of Jerusalem as the tents of Kedar, as the curtains of Solomon;" the inhabitant of Guinea, of another taste admires the deepest jet, as the most beautiful colour, the Indian of America is pleased with the redness of his complexion! the inhabitant of New Zealand views with pride the Tatooes or pricks made in his skin; the Otaheitan sees many graces in an artificial mouth, the Peruvian in a flat head, the Highland Scot in a plaid and bonnet, the Turk in an ample pair of breeches, long beard and shaved head. The ladies of the civilized and the Indians of the uncivilized world, paint their faces, all these modes are considered excellencies by their respective votaries how various is the taste of man! how happy that every people are satisfied with themselves!

It is not marvellous that people remote from each other in appearance or distance should entertain great prejudice in favour of themselves, or that avarice should take advantage of that prejudice to accomplish execrable purposes; we perpetually see the vulgar every where decoying their neighbours, magnifying the glory of their own, and depreciating that of other nations that cannot give offence with their colour; it is a remnant of depravity which a little knowledge of the world, and a moderate degree of reflection, will easily overcome.

The vast difference between the customs and appearance of the African nations and those of our own, have induced the simple among us to consider themselves as superior as that difference is great, while the simple among the Africans for the same reasons may pay the same compliments to themselves. There can be no dissimilarity between the white, the black, the red, or brown men; but their colour and the habits into which they have respectively fallen, and as each believes his own colour and habits the best, who shall decide that one is superior to the others in nature, or that the same principles of justice are not applicable to all! The Africans as little deserve our tyranny as we their adoration, or that government praise which suffers the oppression; if there be any merit in giving the first hint toward improving our nature, or giving the congenial impulse to the ball of science, though its magnitude, velosity, and splendor be increased by the exertions of succeeding generations, the negro may claim that merit and instead of praying to *live* unabused demand the gratitude of mankind.

TO BE CONTINUED.

SUMMARY OF NEWS.

From Niles' Weekly Register.

FOREIGN.

England—The budget of the year has been offered to parliament. The sum required is *l*.21,000,000, the ways and means only *l*.9,000,000 deficit *l*.14,000,000, to be raised by the creation of a new stock and by exchequer bills, funded. This is independent of the business respectin the debt.

A motion for the repeal of the window tax in Ireland, was lost in the house of commons, by a majority of 16.

The restriction on the bank of England, *(as to paying specie)* was to be continued for another year.

It is estimated that 3000 persons lost their lives on the British coasts in the late gales.

The *reverend* John Gee Smith, a *rector*, has been presented with a "valuable silver ink-stand" for the "zeal manifested by him in support of the GAME LAWS."

Germany. A physician has been exiled from Prague, and from all the Austrian states, on the charge of asisting at *masonic* lodges, which are prohibited in that empire with the greaterte severity.

Sweden--The new king of Sweden has decreed that the quakers in his dominions shall only reside in particular towns designated.

Switzerland—A national fete is to be celebrated shortly on the Sinth, in Switzerland, at which all, or nearly all the cantons are to assist. The object is somewhat singular—the reappearance within a few weeks, of a small island in the lake of Wallenstadt, which had sunk beneath the waters more than a century ago.

Hayti.——The latest London papers assert that a messenger had arrived there from France on his way to Hayti, with despatches for *petion*, acknowlgeding the *Independence of all Hayti.*

DOMESTIC.

The *annual census* of the humane and criminal institutions in the city of New York, gives us the following results.

In the orphan asylum	124
—Alms house, including children out at nurse	1384
City Hospital—patients 175, maniacs 72	274
Debtors prison	273
Bridewell	75
Penitentiary	268
State prison	650
	3021

Total last year 3249; decrased 228.

It making any calculations on the

facts furnished by the preceeding, it should be recollected that the city hospital, the penetentiary and state prision must not be considered as local establishments, tenanted only by the miserable of the district that forms the city and country of New York. Taking the population of New York at 120,000, it appears about an *eightieth* part of the people is dependent on the publick charity, exclusive of the relief afforded to poor debtors and transient persons, mendicants and others. All our citizens are overcharged with the unfortunate classes, yet the average for England of persons regularly relieved by "publick charity," is nearly one *tenth* of all its inhabitants.

Hail storm.—Much damage has been done in some parts of the district of Columbia and the adjacent country by a fall of hail some of the stones were two inches and a half in circumference! The fruit and grain has been injured, and many thousand of glass broken by it.

North Carolina.—The natural advantages and recourses of this state have been much underated or very imperfectely undestood. Some illustrious men have laboured with the happiest effect for a few years past, to bring them to view, and a spirit is roused that must produce important benefits to the state. The poeple will every where yet find that one *statesman* is worth a crowd of politicians; that he who causes one spire of grass to grow is more valuable then he who makes a *paper bank*; that he who drafts a plan to bring that spire of grass to *market* at the laest possible expense of labour, deserves better of his country than another for making a long *speech* in congress. We are led to these remarks by observing that *contracts* have been enteted into to improve the navigation of the Neuse river, and in noticing the rise of property at *Leaksville*, on the Den, &c. &c.

St. Louis, April, 17th 1818.

A smart shock of an earthquake of about 10 seconds duration, was felt here on Satur-day last about 2 o' clock P.M. It appears by the Kaskaskia paper, that the shock was felt there.

Receipt for destoying Flies without the use of poison.

Take half a tea-spoonfull of black pepper in powder, one tea-spoonfull of brown sugar and one table spoonfull of cream; mix them well together and place them in a room where the flies are troublesome and they wil soon disappear.

* * *

RATES OF POSTAGE.

ON SINGLE LETTERS.

	Cents.
For any distance not exceeding 30 miles	6
Over 30, and not over 80 miles - - - - -	10
Over 80, and not over 150 miles - - -	12 ½
Over 150, and not over 400 miles - - - -	18 ¾
Over 400 miles - - - - - - - - - -	25.

Double Letters or those composed of two pieces of paper double those rates.

Triple Letters, or those composed of three pieces of paper, triple those rates.

Packets, or letters composed of four or more pieces of paper or one or more other articles, and weighing one ounce, (avoirdupois) quodruple those rates, and in that proportion for all greater weight.

Ship Letters, not carried by mail, 6 cents.

NEWSPAPERS.

Each paper caried not over 100 miles	1 ct.
Over 100 miles - - - - - - - - -	1 ½

But if carried to any Post Office in the state where printed, whatever be the distance, the rate is 1 cent.

MAGAZINES AND PAMPHLETS,

Are rated by the sheet.

Carried not over 50 miles - - - - -	1 cts.
Over 50 and not over 100 miles	1½
Over 100 miles - - - - - - - - -	2

Every four folio pages, eight quarto pages, or sixteen octavo or lesser pages, are to be considered a sheet. Journals of the legislatures of the several states are to be charged with pamphlet postage, altho' not stitched.

Post masters are not to forward pamphlets in the mail, when it is very large, or where it is caried with great expedition, or on horseback.

The advantages of a Rural Life.

AN EXTRACT.

"The Book, from which farmers, if they will but read, can receive the richest fund of knowledge, is constantly open before them. Schollars may peruse the works of the learned, mechanics may study the arts of ages—but the farmer has the best means to be wise, for his daily employment is turning the pages of the volume of Nature, where wisdom is written by the finger of God. The Astronomer, in tracing the courses of the systems that harmoniously range in the unlimited fields of ether, may be lost in the sublimity, the power and beneficience of HIM by whom all were created, are preserved and governed; but in every blossom and flower, not less wisdom, glory and goodness are displayed. Every object that strikes the senses, is a fountain of information. On each blade of grass are inscribed the attribute of its Maker—on each particle of matter is to be read *"The hand that made me is Divine."*

Pleasure of Paying Debts.

"What a pleasure it is to pay one's debts!"—Sir T. Littleton made this observation. It seems to flow from a combination of circumstances, each of which is productive of pleasures. In the first place it removes that uneasiness which a true spirit feels from dependance and obligation. It affords pleasure to the creditor, and thereby gratifies our most social affections. It promotes our future confidence, which is so very interesting to an honest mind. It opens a prospect of being readily supplied with what you want on future occasions. It leaves a consciousness of our own virtue. And it is a measure which we know to be right, both in point of justice and sound policy. Finally it is the main support of reputation.

* * *

SELECTED FOR THE PHILANTHROPIST.

SERIOUS REFLECTIONS.

O what a blessed thing to have
  Our lamps well trim'd and burning,
When summon'd to the darksome grave—
  From whence there's no returning!

To have our dayswork done by day,
  As time is swiftly rolling;
The present moments haste away—
  The past there's no recalling!

For future days are sure to none;
  Death's hand is unrelenting:
The thread of life is quickly spun—
  And then there's no repenting.

The foolish who have lost their light,
  Must from the groom be driven—
The wise whose oil is blazing bright,
  Shall enter into heaven.

Then what a blessed thing to have
  Our lamps well trim'd and burning,
When summon'd to the darksome grave—
  From whence there's no returning!

Advertisements.

NOTICE.

THERE will be offered at publick sale on seventh day the eleventh of the seventh month next, one house and lot in the town of Mount Pleasant, the property of David Berry deceased; Sale to begin at 10 o'clock on said day, where the terms will be made known by

THOS. BERRY, }
SAML. BERRY, } Executors.
6th mo. 11th 1818. 13–3t.

Stop the Thief!!

STOLEN out of the Subscriber's pasture on the night of the first Inst. a bay horse about fourteen hands high—nine or ten years old, with a small white spot in his face, and some white around one of his hind feet just above the hoof; a big clumsey head and round nose, trots rough. I have reason to believe he wastaken away by a black man who calls himself

Wm. WATERS,

who is blind in his right eye, and of rather small statue: it is said he has some scars about his breast.—Said **WILLIAM** has been working at Short Creek Paper mill—brought a wife with him there, who has left him; since has worked for the last winter, in and about Mount Pleasant. He was about my place in the evening, the same night there was taken from

WILLIAM DILWORTH

In Mount Pleasant, a saddle cantled behind (that on the pumel having been lost off) and a bridle with plated bits: he also was seen at the house of a black man near town, since which he has not been heard of. I understand that he came originally from a place called

Bloody Run,

not far from Bedford in Pennsylvania: also that he has spent some time about Pittsburgh, where perhaps his wife has gone.

I will give ten dollars for the thief and horse, or five dollars for the horse or for information so that I can get them again.

MAHLON SCHOOLEY.
Colerain township, Belmont County, Ohio,
8th June, 1818. 13—3*t*

WOOL CARDING,

At Short Creek Paper mill, Mouut Pleasant township, Jefferson County, Ohio.

THE Subscribers respectfully inform their friends and the publick in general, that they have erected two new CARDING MACHINES, at the above place, which will in a few days be in complete order for Carding Wool, the **MACHINES** will be attended by an experienced workman. The price of carding, will be eight cents per pound, and to increase in perportion to the texture and quality of the Wool; one pound of grease will be required to every eight pounds of wool. Country produce, viz. Wheat, Rye, Corn, Flax and country linen, will be taken in payment, if paid when the rolls are taken away.

N. & J. UPDEGRAFF.
6*th mo.* 8*th*, 1818. 13—3*t.*

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing tress; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and

NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow;* has on it a log cabbin, and is welll watered with *Springs* and *running Streams*—the land is of the first quality. For further particulers apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
5*th mo*, 6*th*, 1818. 9tf.

LOOK HERE!!

WILLIAM B. EVANS, TAILOR,

RESPECTFULLY informs his Friends and Customers, as well as the publick in general, that he has Recently Removed from his former residence to his own house, next door west of Lewis Walker's dwelling, and opposite the Post Office, where he continues to carry on the

Tailoring Business

In all its variety. Having made arrangements whereby he will be furnished with the newest fashions, he hopes from strict attention to his business, and the interest of his employers to merit a share of publick patronage.

Mount Pleasant, June, 2d, 1818. 12–3t.

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factories, with p the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.
Pt. Harmer, Marietta, Ohio.
May, 9th 1818. 10—6t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn meal,
Country linnen,
Rlax,
Bags,
Facon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. MOUNT PLEASANT, OHIO, SIXTH MONTH 25th, 1818. No. 14.

PUBLISHED EVERY FIFTH DAY

BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

Extract of a letter, addressed to CALEB STRONG, ESQ. *late Governor of Massachusetts.*

WAR CONTRARY TO THE LAWS OF CHRIST.

Continued from page 99.

Under a firm persuasion that Christ will provide for his people, may I be permitted, Sir, to state briefly, in a few particulars, wherein it appears to me, that Christians come far short of their duty, in relation to property; as this may expose their error in defending it by violence.

1. They fail in a lively apprehension of a universal, almighty, and omniscient providence, which is engaged to make provision for God's people. They do not seem to consider, that the earth is the Lord's, and the fullness thereof, that in all human concerns, his providence directs and overrules. Or, if they allow this, yet their feelings revolt, and their hearts grow faithless: nor can they feel such a degree of confidence as to lessen their anxieties about what they shall eat, and drink and wear, or their ambition to appear in style. While they openly violate one duty, viz. trust in God, they cloak covetousness under another, that of industry and diligence in business. Hence,

2. They pursue the acquisition of property with too much ardour, not to say often, by unlawful means. It is painful to hear what character many high professors of religion bear on this score. "Such a man," says one, "may be honest, for aught I know, but he is very hard in his dealings; he is tight in a bargain, he will stand for a penny, and he cuts very close; he will get a bargain of you, if he can. Besides, he seems to have no feelings for the poor, he makes them work cheap, and at the same time give a high price for what he sells them; and if they owe him, he is strict, driving, and relentless." Thus by dealing hardly by the poor, and successfully with the rich; pressing business with intense, anxiety of calculation, and activity in execution, he rises to great wealth; and though he never apparently cheats or steals, yet he certainly appears to go on as though he were finally settled here, and expected neither death nor eternity, and as though his property and the accumulation of more, was as important as his existence.

3. Those who are thus successful in acquiring wealth, and in the manner just noticed, commonly employ it in a way as little agreeable to the laws of Christ. They pay their just debts, indeed, and sometimes perform a liberal act. But what do we see? Settled in a palace, "clothed in purple and scarlet, and faring sumptuously every day," every thing around them declares their opulence and grandeur. And while they would fight in defence of their wealth, they give themselves little or no concern about their poor Christian brethren; for, Sir, these are professing Christians I am describing. I once heard some person say of a man of this description, "If this man could give a thousand dollars to some public purpose, and knew his donation would be published in the Gazettes through America, he would perhaps do it; but if some worthy but poor man should privately ask him the loan of five or ten dollars, promising to pay him as soon as he could, he would be frowned out of his sight, with a 'No, I cannot spare it."

Sir, the intense ardour with which many professing Christians pursue wealth, the luxurious purposes for which they employ one part of it, and the adamantine gripe with which they hold the other, and the desperate means they will take to defend even what is superfluous, are contrary to the laws of Christ; and I fear that they are Christians only in name. The love of money is truly described as the root of all evil; and while it appears daily in the most flagrant crimes, it also appears in a thousand ways that must be odious in the sight of God, but which human laws cannot reach, nor human tribunals punish. The spirit with which property is acquired, hoarded up, guarded and defended, and the dismay which the loss of it occasions, shows how much it is loved, and what room there is for censure on this subject.

4. The vast inequality in the pecuniary circumstances of Christians, even members of the same Church, and the painful and humiliating facts arising from this difference, are enough to prove the Church to be corrupt and unhealthful. Far be it from me to advocate an equal division or distribution of property among Christians. I am willing that those who inherit or acquire wealth should enjoy the advantage God has given them; and I see that advantage over against the great responsibility and severe trial to which they are exposed by this trust. For who has holiness, self-denial, and zeal enough to enable him to be a faithful steward of the gifts of Providence?

"Ye are not your own, but are bought with a price, therefore glory God with your bodies and spirits which are his." If the Christian is not his own, what shall we say of his wealth? It is God's treasure put into his hands. "The silver and the gold are mine, saith the Lord." Nothing is given to the Christian to gratify his lusts; nothing to cherish his pride; nothing to feed his wanton luxury. The great Lord of heaven and earth has given him talents, and has said, "Occupy till I come." Out of his abundance he has a right to make himself comfortable; I desire not to restrict him unreasonably; but high and solemn obligations lie upon him. It certainly is not to be expected that he should make all his poor brethren rich. But, sir, there is an easier line of duty drawn, to which he may come. He may take a deep interest in the welfare of the poor, instead of affecting to despise and neglect them for their seeming want of faculty to acquire and retain property, he may devote a part of his time, rather than to elegant amusements and what is called refined society, in visiting their dwellings, inquiring into their circumstances, advising and aiding in the education of their children, comforting them when sick, devising means for their relief and consolation. Did such views of this world's goods prevail, were property employed in undertakings of this sort, it would cease to be the occasion of perpetual jealousies, contentions, quarrels, and wars. The express directions of Christ himself are little regarded, in relation to the poor. "When thou makest a feast," saith our Lord, "invite not thy rich neighbours," but the poor, &c. I do not take it upon me to say, that a feast may never be made for the rich; but how seldom do we see the rich man make a feast for the poor! Again, "let him that hath two coats give to him that hath none." I feel satisfied, sir, that you understand the import of the figurative style of Scripture, and will not suppose that I urge a meaning in these passages which is forced and unnatural. The most I would contend for is, that such passages commonly mean *what they say*. Again, what direction did our blessed Lord give to the young man who came running and kneeling to him, and asked him what good thing he must do to inherit eternal life? "Sell all that thou hast and give to the poor, and come and follow me, and thou shalt have treasures in heaven." The Saviour, it seems, does not lay that stress on a man's having a great estate that we do. But that young man loved an earthly, more than a heavenly, treasure. Again, why did the rich Zacheus, the day that salvation came to his house, say, "The half of my goods I give to the poor, and if I have wronged any one I restore four fold." Why did the great apostle of the gentiles, speaking of all worldly riches, and honors, and pleasures, say, "I count them all as loss, and dung, and dross, for the excellency of the knowledge of Christ Jesus our Lord?" Do the wealthy Christians, sir, with whom you are acquainted, appear to consider their possessions as dross? And, finally, I ask, what could be our Saviour's meaning by the surprising declaration, that, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven?" He, doubtless, intended to intimate the great and dangerous temptation attending riches; as also, that the means by which wealth is generally acquired, and the manner in which it is employed, are inconsistent with the character and hopes of a Christian.

(Conclusion in our next.)

* * *

From the N. York D. Advertiser.

The Quarterly Review for February, 1818, contains an interesting article on the subject of—"The Polar Ice, and Northern Passage into the Pacifick." This subject is introduced under a notice of lieut. Chappell's "Narrative of a Voyage to Hudson's Bay in his Majesty's ship Rosamond," and the writer has collected a body of important evidence to show, that the immense masses of ice, which for several centuries past, have been accumulating on the coast of Greenland, have by some unexplained cause, been parted from that bleak and inhospitable shore, and have disappeared. It is stated that shore has been, for nearly four hundred years, shut up, and rendered inaccessible, by a vast frozen barrier, and that some colonies of Danes and Norwegians, who had settled in Greenland, had for that long period been cut off from all communication with the rest of the world, and their fate has been, of course, entirely unknown.

The disappearance of the Polar ice is supposed to rest on no ordinary foundation. Its appearance in a more southern latitude, in the years 1815, 1816, and 1817, has been witnessed by many navigators, on their voyages from the West Indies and this country, to Europe, as well as from Great Britain to Halifax and N. Foundland. Multitudes of immense islands of ice has been discovered as far as the fortieth parallel of latitude. Some of them were what are called "Ice Bergs," rising to the height of more than a hundred feet above the water—others were flat islands of great extent. Indeed, in one instance, a packet from Halifax passed, in April, 1818, near to a mountain of ice nearly 300 feet in height, and about two miles in circumference.

To the effect which these prodigious bodies of ice have produced upon the atmosphere, is the uncommon coldness of the few seasons past, supposed by many persons to be owing. That the ice had left the Greenland coast was first stated by some of the fishermen, on their return in August, 1817. This was followed by a newspaper account, that a brig from Bremen, after making Jan Mayen's land, about 71 deg. N. had sailed to westward after seals, and found land in 72 degrees; and that he then stood nearly due north along the coast without seeing ice, observing the bays and inlets, and other appearances of land, till he came to latitude 81, 30, from whence he steered to the westward for several days, when, after losing sight of land, he turned his course to the southward and eastward, and in 78 deg. N. fell in with the first fishing vessels he had seen. This statement was corroborated very particularly by the masters of five different whaling vessels.

In addition to these accounts, it is that the testimony of Mr. Scores the younger, is directly in point. In a letter to sir Jos. Banks, he says—"I observed in my last voyage (in 1817) about 2000 square leagues (10,000 square miles) of the surface of the Greenland seas, included between the parallels 76 and 80 degrees, perfectly void of ice, all of which has disappeared within the last 2 years." He further states, that though on former voyages he had rarely been able to penetrate the ice, between the latitudes of 76 and 80 degs. so far to the west as the meridian of Greenwich, on his last voyage he twice reached the longitude of 10 deg. west, and in the parallel of 74 degs, he twice approached the coast of Old Greenland; that there was little ice near the land; and there could be no doubt but he might have reached the shore, had he had a justifiable motive for navigating an unknown sea at so late a season of the year. On returning to the southward, he actually landed on Jan Mayen's island, and brought away specimens of the rocks.

Intelligence was also received at Copenhagen, from Iceland, in Sept. 1817, of the ice having broken loose from the opposite coast of Greenland, and floated to the southward, after having surrounded the shores, and filled the bays and creeks of that island—and that this land occurred twice in the same year—a circumstance unknown to the oldest inhabitant.

It is supposed that the departure of the ice is ascribable to the fact of its having broken off, after accumulating for such a length of time, by its own weight. It has also been observed, as a remarkable coincidence, that its removal was contemporaneous with the period about which the variation of the magnetic needle to the westward became stationary. The facts of the disappearance of the ice having become well established, it presents an interesting enquiry—whether any, what, advantages may arise out of an event which has now occurred for the first time in several hundred years—and the Reviewer enumerates the following, viz.

1. The influence which the removal of so large a body of ice may have upon the climate of Great Britain.
2. The opportunity it affords of enquiring into the fate of the long lost colony on the eastern coast of old Greenland.
3. The facility it offers of correcting the defective geography of the arctick regions in the western hemisphere of attempting the circumnavigation of Greenland; a direct passage over the pole; and the more circuitous one along the northern coast of America into the Pacific.

Some curious facts are stated, on the influence of large bodies of ice upon the temperature of the atmosphere, particularly in Iceland. This island is said once to have been covered with impervious woods; and that many places which still bear the name of forests, now produce nothing but stunted shrubs of 5 or 6 feet high. This extraordinary change is ascribed to the effect produced on the climate by the neighboring masses of ice on the coast of Greenland.

The changes of temperature in G. Britain, within the last two years, since the descent of the ice into the Atlantic, is proved by a comparison of the meteorological register of the Royal Society, for 1805, 1806, and 1807, with that of 1815, 1816, and 1817.

This is followed by a historical account of the Norwegian and Danish colonies. The latter is stated to have settled in Greenland as early as the year 683. The country is said to have received its name from its superior verdure to Iceland. In the year 1408, the ice closed in upon the coast, and rendered it inaccessible; and from that time till the last summer all communication with the colonists appears to have been cut off.

Attempts have repeatedly been made to learn their fate. As late as the year 1786, capt. Lowenorn, of the Danish navy, was sent out expressly for the purpose; but, it is understood, without success. The opportunity now offering, it is presumed will be improved—Even if the whole of this unfortunate race have, as is much feared, perished, it is hoped that some vestiges of their *situation*, after the ice shut them in, may be traced.

With regard to the geography, it is supposed that an opportunity is at least presented by the departure of the ice, to ascertain the true state and position of the polar regions—Greenland is thought to be either an island, or a cluster of islands. In support of this conjecture, it is said that a strong perpetual current sets down from the northward, along the eastern shores of old Greenland, affording a strong presumption that there is an uninterrupted communication between Davis's Strait, and the great polar basin. Vast quantities of drift wood are also floated down this northern current, and down the eastern side of Greenland, sometimes filling the bays on the northern coast of Iceland. It is said that this wood could not have grown to the northward, as not a stick, except that of a dwarfish size, is to be found in a growing state for many degrees below where these logs are cast up. That many of them have recently been in a growing state, is apparent from the fragments of bark and branches adhering to them. They are of kinds which are produced both in Asia and America; and are supposed to have floated down the rivers in those continents, into the polar basin, and from thence through the outlet into the northern ocean

An additional argument in favor of the insularity of Old Greenland is derived from the fact, that whales struck with harpoons on the coast of Spitsbergen, are very commonly killed in Davis's Strait, with the harpoons in their bodies, and vice versa. There can be no mistake here, as the names of the vessels, &c. to which they belong, are always cut in the sockets of their harpoons. Captain Franks, in 1805, struck a whale in Davis's Strait, which was killed near Spitsbergen by his son, who found his father's name on the harpoon sticking in the fish's body.

The discovery of a northern passage which has so often been attempted, and as often failed, is again exciting attention, and will be renewed. The Kamtschatka, a Russian frigate, under the command of capt. Golovnia, whose interesting account of his imprisonment in Japan, has been lately published, has proceeded on a voyage with that view. Two expeditions of two guns each, are fitting out for the same purpose in G. Britain. The one is to proceed to the polar basin, and passing close by the pole, to make a direct course to Behring's Strait; the other to push through Davis's Strait for the northeast coast of America. Should these attempts prove successful, it will be considered, for many reasons, one of the most interesting events to science that ever occurred.

We have endeavored to give a summary statement of the contents of this entertaining and interesting article in the Quarterly Review; presuming, that from its very nature, it must be amusing to our readers.

* * *

We took occasion to mention, some few days since, that ground upon which the Bank of the United States was to be erected in Philadelphia, was bought at the enormous sum of one thousand dollars per front foot—It has been ascertained that the price paid for the ground alone, would more than purchase Carlton House, the superb residence of the Prince Regent—and exceeds by some thousands, the amount paid by the King of Prussia, for the splendid palace which he lately bought in Paris.

C. Times.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN."

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SIXTH MONTH, 25th.

☞ Our patrons are informed that no paper was issued from this office last week, owing to the indisposition of the principal workman. This, however, will be no loss to subscribers, as the numbers are continued regularly.

ORATION.

Continued from page 102.

THE wise fathers of our liberties have acknowledged, "that it is a self-evident truth that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Is it possible that the whole negro race can have forfeited their rights by infringement of ours?—How long will we continue to abuse justice and insult reason, by distributing these rights unequally? Shall it be said our superior bliss, our civil and religious liberty, were given to show the hypocrisy of our professions, and how undeserving we could prove of heavenly favor?

The justice of the principle for which we contend was admitted in Spain; even by that privy council, whose consciences were so flexible, till the rude tempest of hell, mustered by avarice, rushed forth inexorably in Ferdinand's decree; blasting the fair flowers of humanity; snatching the scale from the hand of justice; stifling her voice, and filling heaven with prayers of innocence distressed.

The excuses offered in favor of slavery are lame; their miscreated front cannot face the light more than smoke can withstand the whirlwind, or the pine resist heaven's forked bolts; they travel on the bridge of prejudice, avarice by their side supports their tottering gait; haughty indolence and tyranny look upon them with concern as they pass, trembling to behold the sandy foundation on which they stand; religion upon them scowls, reason sneers, and wisdom turns from them with contempt.

The same reasons, urged by our own countrymen, have been applied against liberating the Christian slaves of Algiers; these polite and humane people may reasonably be supposed possess a great similarity of feeling and sentiment to the slave-holders of this country.

This is the Algerine speech by Sidi Mehemet Ibrahim—it was against granting the petition of the erika or purists, who prayed for the abolition of slavery as unjust.

"Allah Bismillah, &c. God is great, and Mahomet is his prophet—Have these erika considered the consequences of granting their petition? If we forbear to enslave the Christians, who in this hot climate will cultivate our lands, and wait upon our families?—Must we not then be our own slaves? and is not more compassion due to us musselmen than to those Christian dogs? We have now 50,000 slaves about Algiers, if we discontinue their slavery our lands will be uncultivated, and our property will sink one-half in value—and for what? to gratify the whim of a whimsical sect; and will they indemnify their masters for the loss? can they do it? or in doing what they think justice to the slaves, will do greater injustice to their owners? will the state do it? and if we free our slaves what is to be done with them?—Few will return to their native country—they know too well the greater hardships they would there be subject to; they will not embrace our holy religion, nor adopt our manners; our people will not pollute themselves by intermarrying with them. Must we maintain them as beggars in our streets, or suffer our property to be the prey of their pillage? for men not accustomed to slavery will not work for a livelihood when not compelled; and what is so pitiable in the present condition? were they not slaves in their own countries? even England treats her sailors as slaves; they are condemned to work and fight for small wages, and are not fed better than our own slaves; is their condition then made worse by their falling into our hands? no, they have only exchanged one servitude for another, and I may say a better; for here Islamism shines in full splendor, and they have an opportunity of learning the true doctrine, thereby saving their immortal souls. In their own land they have not that chance; sending them home then would be sending them out of light into darkness."

"I repeat the question, what is to be done with them? I have heard it suggested, they might be colonized in a distant land, where they might flourish as a free state; but they are too little disposed to labor without compulsion, and too ignorant to establish good government. While serving us we provide them with every thing, and they are treated with humanity. The laborers in their own countries are, as I am informed, worse fed, lodged and clothed. Their condition is, therefore, already mended, and wants no further improvement. Here they are not compelled to cut one another's Christian throats, as in their own countries. If these religious bigots, that now teaze us, have freed some of their slaves, it was not humanity that moved them to the action, it was from a conscious burthen of a load of sins, hoping by such sacrifice to be excused from eternal damnation. How grossly do they mistake the divine alcoran! Are not these two precepts, to quote no more: 'Masters treat your slaves with kindness'—'Slaves, serve your masters with cheerfulness and fidelity'—clear proofs that it admits of slavery? From the same sacred book we learn, that God has given the world to us musselmen as fast as we can conquer it from the infidels. Let us then hear no more from these erika; this wise council will doubtless prefer the comfort of us true believers to these Christian dogs, and dismiss their petition."

We are told the divan came to this resolution, "That the injustice of enslaving the Christians was doubtful; but that it was the interest of Algiers to enslave them was certain; therefore let the petition be rejected."

This speech, I believe; contains all the objections that the imbecility or depravity of this country has urged against negro freedom; their refutation would be the refutation of our own Algerines; it may not be necessary to answer them respecting ourselves, as the most stupid person among us can easily perceive that he ought not to be enslaved, although he deems it proper to enslave others.

As this speech was said to have been delivered in the year 1687, the orator could not have had the example of St. Domingo before him, where emancipated slaves pursue a better course of moral instruction and civil legislation, than are pursued in many states of Europe; and have proved themselves abundantly diligent in defending their acquirements, and preventing new aggressions; nor the example of some of our states where reason has outrun prejudice, particularly New York and Rhode Island; where emancipated slaves rival their former masters in wealth an industry: and where no evil consequence has followed their admission to the privileges of freemen, save that some misanthropists may have mourned the improvement of human nature as the wolf laments the invading splendors of morn: but of such their master Satan has reason to be ashamed!

This orator seems unacquainted with the motives of human action; where there is no incentive to exertion it is folly to look for industry; it must be extraordinary generosity in a slave to make that exertion for the benefit of his master (especially if he be cruel) that he would make for the benefit of himself; hence, in every country, servants and slaves are, with very few exceptions, considered idle by their employers and masters; but because they will not labor industriously, when they have no inducement, does it follow that they will not when they have?—What freeman will say, were I a slave I should exercise the same diligence I now do? In his present state his industry is considerably augmented, for the same reason that he appears a nobler being; for pursuing the dictates of his own wisdom, it is necessary that he think before he act, when he imperceptibly enlarges his understanding and ennobles his nature, while he discovers new fields of industry.

(Conclusion in our next.)

We are authorised, by a gentleman of unimpeachable honour and veracity, to state the following facts; and we feel at a loss to find terms adequate to express our indignation and horror at the cupidity and barbarity which they display. Our informant states that a black boy belonging to him, some months ago, eloped from his service, but not very anxious to recover him, he took the precaution of advertising, a small reward for his appearance. He heard nothing of the runaway for a considerable time, and the first information was from a person proposing to buy the boy who had already kidnapped and sold him, to be transported as a slave to the southward.

With a zeal and humanity which reflects honour upon his character he immediately made arrangements for the recovery of the unfortunate boy, and he was not only successful, reclaiming his servant from the foulest bondage, but has been the instrument, under providence, of exposing a scheme of villainy almost unexampled.

The officer who was dispatched for the purpose, reached a house on South river, about eight miles from South Amboy, occupied or owned by Jacob Vanwickle (Magistrate.) The house was almost like a garrison, so well was it guarded and watched. But the officer made his way and reclaimed the boy, just on the eve, with about thirty others of different ages, of being consigned to a perpetual and cruel slavery.

We are requested to state that this abominable traffic in human flesh is carried on by men holding offices of respectability and trust, and that Jacob Vanwickle, a magistrate, and Nicholas Vanwickle, his son, and Charles Morgan, his son in law, are knowing to be aiding and assisting, and even the purchasers in this nefarious business. Peter Ferron Henry, of West Windsor, well known in New Jersey, has sold several negroes as slaves for life to the persons just named, and is the person who kidnapped and sold them the servant of our informant, whose name is at the service of any person complaining of this article; and request publishers throughout the United States, to give the foregoing an insertion.

THE PICTURE OF A HAPPY SOCIETY.

"Were I to form the picture of a happy society, it would be a town consisting of a due mixture of bills, vallies, and streams of water: the land well fenced and cultivated; and the roads and bridges in good repair: a decent inn for the refreshment of travellers, and for publick entertainments. The inhabitants mostly husbandmen, their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three trades; a physician and a lawyer, each of whom shall have a farm for his support; a clergyman of any denomination, which should be agreable to the majority, a man of good understanding, of candid and exemplary morals, not a metaphysical, nor polemic, but a schoolmaster who should understand his business to teach his pupils to govern themselves; a social library, annually increasing, and under good regulations; a club of sensible men, seeking mutual improvements; a decent mututl society. No intriguing politican, horse-jockey, gamble or sot, but all such characters treated with contempt. Such a situation may be considered as most favorable to social happiness of any which the world can afford."

BANKING.

A Bank has been established at Botany Bay, and a charter of incorporation has been obtained from the English government.

The business of life is to go *forward*, says Dr. Johnson. He who sees evil in *prospect*, meets it in his way, but he who catches it by restrospection, *turns back* to find it. That, which is feared, may sometimes be avoided; but that which is regretted to-day may be regretted to-morrow. We should, to be *useful*, decidedly condemn the indulgence of brooding over circumstances and events that thought cannot mend, because it unstrings the mind; and that once done, it is surprising with what rapidity all its peace unravels itself, and how much it loses of the power of judging rightly on the mixed condition of human affairs!

The following apothegm, by a celebrated author, applies to all governments and states of society; and so long as it is so, and it is obviously so, it will be extremely difficult to find a radical for the humiliation of mankind.

"The disposition to admire the rich and powerful, and to despise, or at least neglect, persons of poor and mean condition, is the most universal cause of the corruption of our moral sentiments. The vices and follies of the powerful and rich, seem less despised than the poverty and weakness of the innocent."

NATURAL HISTORY.

DETROIT.

March 6. Mercury at zero.
9. Ducks flying up the river.
20. do. in great numbers.
25. do. flying to the south.

Quere. *Has the cold been more intense than usual?*

CINCINNATI.

21. Blue birds appear.
26. Willows and honeysuckle in bud.
27. Martins appear.

MILLEDGEVILLE.

2. Peach blooms.
8. First shad from Oconee.
12. Buck eye unfolds.
23. Peas in bloom—Oak blossoms unfold.

SAVANNAH.

2. Peach blooms.
7. Calycanthus floridus blooms.
8. Irish Japonica blooms.
12. Bimbyx polyphemus blooms.
25. Libellula, grylli, and several other insects appear.
26. Whip-poor-will appears.

J. MEIGS.

Washington City, May 4.

* * *

THE EFFECTS OF INTEMPERANCE.

SHOCKING MURDER.

NASHVILLE, (TEN.) MAY 19.

We have learnt from a gentleman who resides in Hickman county, the following particulars of as shocking a murder, as we ever recorded. Capt. *James Alston*, of that county, on the 26th ult. in the evening, brought into his house, two axes; his wife became alarmed; he began to bar up the doors, and appeared to be in a very good humor, ordered his wife and children to bed, probably apprehending some violence, she laid down without undressing, he noticed it and instantly with a hellish grin, charged her with keeping on her clothes, to be ready to keep some appointment as soon as he was asleep, and without waiting for a reply, he seized her by the hair of her head, drew her on the floor, struck her so as to stun her cries for mercy—he then deliberately struck her several times with the axe, split open her skull, trampled her body, and committedother abuses.—

Their children, the eldest one being about 13 years old, saw the whole transaction. When the fury of the monster was glutted, he betook himself to flight, carrying a loaded shot gun; a negro girl who was also in the house at the time, ran to the neighbors, and gave the alarm; he returned, left the gun, made up the fire, put a handkerchief on the head of his wife, and again departed. In the morning, a company of ten men, started in pursuit of him—he was found seated on a pile of rocks; as they approached, he gave battle, one of the party having his gun, shot three balls in his leg, he fell. but soon rose, and being an active stout man, drove them all off; they however reinforced and took him. When he was interrogated before a magistrate, he confessed the whole of his turpitude.

He was of a respectable family and considered a worthy man, when free from the baneful effects of ardent spirits, which on several occasions, have entirely destroyed the sanity of his mind for weeks together. His wife was the daughter of Adam Wilson, esq. and was universally pitied by all who knew her, having often been obliged to seek safety in flight, when her husband was in his deranged fits, and many has been the inclement and tempestuous night, she has wandered in the woods, with little covering for herself and infant babe at her breast. She is however now out of her trouble, and her brutal husband is now in irons, awaiting his doom. It is doubtful whether his counsel can plead with truth his insanity, but it no doubt will be the plea that will be attempted—however we would be the last to excite the public sympathy for or against him, as he has a right to an impartial trial, and if not subject to the law will not be punished.

FOREIGN.

The following description of the city of Ronda, in Spain, and of its neighbourhood, we think can scarcely fail of being amusing and interesting to our readers.

'Among the various things which have attracted my attention in Spain, none have excited so much admiration as the singular situation of this city, the river Guadiaro which encircles it, and ther bridges which connect it with its suburbs. It is placed on a rock, with cliffs, either perpendicular and abrupt towards the river, or with broken crags, whose jutting prominences, having a little soil, have been planted with orange and figtrees. A fissure in the rock, of great depth. surrounds the city on three sides, and at the bottom of the fissure the river rushes along with impetuous rapidity. Two bridges are constructed over the fissure; the first is a single arch, resting the rocks on the two sides, the height of which from the water is one hundred and twenty feet. The river descends from this to the second bridge, whilst the rocks on each side as rapidly increases in height, so that from this second bridge to the water, there is the astonishing height of two hundred and eighty feet. The highest tower in Spain, Giralda in Seville, or the monument near London Bridge, if they were placed on the water, might stand under this stupendous arch, without their tops reaching it.

The mode of constructing this bridge is no less surprising than the situation in which it is placed, and its extraordinary elevation; it is supported by solid pillars of masonry, built from the bottom of the river about fifteen feet in thickness, which are fixed into the solid rock on both sides, on which the ends of the arch rest; other pillars are built to support these principal ones, which are connected to them by other small arches. A bridge was built on this spot in 1735, but the key stone not having been properly secured, it fell down in 1741, by which fifty persons were killed. The present bridge was finished in 1774, by Don Joseph Matain Adehule, a celebrated architect of Malaga: and appears so well constructed as to bid defiance almost to time itself.

It is impossible to convey an idea of it; from below it appears suspended in the air; and when upon the bridge, the river below no longer appears a mighty torrent but resembles that of a rippling brook. When standing on the bridge the optical delusion is very singular; the torrent appears to run up a hill towards the bridge, and the same phenomenon takes place when viewed in either direction.

One of the streets of the city is built almost close to the edge of the precipice, and stairs are hewn out of the solid rock, which leads to nooks in the lower precipice, in which, though there is very little soil, gardens have been formed, where fig and orange trees grow with considerable luxuriance, and greatly contribute to the beauty of the scenery. From the situation of Ronda to the top of the rock, water is scarce, and stairs are constructed down to the river, by which means the inhabitants are supplied. We descended by one flight of three hundred and fifty steps, and at the bottom found a fine spring in a large cave, which after turning a mill at its course, contributes to increase the waters of the Guadiara. From this spot our view of the lofty bridge was most striking and impressive, and the houses and churches of the city, impending over our heads, on both banks, had a most sublime effect. Beyond the bridge, the river turns on the right and passes under the Alemeda, from which, the precipice of five hundred feet is very bold and abrupt, though interspersed by jutting prominences, covered with shrubs nd trees. The Alameyda of this city is by far the most beautiful walk I have seen in Spain—the paths are paved with marble—and over the paths, vines are twined on trilleses, which in the warmest weather, afford a grateful shade.

"Soon after the Guadiaro quits the rocks of Ronda, it receives the tributary streams of the Guadalevi, the Colubras, and the Alcobacon, and passes over the plain with this increase of water, till at one league distant, it is precipitated over some lofty rocks, making a cascade of striking beauty, and is at length received into a cavern, where it is lost to the sight. The entrance to the cavern which is called Cueva del Gota, is very lofty; and as I was informed by those who had explored it, after advancing about a mile, it extends itself into a large lake, on the banks of which are the ruins of an ancient edifice—that beyond the lake, which is of an unfathomable depth, the passage made by the water is too small to admit of further discovery—and that sometimes the difficulty of discharging all the water by this aperture, causes the lake to raise to the roof. The termination of this cave is about four miles from its commencement, where the Guadiaro again becomes visible, and continues its course by Algauein, till it enters the Mediterranean sea.'

——:o:——

Soda for Washing——It is perhaps not generally known, that a few ounces of Soda will soften a hogshead of the hardest water, and as an article of economy is particularly worth the attention of every private family. It will be found greatly superior in washing, to any kind of pot or pearl ash now in use; it gives a delicate whiteness to linen, without the slightest injury, and never, unless excess is used, has any effect upon the hands.

To glasses, decanters, table spoons, &c. it gives a lustre equal to the highest polish, and without labour, if washed in water in which a small quantity has been dissolved, and in every instance where beauty depends on cleanliness, it is particularly useful.

Missouri.——This territory is settling as fast as any other was settled. Arkensas county contains 10,000 males, and Boone's settlement 8,000. The whole population of the territory is now estimated at 60,000. Old col. Boone, the first settler of the powerful state of Kentucky, yet living, we believe, who lately seated himself so far up the Misouri as to possess a well grounded hope that a teeming population would not again compel him to seek a new abode, to enjoy unmolested his favorite manner of life, yet may be driven to the Rocky Mountains, and even there be *disturbed* in 8 or 10 years if he lives so long.

Weekly Reg.

EXCELLENT.

A Vermont paper gives the names of 36 couple, married in the little country town of Bernard, in that state, during the year of 1817. A plain indication, this of the absence of pride and luxury, and the prevalence of content and innocent simplicity, in that vicinity.—Where young men and women, in the common walks of life, can be content to keep house with plain decency and comfort, and do not consider a side-board and imported carpet as indispensable articles of furniture, matrimony will naturally flourish. Extravagance and pride, wherever they prevail, are sure to deter people from marrying, and leave a host of old maids and bachelors in a state of privation and comparitive infelicity.

CHILLICOTHE PRICE CURRENT.

June 9, 1818.

Apples, per barrel	$2 50	to	$3 50
Do. dry, per bushel	1 75		2 00
Barley, do.	0 60		0 62
Bacon, per lb.	0 10		0 12
Beef, do.	0 4		0 6
Bees Wax, do.	0 20		0 25
Butter, do.	0 18		0 25
Candles, do.	0 19		0 25
Cheese, do.	0 12		0 18
Corn, per bushel	0 25		0 33
Corn-meal, do.	0 43		0 50
Eggs, per dozen	0 10		0 12
Flax Seed, per bushel	0 70		0 75
Do. Oil, per gall.	1 15		1 50
Flour, per barrel	5 00		5 50
Do. per cwt.	2 25		2 50
Do. Buckwheat, do.	2 25		2 50
Fowls, per dozen	1 25		1 50
Ginseng, dried	20 00		25 00
Hay, per ton	8 00		10 00
Hog's Lard, per lb.	0 10		0 12
Molasses, per gallon	0 80		1 00
Oats, per bushel	0 25		0 33
Potatoes, per bushel	0 37		0 50
Pork, per lb.	0 4		0 5
Sugar, (coun.) per lb.	0 18		0 20
Venison hams, each	0 25		

Order, frugality, and economy are the necessary supports of every personal and private virtue. How humble soever these virtues may appear to some, they are nevertheless the basis on which liberty, independence and true honour must arise. He who has the steadiness to arrange his affairs with method and regularity, and to conduct his train of life agreeably to his circumstances, can be master of himself in every situation into which he may be thrown. He is under no necessity to flatter or to lie; to stoop to what is mean, to commit what is criminal.—But he who wants that firmness of mind which the observance of order requires, is held in bondage to the world. He can neither act his part with courage as a man, nor with fidelity as a Christian."

FURTHER REPRIEVE.

His excellency the governor, has we hear, continued the reprieve of JACOB LEWIS, to the 3d Wednesday of December next.

Counterfeit Spanish milled dollars are in circulation, which are very difficult to discriminate from the true ones. They are thicker than the genuine, and have a sharp sound.

DEATH AND THE DRUNKARD.

His form was fair, his cheek was health,
His word a bond, his purse was wealth,
With wheat his fields were cover'd o'er,
Plenty sat smiling at his door.
His wife a fount of ceaseless joy;
How laugh'd his daughter, play'd his boy;
His library, though large, was read
Till half its contents deck'd his head.
At morn, 'twas health, wealth, pure delight,
'Twas health, wealth, peace and bliss at night.
I wished not to disturb his bliss—
'Tis gone; but all the fault was his.
The social glass I saw him seize,
The more with festive wit to please,
Daily increased his love of cheer,
Ah! little thought he I was near;
Gradual indulgence on him stole,
Frequent became the midnight bowl.
I in that bowl the *head ache* placed,
Which, with the juice, his lips embraced;
Shame next I mingled with the draught,
Indignantly he drank and laugh'd.
In the bowl's bottom *bankruptcy*
I plac'd—he drank with tears and glee.
Remorse then did I in it pour,
He only sought the bowl the more.
I mingled next joint tort'ring *pain*,
Little the less did he refrain.
The *dropsy* in the cup I mix'd,
Still to his mouth the cup was fix'd.
My emissaries thus in vain,
I sent, the mad wretch to restrain.
On the bowl's bottom then MYSELF
I threw; the most abhorrent elf
Of all that mortals hate or dread;
And thus in horrid whispers said—
" Successless ministers I've sent,
" Thy hast'ning ruin to prevent;
" Their lessons nought—now here am I;
" Think not my threatenings to defy.
" Swallow thou this thy last 'twill be,
" For with it thou must swallow ME."
Haggered his eyes; upright his hair,
Remorse his lips; his cheeks despair;
With shaking hands the bowl he grasp'd—
My meatless bones his carcase clasp'd,
And bore it to the church-yard: where
Thousands ere I would call repair.
DEATH speaks—ah! reader, dost thou hear?
Hast thou no lurking cause to fear?
Has not o'er thee the sparkling bowl
Constant, commanding, sly control?
Betimes reflect—betimes beware—
The ru[illegible], healthful now and fair,
Before slow reason seize the way,
Reform—postpon'd another day,
Too soon may mix with common clay!

Advertisements.

NOTICE.

THERE will be offered at publick sale on seventh day the eleventh of the seventh month next, one house and lot in the town of Mount Pleasant, the property of David Berry, deceased. Sale to begin at 10 o'clock on said day, where the terms will be made known by

THOS. BERRY,
SAML. BERRY, Executors.
6th mo. 11th 1818. 13–3t.

Stop the Thief!!

STOLEN out of the Subscriber's pasture on the night of the first inst. a bay horse about fourteen hands high—nine or ten years old, with a small white spot in his face, and some white around one of his hind feet just above the hoof; a big clumsey head and round nose, trots rough. I have reason to believe he wastaken away by a black man who calls himself

Wm. WATERS,

who is blind in his right eye, and of rather small stature: it is said he has some scars about his breast.—Said **WILLIAM** has been working at Short Creek Paper mill—brought a wife with him there, who has left him; since has worked for the last winter, in and about Mount Pleasant. He was about my place in the evening, the same night there was taken from ***WILLIAM DILWORTH*** in Mount Pleasant, a saddle cantled behind (that on the pumel having been lost off) and a bridle with plated bits: he also was seen at the house of a black man near town, since which he has not been heard of. I understand that he came originally from a place called

Bloody Run,

not far from Bedford in Pennsylvania: also that he has spent some time about Pittsburgh, where perhaps his wife has gone.

I will give ten dollars for the thief and horse; or five dollars for the horse or for information so that I can get them again.

MAHLON SCHOOLEY.
Colerain township, Belmont County, Ohio,
8th June, 1818. 13—3t

WOOL CARDING,

At Short Creek Paper mill, Mount Pleasant township, Jefferson County, Ohio.

THE Subscribers respectfully inform their friends and the publick in general, that they have erected two new CARDING MACHINES, at the above place, which will in a few days be in complete order for Carding Wool, the MACHINES will be attended by an experienced workman. The price of carding, will be eight cents per pound, and to increase in proportion to the texture and quality of the Wool; one pound of grease will be required to every eight pounds of wool. Country produce, viz. Wheat, Rye, Corn, Flax and country linen, will be taken in payment, if paid when the rolls are taken away.

N. & J. UPDEGRAFF.
6th mo. 8th, 1818. 13—3t.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and

NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow*; has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
5th mo, 6th, 1818. 9tf.

LOOK HERE!!

WILLIAM B. EVANS, TAILOR,

RESPECTFULLY informs his Friends and Customers, as well as the publick in general, that he has recently removed from his former residence to his own house, next door west of Lewis Walker's dwelling, and opposite the Post Office, where he continues to carry on the

Tailoring Business,

In all its varicty. Having made arrangements whereby he will be furnished with the newest fashions, he hopes from strict attention to his business, and the interest of his employers to merit a share of publick patronage.

Mount Pleasant, June, 2d, 1818. 12-3t.

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.
Pt. Harmer, Marietta, Ohio.
May, 9th 1818. 10—6t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Seventh Month 2d,* 1818. No. 15.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

Extract of a letter, addressed to CALEB STRONG, ESQ. *late Governor of Massachusetts.*

WAR CONTRARY TO THE LAWS OF CHRIST.

Concluded from page 106.

The ambition to gain wealth seems to have no limit. A man wishes first to gain an independency for himself; then for his children, and for their's. Then he launches into schemes of pomp and splendour; spreads out his possessions, builds, beautifies, and adorns; and perfectly overlooks and spurns the object for which wealth is given. There is probably wealth enough in every nation, were there equal honesty, publick spirit, magnanimity and love to man, to make every individual of society easy and comfortable.

If the system of war were wholly laid aside, what would hinder nations from making the care of society the grand object of legislative provision? In this beneficent work, human government would resemble the divine, which has, in the stores of nature, made ample provision for the wants of a world of creatures; but which provision, through the negligence of some, the want of capacity in others, the avarice of many, and perhaps the selfishness of all, has become most unequally distributed. If the contributions levied on nations for the support of war, or but half the sum, were skillfully disposed of for the aid of the indigent and poor, we would have no poor.

I hope, Sir, you will excuse this digression. Among other means of providing for his people, Christ has bestowed a great abundance on some, has made them his treasurers for the benefit of the poor and needy. If the rich refuse to discharge this honourable office, which involves in it high and distinguishing privileges, they must answer for their conduct, when they give an account of their stewardship at his bar. And many, it is to be feared, will there hear the dreadful declaration, "I was hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not; I was sick and in prison, and ye visited me not." "Go to—" "weep and howl for your miseries that shall come upon you."

O earth! thou fleeting scence of danger and temptation, rather let me be deprived of all thine enjoyments; rather let me be a beggar, an exile, an outcast, than by thy false charms and delusive pleasures, to lose an eternal heaven!

Christ will not only make provision for his people, but he will protect them. For this his word is pledged: it is the established order and rule of his kingdom. Those who, from a misunderstanding of their duty, or distrust in their all-powerful King, take in hand their own protection, will gain nothing thereby, but disappointment and shame. Whether they seek to repel such violence as may be offered them by the sword or by the coercion of the civil law, it will indicate a distrust in his protection who has said "I will never leave thee, nor forsake thee; when thou passest through the waters they shall not overflow thee, and through the fire it shall not kindle upon thee; no weapon that is formed against thee shall prosper, and every tongue which shall rise up in judgment against thee, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

It is enough for the Christian that God has told him, that all things are working together for his good. What more can he need? The most distant parts of the universe are in the hands of God, the most distant worlds in creation are under the Redeemer's control and direction. The most remote and dissimilar events, creatures, from the highest to the lowest are under his omnipotent government. They are parts of the mighty wheel which one spirit moves, and which moves but to glorify his name and exalt his kingdom.

Did Christ pay no regard to the protection of his people, there would seem to be a necessity of their warding off violence, by whatever means they could, and perhaps sometimes of repelling force by force; but as it is, the case is quite different. He has provided the means of their defence, and assured them, in what way, and from what source it must come. It must come, and it infalliably will come from his own Almighty arm. I have, sir, if I mistake not, observed in some former Letter, that probably the defence of all holy creatures is the established province of God himself, and that they have no idea of using violence either necessary or as admissible. It seems when Michael the arch-angel and Satan disputed about the body of Moses, that Michael durst not bring a railing accusation even against the devil, but said, "The Lord rebuke thee." If he durst not use violent language, is it probable he would dare to resort to violent actions?

However that may be, the command of Christ to his followers is, that "Ye resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also. If any man shall sue thee at the law and take away thy coat, give him thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." In fine, the Christian is commanded to overcome evil with good. But how is this to be done? The same inspired authority shall answer. "If thine enemy hunger, feed him; if he thirst give him drink." O! how unlike the spirit of resistance and revenge! How unlike the dictates of the human heart! How unlike the conduct of mankind.

Suffer me, sir, in the conclusion of this Letter, to repeat what I have before said. The change of times, of manners and customs, and of the established religion of nations, seems to lay Christians now under incomparably stronger obligations than ever before, to be pacific, and renounce war and resistance. Surely, if the primitive Christians did not fight, when they had no other way to save their lives, why should Christians resist and shed blood now, when their religion is established by law, and persecution has ceased through Christendom?

It will be quite unnecessary for me to go into a particular consideration of the nature of that protection which Christ gives his people as individuals or as a body; as I presume it is well understood. It comprehends the care of their spiritual interests, and the bestowment of such temporal blessings as he sees will best promote their eternal welfare. But this does not imply any certain measure of outward propriety. He did once indeed require them to sacrifice all worldly comforts, and even to lay down their lives for his cause. But now, when his religion is established, when the Christian name is honourable, and every man is at liberty to worship in what form he pleases, or even not to worship at all, if he sees proper; when every sect of Christians is favoured with equal protection, Christians, instead of laying down their lives as martyrs, prefer to sacrafice them as soldiers, or to hazard them in war. Alas! Sir, they can no longer say, "Our warfare is not carnal, but mighty to the pulling down the strong holds of sin and Satan;" but on the contrary, their warfare is carnal and impotent, such as is most gratifying to the powers and principalities of darkness, but will injure the cause for which it is carried on.

The motto of every Christian should be, "We walk by faith, not by sight: we look not at the things which are seen, but at the things which are not seen; for the things seen are temporal, but the things which are not seen are eternal."

Sir, I have endeavoured to show that the taking away the life of our fellow-creatures is not necessary under the supposed authority of a divine command or permission; that the best interests of nations, would be promoted by the total discontinuance of war; and, in fact, that admitting defensive war to be right, the regulation of it according to acknowledged principles, would amount to a virtual prevention of it. I have also, I hope, shown, that the usual mode of declaring war can have no influence in diminishing the guilt of bloodshed, that shall ensue: that there must be a real cause, and that cause duly understood by all who destroy their fellow-creatures, in order to vindicate their conduct, on their own principles. Were taking life restricted to such limits, it would be in the next remove to its total conclusion. I have, in fine, endeavoured to show, that war is inconsistent with the Christian character, and contrary to the laws of Christ. I can only commend my remarks to your favourable considerations, and the blessing of God.

I am, Sir, yours, &c.

A PASTORAL LETTER

From the General Assembly of the Presbyterian Church, in the United States, to the Churches under their care.

Dear Brethren,

THE time in which we address you is very important and interesting.—The free conversation on the state of religion has exhibited abundant evidence, that the churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceding, perhaps special revivals were more remarkable and more numerous, but as it relates to the general extension of religious influence, the organization of new congregations, and the wide spreading success of Missionary labors, the aspect of the church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connexion, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ: and we are probably approaching some day of the Son of Man of no usual or ordinary character. The present therefore is no doubt a favorable time, not only for extending the influence, but for advancing the purity of the Church; for the extirpation of any errors, and the abolition of any unchristian practises which may have found entrance among us, during the long period of comparative darkness and desertion through which we have passed.—And although we do not believe that any thing immoral or vicious is more prevalent now than at former periods or even as much so, yet the existence of such things at the present time, strikes the minds of serious Christians with an appearance of greater deformity, and fills them with more pungent regret as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness & meekness, but at the same time with the firmness and authority which becomes a Judicatory of the church of Christ.

The first thing we shall notice is the crime of *Drunkenness*. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain & acknowledged prospect of the wreck of his family, his fortune, and his character;—and even of the ruin of his immortal soul, is not sufficient to arrest his course: and yet perhaps the same man may formerly have been in such a state of equilibrium, or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow men from the domination of so destructive a vice. For this purpose we earnestly recommend to the officers and members of our Church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow christians and fellow citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course as it has already been tried with success in several sections of our Church.

The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of Gambling. But perhaps there are some addicted to this practice who have evinced a predeliction for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world, is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing of lottery tickets; an attendance on horse racing, and betting on such, or any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though as we believe dangerous amusements, of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter, which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation of them, without the most painful and embarrassing sensations. If indeed custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question, has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

With respect to *Dancing*, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages? It is certainly in all its stages, a fascinating and infatuating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust, that you will attend with the meekness and docility becoming the Christian character, to the admonitions on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and that the great head of the church may have you in his holy keeping, is our sincere and affectionate prayer. Amen.

J. J. JANEWAY, *Moderator.*

June, 1818.

Resolved, That the General Assembly recommend, and they do hereby recommend, to the Pastors and Sessions of the different Churches under their care, to assemble as often as they may deem necessary during the year, their baptized children with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

"SWEAR NOT AT ALL."

"THE ancient Christians," says Bishop Gauden, "were so strict and exact, that there was no need of oaths among them; yea, they so kept up the sanctity and credit of their profession among unbelievers, that it was security enough in all cases to say, *I am a Christian.*" Religion must have suffered a great ebb, and Christianity a fearful eclipse, since those brighter ages of their profession; for it was only when Christian professors became corrupt, and distrusted each other, that they could have had recourse to oaths and imprecations as securities against falsehood. The truth would otherwise have flowed naturally and without constraint.

It deserves a serious enquiry—What is the character of these fancied securities, and what have been their influence? It will be seen in the sequel how opposed they are to the doctrines of Christianity.

"Whatever be the form of an oath," says Dr. Paley, "*the signification is the same.* It is the calling upon God to witness, that is, to take notice of what we say; and it is invoking his vengeance, or renouncing his favor, if what we say be false, or what we promise be not performed."

The form of taking an oath has varied, and is admitted by jurists to have been adopted originally from the heathans, who were accustomed to swear by a sign. The nature and measure of the punishment called down has also varied. In some of the old forms of oaths, which are preserved, the swearer invoked upon his head, if he swore falsely, the sins of his parents; and various degrees of imprecations were used, according to the nature of the thing sworn to.—The energy of the English oath is said by Paley to reside in the sentence, "So help me God"; *i. e.* so, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me.

Now an appeal to another Being for the truth of an assertion is of no avail, unless the party appealed to, be consenting to the transaction. In order then to render this appeal to the Deity of any force, we must know that he condescends to listen to it, to act the part we call upon him to act, to punish our perjury in the way and measure we request of him. But of this we have no evidence. The oath is there stripped of all that efficacy which is implied in the nature of an appeal. Even admitting that the Deity will inflict the punishment called down by it, it becomes, as a security against falsehood, of no more power than the general consideration, that we shall be punished in a future life for our sins.

The definition which is here given of an oath, is that laid down by the most eminent jurists, and it involves in it a manifest absurdity. For if it be correct, and the oath, as thus defined, have any virtue, the reason must be, that the Almighty will consider himself as bound to listen to our self-denunciations, and that he will substitute the punishments which we rashly call down upon our heads for that just and exact measure which his unerring wisdom had decreed. But this is so strange and even impious a supposition, that we conceive it will scarcely be maintained.

It may, however, be said, that the oath is a mere solemn declaration, in which the name of the Almighty is introduced, and meant to bring before the mind of the swearer the terrors of future punishment. But even then, does this evil consequence flow from its use. It tends to produce an idea in the minds of men that there are two *kinds*, or degrees, of *truth;* the one intended for common, the other for solemn occasions. Now this idea is directly calculated to beget a want of reverence for the *inferior* kind of truth; hence men are led to trifle with it in the common affairs of life. It is wrong to do any thing that shall tend to create such distinctions; for truth admits of no degrees or subdivisions. Like its Divine Author, it is an eternal unchangeable unit.

The oath also weakens that confidence in each other which is so essential to the harmony and prosperity of men. It lessens our respect for the simple, unsupported assertion, and subjects it to doubt and distrust. For why is not man's affirmation, without an oath, a sufficient legal evidence in every instance? No satisfactory reason can be given, but that he is not to be believed. Oaths must, therefore, have arisen from suspicion in those who required them. They lessen the regard to the simple truth in those who take them; and thus pave the way for deceit, treachery, revenge, and all the baneful passions.

The practice of swearing according to human laws, appears to be the cause of profane swearing in common conversation; for if there are two modes of speaking the truth, it is natural for men to prefer that mode which the laws of our country have entitled to the first degree of credibility: hence men swear when they wish to be believed in common conversation.

Oaths have been multiplied upon so many trifling occasions, that they have ceased in a great degree, to operate with any force in restraining falsehood upon the most solemn ones. How easily this vaunted bulwark of truth is overthrown by interest or ambition is evident from the prevalence of perjury in courts, armies, and custom-houses, all over the world. A custom-house oath is proverbial for its falsity: and of what account are the sanctions of an oath with statesman and monarchs? Every impartial observer of history must acknowledge that they are scarcely regarded.

Such is the absurdity—the inefficacy as to any good purpose, and the evil consequences of the ceremony of an oath. But there are many who will not, perhaps, be satisfied with this argument, and who think that oaths are permitted, if not sanctioned, by the Scriptures. Let us then proceed to examine how far these go to authorise them; and more fully to view their bearing upon the subject, let us enquire into the origin of the ceremony.

In the beginning, while mankind was innocent and uncorrupted, the truth must always have been spoken. But when the descendants of Noah, following after the lusts and evil inclinations of their hearts, forsook the worship of the true God, deceit and hypocrisy entered. The worship of idols prevailed. Religion became the tool of an ambitious and artful priesthood, who used it to perpetuate their authority over nations sunk in ignorance and licentiousness. In this condition of things some guarantee was necessary against the prevailing corruption. Oaths were resorted to, and the people were persuaded that their idols would listen to their imprecations, and inflict the punishment they called down. The oath was thus enshrouded with the terrors of superstition, and possessed an authority of which we can scarcely in this age form an idea.

It was in such a state of society that the Jews, in the time of Moses, lived. They partook of the crimes, and were infected with the idolatry of the surrounding nations. Selecting them for his peculiar people, the Almighty became their lawgiver, and gave to them a code of purer justice and morality than was then known to the world. Yet, that this code was not perfect, we have the testimony of our Saviour himself. For when the Pharisees pressed it upon him that Moses suffered them to put away their wives, he answered, "For the hardness of your hearts he wrote this precept."—*Mark,* x. 5. The apostle Paul also testifies the same thing, when he says, "For if that first covenant had been faultless, then should no place have been sought for the second."—*Heb.* viii. 7. The law was accommodated in many things to their ignorance and infirmities, and in condescension to these, it allowed of oaths; which were given to the Israelites by God, say Hierom and Chrysostom, as unto children, that they might abstain from the idolatrous oaths of the heathens. "Thou shalt fear the Lord thy God, and serve him, and shalt swear *by his name.*—Ye *shall not go after other Gods,* of the Gods of the people who are round about you."—*Deut.* vi. 13, 14.

From what has been said, it is evident that the oath formed no part of the eternal, immutable, and moral law, but was adapted to the peculiar character and condition of the Jewish nation. Like the circumcision and the purifications, it was right for them because it was commanded, and in no other respect. Like these ceremonies, it typified the holiness and faithfulness of God, and prefigured a more perfect dispensation. But when that dispensation appeared; when Christ, the substance of these types, came, they all vanished. It is therefore to him that we must all look for our rule of conduct and faith; and in this respect he has not, it will be seen, left us without a guide.

Let us hearken to his blessed words: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, *Swear not at all;*—neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let thy communication be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil."—*Mat.* v. 33—37.

Here is a rule of conduct, clear, precise, containing a full prohibition, free from all exception, and binding upon all who profess to be his followers. That it was thus understood by the apostle James is evident, for he says: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay, lest you fall into condemnation."—*James,* v. 12. Peter, it would seem, fell into this condemnation, as appears from Matthew, xxvi. 72. "And again he denied *with an oath,* I know not the man." It would seem from this account that a bare *affirmation* was so characterestic of a disciple of Jesus Christ, that Peter could not use a more direct method to convince the maid, who charged him with being a follower of Jesus of Nazareth, that he was *not* a *Christian,* than by having recourse to the Jewish and Pagan practice of taking an oath.

(Conclusion in our next.)

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN.*"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SEVENTH MONTH, 2d.

ORATION.

Continued from page 108.

THOSE who ask what shall be done with them if they be emancipated, show they are more disposed to provide excuses for vice than incentives to virtue; the galled Jade winces; the timid will confound difficulties with impossibilities, as they commingle the airy shapes of disordered fancy with horrid realities, and tremble at what has no existence: the opponent of a plan will pretend to find difficulties in its completion that do not exist. It was once feared the fleet of Columbus would be irrecoverably wrecked by gliding off the end of the world: it is now apprehended by some fathers, that if the condition of the Africans be improved, their daughters will become their wives: our Algerine anticipated no such consequences;—he did not believe his brown women would be enamoured of the Christians, and probably he formed a correct opinion of their taste—have you kind parents a correct idea of the taste of your children? Others dread they should give testimony in our courts; as if a free negro was less susceptible of moral impressions, or had less dread of the penalties of perjury, than a white man; or as if a jury was less capable of judging of the credibility of one than the other. I suppose these set high value on their abilities; they had better distrust their understanding, it is certainly very defective; truth will not change her garment to sit upon the lips of the African; she will sooner disclaim all connexion with those who assert it. These people would sustain no injury if they were to think oftener than they speak, read the Scriptures with better intentions, and pray sincerely that prejudice might not lead them into error.

A mode of disposing of the negroes has been recommended by a colonization society, established at Washington. I hope this society was intended to contract the empire of slavery, but I fear it will perpetuate and extend it. If there be two millions of blacks, at present in the U. States, and our population double in 25 years, eighty thousand are annually born; all our resources would be inadequate to remove this amount to Africa in the same time—their numbers, therefore, cannot be diminished by colonization; although many free negroes, who probably are suspected of giving dangerous counsel, and many who are aged and useless to their masters might thereby be safely stowed away in Africa, where they would not alarm tyranny, nor in their decay be burthensome to those who feast on their youthful labors; this would suit the slave-holders, if the northern states would share in the expense of the transportation! No place on our own continent ought to be selected for a colony of blacks, lest they might prove as unpleasant neighbors as the Indians, and more capable of doing harm. If there was ground to apprehend that the whites might become openly hostile to each other, there must be stronger reasons that hostility will exist between them and the blacks, when in distinct bodies on the same continent; foreign powers, whose best weapons against us, are the creation of domestic difficulties, would not be idle when so fair an opportunity for mischief presented.

As it is certain that the negroes will ever remain among us, it is easy to see what should be done with them; they should be enlightened and formed for good citizens. Were the slave-holding states actuated by a wise policy, they would not long delay to adopt a plan of gradual emancipation and instruction—which, by giving hope, would prevent insurrection; and, giving freedom, would accompany it with discretion and virtue.

In proportion as the negroes are removed from the prospect of their inferiority and disgrace, they will partake of human dignity;—they who have been rendered callous by the lash of tyranny, and habitual disrespect will acquire all the tenderness of affection, jealousy of reputation, pride of excellence, and fire of heroism: when they can reap for themselves what they have sown; when they can obtain the rewards of merit, by enjoying the immunities of power, the confidence reposed in talent, and the honors of distinguished virtue: their industry will be excited to display all the greatness of the human mind.

They very imperfectly understand in what happiness consists, who pretend it exists among slaves: those who are contented tho' justice be denied, their feelings disregarded, and their reason insulted, will certainl[illegible]joy no enviable contentment. Neith[illegible]our own, nor the slave-holders of Algiers, I apprehend, would be so delighted with masters to provide their food and direct their actions, as not to pray devoutly for liberation and willingly forfeit the opportunity of basking in the rays of Islamism or Christianity, for the enjoyment of liberty, though she conducted them through her groves, and they quaffed her nectarine streams in the ragged attire of poverty. But why is it asserted that slavery has happiness? that degradation is exaltation? why but that conscience stings—growling against unjust oppression and audacious wrong? and to elude the relentless lash of this wakeful monitor, the recreant tyrant interposes a barrier of absurdity and lies, which, while it confirms the prejudice of the weaker, affords the wiser a momentary respite from beholding the frightful picture of their hearts.

The futility of the arguments resorted to by the Algerines, and their brethren in this country, tend no less to show their similarity of feeling, and interest than the practice of Mahometans and Christians, notwithstanding the vast difference in their faith: Why need they dispute about matters of belief and principles of conduct, when they agree so exactly in what is deemed the truest test of principle, in their practice? Surely you think those travellers foolish, who unable to see or taste any difference in the fruit of two trees, sadly cudgelled each other, because one insisted that the tree of the fairest appearance was not of the same nature as the other. Embrace, Christians, the Mahometons—the dispute between you has become unimportant—your fruit, by which your true nature is known, appears to be the same!—Is the millenium approaching or receding?—The lion, it seems, may lay down with the lamb in vice, if not in virtue.

[*Owing to circumstances, the conclusion of the above is deferred till our next number.*]

“*Why do you look upon one another?*”

It was thus the venerable old patriarch Jacob spurred up his son who stood yawning and irresolute in a dirth of money. That way to get relief is hard to proud flesh and blood; but we must needs take it or rue our choice. This thorny, but only effectual way, is described in seven words: retrenchment of expenses—increase of productive labour—Without this radical reform, all our hopes will be like the gods of the Gentiles, “vanity and a lie.”

A retrenchment of expenses must of necessity be come into by farmers, by the mechanics, and by the people generally. We must prune away every superfluity. We must cut off the numerous shoots of pride that have been fed as it were with our life-blood. We must be content with plain fare, plain attire, and with a plain appearence at home and abroad. We must learn to live without incomes, by husbanding them with all care and prudence. In short, we must revert to the frugal living of other times, when frugality was the highway to esteem.

Along with the necessary branch of reform, mentioned above, another equal necessary is, hard work. It is hard work that feeds and clothes the human family. Of this coarse, but precious commodity, there is far too little amongst us, and its quantity must be very much increased.

It is high time for those idlers, as innumerably swarm, who are now sailing down the stream without putting a hand to an oar, or paying ought for their passage—it is high time for themselves to work, or to be set to work. The honey is consumed in the hive—there must be drones to eat up the remainder—all the community must be as working bees.

Our men and boys must be industrious in some way or other: our *ladies*, now eating the bread of idleness, must be abundantly reduced, and the number of plain women and girls, laboring with their hands, and working that which is good, must be abundantly enlarged.

As extravagence and idleness have in no inconsiderable degree occasioned these hard times, so, otherwise, frugality and industry will greatly meliorate them.

SCRAPS,

from the Trenton True American.

“GATHER UP THE FRAGMENTS.”

The *affections* being divided into two classes, the *Benevolent* and *Malevolent*.“ The *former* are productive of some of our purest pleasures; they compose the mind, warm the heart, enliven the spirit, and brighten every feature of the countenance. The *latter*, on the other hand, irritate the feelings, disquiet the temper, and even gives deformity to the countenance. Here nature gives us plain and friendly admonition to cherish the former, and to suppress as much as possible the latter.”

“Be ever watchful that the pleasures of the evening shall bear the reflections of the morning, so that you may cheerfully enter on the business of the day, without the blush of shame on your cheeks, or the sting of guilt in your heart.”

“As long as people rest their claim to respect upon the grounds of upright conduct and unblemished virtue, they will not fail to meet with the attention they deserve; while the vain ambition of being esteemed richer or greater than we really are, is contemptible meanness, and will not fail to expose us to many mortifications.”

“When minsters of the Gospel do their duty, no profession is of so much importance to society, or capable of imparting so much comfort to individuals. What a blessing to praise is one who will “go about doing good;” who will enquire into the sorrows and wants of his parishioners; who will succour, sooth, council, and instruct them; who will reconcile animosities, and strengthen friendship; who will establish peace, good will and charity, amongst his neighbours; who will encourage industry, neatness, and sobriety; who will practice what he preaches, and confirm his precept by his examples.”

“It is too often thought that good sense, liberty, wit, politeness, and many other qualities which we meet with, are sufficient to render society agreeable. This may be so in a great degree; but where *cheerfulness* and *good humor* shed their influence over these, there is a superadded charm which every heart acknowledges; and which is to the soul like the blessed light of heaven to the eye, illuminating every object and enlivening every feeling. The highest powers of the understanding, the most brilliant conversation, do not compensate for the want of these qualities; yet these may atone for the want of some of them, inasmuch as they form so great a part of our own happiness, and promote that of others. If ladies would be as assiduous to cultivate these amiable dispositions of the bosom, as they are to acquire exterior accomplishments, they would not only be better but wiser, and sooner attain the object for which they labor; for no ornamental science, no tutored grace, can bestow such an attraction to the person as that which emanates from a *cheerful disposition* and *sweet temper*.”

“The mind and manners of a husband very much influence, if not form those of the wife; and we should see few instances of connubial infelicity, and still fewer of connubial transgression, if the husband were as assiduous to preserve the affections of his wife, as he was to gain them. But indifference will chill, unkindness wound, and neglect alienate them; and she, possibly, whom dangers would not have intimidated, or difficulties overcome, is dismayed by a frown, and broken-hearted by a word. Thus agonized and disappointed, unless sustained by the pride of virtue, or supported by the staff of religion, she becomes a prey to disquietude, yields to complainings, and perhaps sinks into the very errors she laments.”

"How few are there who consider the importance of *a promise!* Whatever are the expectations which we voluntarily excite, as soon as the words which raised them have passed our lips we have incurred a debt which it is as much our duty to defray, as any pecuniary done; and the violation of it is verbal fraud, and an act of social dishonesty."

"A woman who defies the opinion of the world by any *singularity of conduct*, is justly stigmatized by the rational part of her own sex as departing from those rules which modesty has prescribed to them, both as their ornament and safety. There may be no impeachment upon virtue; but if she violates the nameless "decencies" which constitute one of the charms of women, she can nether be loved, admired, or respected."

"If women in general knew what was their real interest! if they could guess with what a charm even the *appearence* of modesty invests its possessor, they would dress decorously from self-love, if not from principle. The designing would assume modesty as an artifice, the coquette would adopt it as an allurement, the pure as her appropriate atraction, and the voluptuous as the most infallible art of seduction."

PLUYMART TAKEN.

Pluymart, one of the robbers of the Farmers and Mechanics' Bank, has been arrested at Ogdensburgh, New York, and confined. About $5000 were found on him. The necessary steps have been taken for his removal to Pittsburgh. Shortly after his commitment, he broke gaol, and had proceeded 16 miles, when he was again taken, carried back to Ogdensburgh, and put in irons.

Mus. Mes.

COUNTERFEITS.

Counterfeit ***Fifty Cent Tickets*** on the Bank of Marietta have lately been put afloat. The bungling manner in which they are executed will prevent their getting into general circulation, as almost every person, who has the least idea of typographical correctness, will perceive their character at first view. They are undoubtedly from the clumsy hand of some illiterate and dishonest person, who has contrived to obtain access to a printing office in the eastern part of the state, without the knowledge of its proprietors, and made this scandalous abuse of its materials.

Ibid.

ICE

Has been lately met with in the West India seas, and Lloyd's list of the 2d of April mentions that the Grace packet from New York, in lat. 42, fell in with an enormous island of ice, *seven leagues in extent* and upwards of *three thousand feet high.*

N. Register.

CONSCIENCE.

Whenever a man, (says Sterne) talks loudly against religion, always suspect that it is not his reason, but his passions, have got the better of his Creed: A bad life, and a good belief, are disagreeable and troublesome neighbors; and when they separate, depend upon it, 'tis for no other cause but quietness sake.

LAKE ERIE.

The steam boat that is to ply between Buffalo and Detroit has been launched at Black Rock, and will soon be ready for the lake.

Gen. Jackson has issued orders for the arrest of capt. *Obed Wright*, the head of the party which destroyed the Chehaw village. He has also written a letter to the governor of Georgia, condemning in severe terms, his conduct in assuming the power to order Wright against the Indians.

A vessel had been lately wrecked on the Arab coast, but it was not known to what nation she belonged —cargo reported to be cochineal and opium.

☞ Mr. *Mead* has been formally released at Cadiz, in consequence of the imperative demand of our government.

It is stated that 400,000 quarter dollars have recently been coined at the mint of the U. States.

The following verses are founded on the story of an Englishman and Lady, who were on their passage to the East Indies, in one of the vessels of an English fleet.—For some particular reason they left the vessel, and went on board the admiral's ship, leaving two young children in the care of a negro servant, who was about eighteen years of age. In a violent storm the ship containing the two children was fast sinking, when a boat arrived from the admiral's ship for their relief. The crew eagerly crowded into the boat—but the negro lad, finding there was only room for him alone or the two children, generously put them on board and remained himself on the wreck which with the generous boy was immediately engulphed in the ocean.

BY AN AMERICAN.

Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vsesel's tottering mast
The liquid mountains fiercely break!
Each eye is fixed in wild despair,
And death displays its terrors there.

Now plunging in the dread abyss,
They pierce the bosom of the deep—
Now rise where vivid lightnings hiss,
And seems the murkey cloads to weep—
Thro' the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates—but shatter'd sore;
The leaky vessel drinks the brine:
They seek in vain some friendly shore,
Their spirits sink—their hopes decline!
But lo! what joy succeeds their grief,
Kind heaven grants the wish'd relief.

See, on the deck your Marco stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands;
'A mother's joy, a father's pride;'
Tho' black his *skin*, as shades of night,
His *heart* is fair—his *soul* is white!

Each to the yawl with rapture flies,
Except the noble, generous boy;
"Go, lovely infants—go," he cries,
"And give your anxious parents joy;
"No mother will for Marco weep,
"When fate entombs him in the deep!

"Long have my kindred ceas'd to grieve,
"No sister kind my fate shall mourn;
"No breast for me, a sigh will heave,
"No bosom friend wait my return!"
He said, and sinking, sought the happy shore
Where toil and slavery vext his soul no more.

Advertisements.

NOTICE.

THERE will be offered at publick sale on seventh day the eleventh of the seventh month next; one house and lot in the town of Mount Pleasant, the property of David Berry, deceased. Sale to begin at 10 o'clock on said day, where the terms will be made known by

THOS. BERRY, }
SAML. BERRY, } Executors.
6th mo. 11th 1818. 13–3t.

Stop the Thief!!

STOLEN out of the Subscriber's pasture on the night of the first inst. a bay horse about fourteen hands high—nine or ten years old, with a small white spot in his face, and some white around one of his hind feet just above the hoof; a big clumsy head and round nose, trots rough. I have reason to believe he was taken away by a black man, who calls himself

Wm. WATERS,

who is blind in his right eye, and of rather small stature: it is said he has some scars about his breast.—Said **WILLIAM** has been working at Short Creek Paper mill—brought a wife with him there, who has left him; since has worked for the last winter, in and about Mount Pleasant. He was about my place in the evening, the same night there was taken from ***WILLIAM DILWORTH*** in Mount Pleasant, a saddle cantled behind (that on the pumel having been lost off) and a bridle with plated bits: he also was seen at the house of a black man near town, since which he has not been heard of. I understand that he came originally from a place called

Bloody Run,

not far from Bedford in Pennsylvania: also that he has spent some time about Pittsburgh, where perhaps his wife has gone.

I will give ten dollars for the thief and horse, or five dollars for the horse or for information so that I can get them again.

MAHLON SCHOOLEY.
Colerain township, Belmont County, Ohio,
8th June, 1818. 13—3*t*

WOOL CARDING,

At Short Creek Paper mill, Mount Pleasant township, Jefferson County, Ohio.

THE Subscribers respectfully inform their friends and the publick in general, that they have erected two new **CARDING MACHINES**, at the above place, which will in a few days be in complete order for Carding Wool, the **MACHINES** will be attended by an experienced workman. The price of carding, will be eight cents per pound, and to increase in proportion to the texture and quality of the Wool; one pound of grease will be required to every eight pounds of wool. Country produce, viz. Wheat, Rye, Corn, Flax and country linen, will be taken in payment, if paid when the rolls are taken away.

N. & J. UPDEGRAFF.
6th mo. 8th, 1818. 13—3*t*.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and

NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow*; has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix*.
GEORGE KINSEY, *Administrator*.
5th mo, 6th, 1818. 9tf.

LETTERS

Remaining in the Post-Office at Mount Pleasant, Ohio, 6th month, 30th, 1818.

Jesse Bonsel
Luther Warren
David Belknap JR.
Joseph Raley
Elizabeth Amick
Joseph Strahl
John Barrick
Joseph Gregg
Gilbert Crisdal
Joseph Barnes
Thomas Gray
Rebekah Green
Hannah Eduston
Curtis Sevis
Francis Shepherd
John Fields
Israel Jenkins
Thos. Michel ESQ.
Wm. Kirk
Henry Hull
Amos Mills 2
Edith Miller
Benjamin Wilson
Jemes Michel
Joseph Worley
Wm. Sims
Robert Eyre
Alex. Mc. Cormick
Naomi Brown
Isaac Nicholson
Jonathan Jones
Wm. Blackwood
Robt. Mc. Millin
Robert Thomas
Aaron Brown
Peter Thomas
Barbara Mc. Culloch
Robert Pumphrey
Jos. Pumphrey JR.
Martha Sutton.

JAMES JUDKINS, *P. M.*

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.
Pt. Harmer, Marietta, Ohio.
May, 9th 1818. 10—6t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Seventh Month 6th,* 1818. No. 16.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

Extract of a letter, addressed to CALEB STRONG, ESQ. *late Governor of Massachusetts.*

THE DESIRE OF RETALIATION WRONG, THE CONSEQUENCES BAD.

LETTER VII.

The dispositions with which resistance and retaliation are carried into effect, and generally, if not always, wrong. To say the least, it must be directly contrary to that which would induce a man, when he is smitten on one cheek, meekly and magnanimously to turn the other. These commands of our Saviour, sir, instead of being supposed obligatory on Christians, are generally called up to aid the humour and sarcasm of the professing infidel. I have seldom heard them quoted unlees associated with some circumstance fitted to throw them into utter contempt.

How to perform with a right disposition an act which is unnatural, absurd, monstrous, and perhaps shocking even to Devils in its own nature, would require the talents of an able casuist It must be a baseness and depravation of character, which alone can lay the foundation for unprovoked aggression; a character bearing some affinity to that of Cain, which could induce a man to fall upon his fellow man, and destroy him, under any circumstances whatever. Naturalists have observed that wild beasts, which have no reason nor sense of duty, are generally armed with weapons of defence and annoyance. But man is naturally unarmed: the nobleness beauty, delicacy, and tenderness of his form, fitted for the conversation even of Angels, and bearing the image of God, indicates the offices of benevolence, goodness, generosity, and kindness.

God made him lovely and beloved; sin has rendered him hateful, revengeful, cruel, and violent. As original and unprovoked attacks have certainly sprung from depravity of heart, so retaliation and revenge have unquestionably risen from the same polluted source. We may talk of inalienable rights, and of self-preservation—may plead the law of nature in defence of retaliation; and if the charm of eloquence the most fascinating, and of diction the most magnificent, might be suffered to sway and warp the opinions of the Christian, the prince of orators might carry all before him. In speaking of *this law of nature*, he says, "Est enim hæc, judices, non scripta, sed nata lex: quam non didicimus, accipimus, legimus, verum ex natura ipsa arripuimus, hausimus, expressimus; ad quam non docti, sed facti; non instituti, sed imbuti sumus."

This, O Tully, is indeed nature's law; but it is the law of such a nature as man possesses, before he is created anew in Christ Jesus! The retaliator's disposition is wrong, as it simply relates to defence and self-preservation. Let us not think so meanly of the divine Governor, as to imagine he has by a general law, made the safety and happiness of his faithful subjects to depend at all on any violence they must offer to any creature in his kingdom. His omnipotence does not need their aid in this business. He will defend them, and his power and presence renders their efforts as useless as they are arrogant and presumptuous. But as rebels against him, they have lost all confidence in his protection; nay, they despise and reject it, and prefer to defend themselves; and their pride and malice derive no small gratification from this hazardous work, which often proves their immediate destruction.

Still more culpable is a disposition to retaliate and avenge an injury, as it relates to punishing the offender. What right have we to desire to punish? Whoever injures us, sins against God, and the gospel of Christ, as I have already observed, recognizes sins in no other light. Do we fear that God will be too slow or too lenient? Do we wish to seize the rod of justice, because we fear God will not punish soon enough to gratify our revenge? Yes, that is the fact. Though God has said, "*Vengeance is mine, I will repay,*" that does not answer our ends at all, since we desire to have a hand in the business.

In fine, Sir, notwithstanding all that is, or can be said about self-preservation, and justice to others, I have no doubt, that the *jus naturale talionis*, the whole and entire doctrine and practice of the retaliation of injuries, is founded on human pride, passion and cruelty. It is indeed very congenial to the fallen and depraved character of men, but is viewed with abhorrence by all holy beings.

If the *motives* to retaliate injuries are not wise, if the *disposition* with which that work is done, is contrary to the spirit of the Gospel and dishonourable to God, the *consequences* of it, whether immediate or remote, particular or general, I think I may say, are always bad.

A man strikes me: I strike him in return, and then prosecute him and make him pay a hundred dollars. There is retaliation, and what are its consequences? Let us examine them independently of any supposed prohibition, and compare them with the Gospel method of treating an injury.

According to the doctrine of the lex talionis, I may and must both strike and prosecute. I must strike to prevent further injury, as well as to chastise, i. e. to let my adversary know how good it feels. "*Silent enim le-*

ges inter arma." I break no law by striking, but rather obey the law of nature; "*Non scripta sed nata.*" The particular consequences of an action relate to the actor and other individuals: the general consequences to society; the immediate, to the time present or near, the remote to futurity, in its largest sense.

1. The particular consequences of my retaliation, are the most perturbed and impassioned frame of which two beings are capable; we have fallen on each other with the rage of two devils, and both of us feel at the moment some of the worst passions of hell. It is very supposable that one or both of us may be materially injured, in life or limb; a cause which often occurs. But I will lay no stress on supposition. A paroxysm of rage cannot pass on the human mind without a general deterioration of soul; our noblest powers are prostrated, all our best sensibilities, together with reason itself, are for a moment extinct. The heaviest blame is granted to be due to him who fell first on me: but as I imbibe his spirit and feelings, and act like him, I come in for a share of the shame and guilt.

When the effervescence of passion abates, and perhaps some kind hand has pulled us apart, as they pull of two bull-dogs, lest we should kill one another; I begin to cast about for the best means of more deep and deliberate revenge. I know him to have been the first aggressor, a circumstance which at once releases my conscience from all restraint, and I, burning like a comet for vengeance, assail him in the law, blacken his character what I can, and lay claim to cost and damages. In the meantime we both enter the court as hostile as possible; and perhaps in our bruised and livid countenances carry a true record of the proceedings of the lex talionis court below, from which we have appealed. The prosecution and defence are carried on with vigour and becoming spirit: besmeared by artful counsel and interested witnesses with many coats of false colouring, and perhaps some *false swearing.* Defamation, slander, falsehood, and perjury, are not unfrequently employed on both sides, but so disguised and shielded by the forms of civil justice, as to defy all power of detection.

The suit issues as it ought, against the first aggressor, but not without loss of money and time, and much expense of morals to us both. However, I have the satisfaction to beat him, and he sustains the mortification of being effectually *cast* in the suit. Having paid off the costs all round, we both return to our business: I with a deep and invincible hatred and contempt for him; and he with not only abhorrence of me, but a fixed determination to be revenged whenever opportunity shall present. Thus we carry enmity to the grave, and a great chance there is, if on some subsequent occasion, the quarrel be not renewed with tenfold violence.

Thus we see the particular consequences of retaliation extending *in remoium.* But,

2. There are general consequences also to be regarded, which are both immediate and remote. My retaliation, as a comment on the doctrine, becomes a precedent. The plaintiff and defendant has each his partizans, and they are often numerous: the affair presently assumes the aspect of *a little civil war.* Great animosity, recrimination, and hostility are visible. These disturbances, in which both parties are brought into court, and there allowed, under certain restrictions, to vent their malice at each other, dignified by the presence and shielded by the arm of justice, are neither more nor less than the nurseries of war. It is indeed but a war of words; but it presents the strongest incentives to vices of the most atrocious and alarming character.

You, Sir, from your great experience in courts of law, are sensible that in these terrible collisions of passion, pride and revenge, the oaths on each side are generally counter to each other; and resentment is carried to the last extreme. The perpetual recurrence of these scenes gives tone to the publick mind; and it follows that society, considered as one great person, one aggregate of character, is strained up in every nerve and fibre to the irritable tension of revenge and animosity. Even children inhale it with their vital breath, and draw it with their mother's milk "*Non docti, sed imbuti sumus.*"

These passions, embodied and directed in a particular way, result in war on the large scale: and the doctrine of retaliation, thus fostered and fed, thus honoured and dignified through all ranks of life, becomes the nursery, the storehouse, shall I say becomes the universal pander, of war and bloodshed.

(Conclusion in our next.)

"SWEAR NOT AT ALL."

Concluded from page 117.

The ancient fathers for the first three hundred years after Christ, also understood those words to be a prohibition of all oaths, as appears from their writings on the subject. And yet there are many, nay a great majority of Christians, who pretend to say that oaths are lawful, and that our Saviour only forbade rash and vain oaths in familiar conversation. But it is plain from the text in Matthew, that he forbade something which was permitted under the law. Now the law, equally with the Gospel, forbade rash and vain oaths, and commanded that men should only swear by the name of God; which oath, therefore, is the one forbidden. Besides, the prohibition of our Saviour was addressed to his disciples, and the words of the apostle James to a number of pious converts to Christianity, none of whom, any more than the disciples, could be suspected of profane swearing in common conversation. It is also said that Christ himself swore, and so could not mean to forbid the thing. He would not answer to the high priest, till the latter adjured him by the living God. But it does not appear from the context, that the high priest intended formally to administer a judicial oath to him. It rather appears that Caiaphas, being irritated by our Lord's silence, made use of this expression in the violence of his temper, and not in a judicial capacity. Until, therefore, the latter can be proved, our Lord's simple reply,—"Thou hast said it,"—in no degree partakes of the nature of an oath.

But if even Christ had not left his positive injunction on this head, a due consideration of the nature of the Gospel will convince us, that *his followers* ought not to swear. For Christ came to make an end of sin, and to finish transgression; it is, therefore, a most just consequence, that his disciples, in ceasing from iniquity, should also cease from the use of oaths which had their origin in the corruptions of the world. The religion he taught is that of regeneration and perfection: of sincerity that thinketh no evil; of grace and truth that should supersede the prohibitions of the law. But to a Christian, the omnipresence of the Deity is alone a sufficient argument against all swearing. For what need is there of attestations and imprecations to awe him who knows that God is always present in his soul; and who bows to the power, the glory, and the majesty of that Being, whom the apostle preached, "nigh in the heart, the Father of all, above all, through all, and in all."

Can he regard it to be less than a presumptious tempting of the Almighty to summon him as a witness to our terrestrial and unimportant concerns? It is to make too bold with him, and to have an undue irreverence in our minds towards Him that made us.

It is very remarkable, that in all the accounts we have of the intercourse of our Saviour with his disciples, and of their subsequent intercourse with each other, there is no mention made of a single oath being taken by either of them. Perhaps there never was an event in which the highest degrees of evidence were more necessary, than they were to establish the truth of the resurrection of our Saviour. But in establishing the certainty of this great event, the witnesses relate what they saw without the confirmation of a single oath. It is worthy of notice, likewise, that no preposterous oath of office is required of the disciples when they assume the apostolic character, and are sent forth to preach the Gospel to all nations. How unlike the spirit of the Gospel are those human constitutions which require oaths of fidelity every year, and which appear to be founded on the absurd idea that men are at all times the guardians of their own virtue.

But if we banish oaths, how then, it may be asked, shall we guard against falsehoods? We answer, that the real securities against deceit, are the fear of shame and punishment—of punishment here, or at the hand of the Almighty; and that if every violation of the *truth* be punished, and the sentiments and warnings of religion be cherished and inculcated, no further securities for truth-worthiness will be wanted.

Such are the Christian grounds for refusing to swear—to swear solemnly, and to a truth. What then shall we say to those light and trivial oaths, those wanton and impious imprecations of the vengeance of the Almighty, because of which, in the language of the prophet, "our land mourneth!"

The name of God is too sacred to be carelessly meddled with. Whenever it is introduced it should be for some worthy end; with a portion of the profound veneration with which the spirits in heaven regard him.—Yet what multitudes there are who speak of Him with a freedom which they would blush to use towards a man whom they regard. In their mirth, and in their anger, they call upon Him to become a witness—a party; and every insignificant declaration is confirmed or embellished by the introduction of his sacred name.—They speak and act as if the Sovereign of the Universe could be their associate and their witness; the sport of their wanton pleasure—the theme of their light abuse. He must be offended by the insults which are offered to him in this way; and has declared that he will not hold him guiltless "that taketh his name in vain." The lash of human laws may not reach such offenders, but in the sight of God their guilt must be enormous.

A great portion of guilt also lies upon many, who, without expressly using the Holy name, speak with lightness of the sacred things which belong peculiarly to him. Without daring to take the name of their Maker in vain, they are profuse and constant in the use of petty oaths. They are forward on every occasion to swear every fact which they relate, and every sentiment which they utter: they vouch "by their souls" for trifling narratives, and attest "on their salvation," or by such like expressions, to the most indifferent things. Such persons are in truth swearers, and we are constrained to think will not be held guiltless. They may plead that such phrases are inconsiderately uttered, and that they mean nothing of what their words express. But he who strips of its sacredness, and even turns into a jest, what God has proclaimed as peculiarly his own, must not think of warding off the charge of openly insulting the Majesty of heaven, undermining the welfare of society, and strengthening habits which expose him to all that is most to be abhorred both in this world and the world to come.

Nor does the prohibition stop here. The vehement assertions, upon one's word and one's honor, which are so frequently used, are at least approaches towards swearing. He who uses them, far from strengthening his credit, seems to betray a consciousness that it needs some prop, for which the way and the word of the upright have no occasion. A common or frequent use of strong words of confirmation may lead to further liberties, especially such as the conscience does but lightly condemn; and if the sentence of the judge be braved in little instances, it will in the common course of things, be pronounced with smaller effect in offences of acknowledged moment.

Whosoever thou art, then, O reader! watch with unshaken resolution against the first inroads of impiety in thy mind;—the earliest approaches to profaneness of language. By all prudent means, discourage and strive to put to shame the frequent appearance and the growth of this evil among thy neighbors. Account it an object of the first magnitude to cherish in the young a reverence of God. Think, and speak, and act continually as in the eye of Him who seeth in secret. Let thy yea be strictly yea, and thy nay, nay; and remember, that "whatsoever is more than these," whether the oath or the solemn asseveration, "COMETH OF EVIL."

* * *

From the National Advocate.

THE SEPTENARIES.

The following remarks on Septenaries were published more than a century since by one of the most learned societies in Europe. Although in this age of enlightened philosophy, the belief is not general that certain periods of years have a physisal influence upon the beings which inhabit the earth or their concernments, still the facts here related are important in a historical point of view, and may gratify those who are not freed from the superstitious thraldom of past centuries.

The teeth spring out at the seventh month, they shed and are removed in the seventh year, at which time the child begins to speak articulately, and to be capable of discipline. At twice seven years it is *pubes*. At twenty-one the beard sprouts forth; at twenty-eight growing ceases; at thirty-five a man is fit for marriage and the wars; at forty-two he is wise, or never; at forty-nine he is in his *apogee*, or highest pitch; after which he grows old, and changes always by septenaries, till he has accomplished the years of his life: which hypocrates for this reason distributes into seven ages. The virtue of this number appears likewise in divine things;—God having sanctified the seventh day by his own rest and ours, and all nations measuring their time by weeks. But 'tis not without mystery, that Enoch, the seventh after Adam, was translated into Heaven; that Jesus Christ is the seventy-seventh in a direct line from the first man; that he spoke seven times upon the cross, on which he was seven hours; that he appeared seven times; and that after seven times seven days sent the Holy Ghost; that in the Lord's prayer there are seven petitions contained in seven times seven words. The apostles chose seven deacons.

All the mysteries of the Apocalypse are within this number; mention being there made of the seven seals of the book, of seven horns of the Lamb, and seven eyes, which are seven spirits of God sent throughout all the earth; of the seven heads, and seven questions of the dragon; of the seven heads of the woman, which are seven hills; of seven kings, seven angels, seven trumpets, seven vials, seven plagues.

The scriptures make mention of seven resurrections with that of our Saviour's. The first of the widow's son of Serepta, by Elias. The second of the Shunamite's son, by Elisha. The third of the soldier, who touched the bones of that prophet.—The fourth of the daughter of the ruler of the synagogue. The fifth of the widow's son of Naim. The sixth of Lazarus. And the seventh of our Lord.

The Rabbins say that God employed the power of this number to make Samuel so great as he was; his name answering in value of the letters to the Hebrew word which signifies seven; whence Hannah his mother, in her thanks to God, saith, "that the barren had brought forth seven." Solomon spent seven years in building God's temple. The wall of Jericho fell down at the sound of Joshua's seven trumpets, after the Israelites had gone seven times about on the seventh day. There were seven years of plenty, and as many of famine, in Egypt. [Jacob served twice seven years for his wives.] There were seven lamps in the tabernacle, typifying seven gifts of the spirit. The Jews eat unleavened bread seven days, and as many celebrated the feast of the tabernacles. They let their land rest every seventh year; and after seven times seven had their jubilee. And this number is by some justly esteemed the knot, or principal band of all things, and the symbol of nature.

It was not without cause, as it is observed by historians, that Augustus was so extremely fearful of the climactericals, that when he passed his sixty-third year, he wrote in great joy to his friends; but he died in the second climacteric after, his seventy-seventh year, consisting of eleven septenaries, which was also fatal to Tiberius, Severus T. Livius, Empedoches, St. Augustine, Bessarion; as the sixty-third was to Aristotle, Cicero, (who was also banished in his climacteric of forty-nine,) Demosthenes, Trajan, Adrian, Constantine, and many others. And the next climacteric of seventy to three of the sages of Greece; to Marius, Vespasian, Antonius, Galienus, and David, who was also driven from his kingdom and his son, at his sixty-third year; and committted his adultery and homicide at his forty-ninth, both climactericals. And as much might be observed of the fates and actions of other men, were regard had of them.—Our first father died at the age of 931 years, which was climacterical to him, because it contains in itself seven times 138. Lamech died at 797 years, climacterical likewise, as Abraham died at 175, which contains twenty-five times seven. Jacob at 147, consisting of twenty-one times seven; Judah at 119, made of 17 times seven; the power of which climactericals many make to extend to the duration of states. Which Plato conceived not to be much above seventy weeks of years.

Regular changes proceeding necessarily from a regular cause, and no motion being exactly regular in all nature but that of the Heavens; supposing there be climacterical years, and not so many deaths and remarkable accidents in all the other number of days, months and years, (had they been all as carefully observed as some of them have been) their power of alteration cannot be ascribed to the celestial bodies. That which befalls us every seventh year arises hence; as every planet rules its hour, so it makes every day, month and year, septenary; beginning by Saturn, and ending at the Moon, which governs the seventh, and therein causes all mutations, which acquire malignity at the approach of Saturn, presiding again over the eighth; which is the cause why births in the eighth month are seldom vital.

* * *

REMARKABLE OCCURRENCE.

The blood of the mad dog mentioned in our last, which was killed in the chamber of a house in the Shaker-Village, judged to be about a quart, was taken up and buried about four feet from a large pear-tree, in full bloom, and very thrifty. The third day after, the tree was completely wilted to the highest branch: and it continues to wither as fast as if it were cut down. In digging the hole some of the small roots were cut off, which enabled the poison to mingle with the sap, and convey its deadly influence into every part of the tree.—This is the first instance we have ever known of the hydrophobia affecting vegetable life.

[*Pittsfield Mass. pap.*

GRATITUDE.

He that preaches gratitude, pleads the cause of God and man; for without it, we can be neither sociable or religious.

Capt. Riley, who was wrecked on the coast of Africa, and suffered so while prisoner to the Arabs, is said to have passed a few days since, down the river Ohio.

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN.*"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SEVENTH MONTH, 6th.

ORATION.

[*Concluded from page* 118.]

It is clear, then, that color can give neither advantage nor disadvantage, nor forfeit the rights of its possessor. That the negro is not inferior in nature to the rest of mankind, and consequently is entitled to all the privileges we can justly claim—that the Africans have done nothing to forfeit their natural rights; that there is no just political reason for holding them in bondage; and that their servitude, as it is unjust, is a disgrace to this country. The truth of those positions may be intuitively seen, unless the mind be deplorably corrupted by avarice or darkened by prejudice: It is said the quiver of argument is exhausted in vain where these have influence; but when the people at large, in whom lies the power of redressing the evil; are too corrupt to obey, or too prejudiced to understand the voice of humanity and justice, they will be as incapable as they are unworthy of governing themselves; they will be no longer the source of power, but deservedly the victims of tyranny. It is hoped a time will speedily come when all will be surprised that it was thought necessary to resort to the present arguments to undermine slavery, to demolish a column of depravity in a Christian land! A great people flourishing under the influence of republican institutions, and boasting of their superior felicity, should not long, out of gratitude to God and respect to themselves, neglect to do justice to the Africans; they should remember that their injustice renders those blessings a reproach; that their government has no solid basis but the virtue of the nation; that one vice leads to another; that the slave-holders cannot be strictly moral, they must partake of the degradation of their slaves—they cannot be republicans, they cannot be Christians, nor can they be happy; happiness is not the companion of the unjust; dignity communes not with vice; nor republicanism with tyranny: is there republicanism and despotism under the same government? A kingdom divided in itself shall fail. Will a petty tyrant, who holds property, by virtue of power (not by virtue of justice,) be in general a good member of that society, the purity of whose laws and whose existence depends on the virtue of its members? Will rights be equally distributed by any but such as love justice and equality? Those in the habit of oppressing, or arbitrarily directing their slaves imperceptibly lose all respect for their equals.—As avarice usurps the place of equity, they despise their inferiors in wealth, and are regardless of the means of gratification; rushing over the throne of justice, virtue and religion, to enjoyment; as pride usurps the place of wisdom, their minds are weakened by the indulgence of passion, and that meekness is banished from their hearts, which is the parent of greatness: they become little men and great devils, habitual tyranny assumes piratical manners: the slave-holder disregards the feelings of others, is insolent to the poor, from the usurpation of the rights of the negroes he finds the transition to the usurpation of the rights of others, no way difficult, as both can be done with the same conscience. The barrier of modesty restrains wantonness, so the sanctity of right restrains usurpation; it is with the former as the latter, when a breach is once made their influence ceases—and he who would keep the African in bondage, would do the same with his own countrymen, were it in his power; that he does not do it, thank heaven and the laws—but that he has the disposition to do it may be easily discovered in his deportment.—The impolicy of continuing slavery is obvious: will we nourish a viper in our bosom, which, while it stings us, offends God? The example set by this society, of devotion to the cause of emancipation, will not be useless—those who deserve prosperity will not be called in vain to the assistance of virtue; the dark cloud of slavery that hovers over our land, showering blood, disgracing our name, and threatening to hide the benign countenance of heaven, or clothe it with devouring vengeance, will dissolve in tears of joy; majestic virtue and consoling religion, brighten like the flowery plain at the approach of the rosy morn, when the propriety of holding our fellow men in bondage is universally and seriously examined.

O slavery! thou bird of the night of ignorance; thou shelterest thyself under the tree of avarice; but its foliage cannot conceal thee; the sun of reason, revelation and justice displays thy deformity to human eyes;—virtue draws her sword against thee, insulted heaven points at thy gorgon head its thunders; hell will mourn; heaven will rejoice at thy fall; thy votaries shall learn, though late, that its forbearance was not acquiescence, when divine vengeance is tardy its severity is increased. Thou disgracest mankind;—thou writest inconsistency, cruelty, misanthropy and irreligion on the American name. Thou buriest Turkey in indolence; there, for thy support, those who attempt to enlighten the mind, are deprived of day. Savannah inflicts stripes and fines on such as instruct thy victims—for thou art hostile to knowledge—thou art indeed a companion of darkness.—For thee Africa laments the murder of millions of her sons and daughters fallen in factious war, or voluntarily buried in ocean's deeps, that the billows more friendly than Christian arm, might mingle their lifeless corses with the sands of their native shore, whence they were untimely and cruelly snatched away, no more to behold the scenes of early delight, their pleasing homes and relations dear. Yes, slavery, thy path is blood, thy breath is sorrow, thy food is iniquity;—memory is burdened with thy evils, and fancy sickens at thy horrors.

From the Village Record.

Deploring the delusion of the times by the seductive hypocrisy of leading men to war.—Such are the perpetual changes to which the state of society ever was, and ever will be subject—it may be lamented, but cannot be avoided. But there is always, to the honor of human nature, a class of men, who in all circumstances retain a high sense of integrity; who respect more the dictates of conscience, than the aspect of external affairs;—with whom a consciousness of moral rectitude, is paramount to every contingent motive of action. These do not change with the times—they proudly adhere to truth and justice! These are the props of society! the sheet anchor of public welfare—and to these must the great mass always fly for safety, when popular delusion has spent its force.

AN ACT

In addition to "an act to prohibit the introduction of slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, in the year of our Lord, one thousand eight hundred and eight," and to repeal certain parts of the same.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That from and after the passing of this act, it shall not be lawful to import or bring in any manner whatsoever, into the United States or territories thereof, from any foreign kingdom, place, or country, any negro, mulatto, or person of color, with intent to hold, sell or dispose of any such negro, mulatto or person of color, as a slave, or to be held to service or labor; and any ship, vessel or other water craft, employed in any importation as aforesaid, shall be liable to seizure, prosecution and forfeiture, in any district in which it may be found; one half thereof to the United States, and the other half to the use of him or them who shall prosecute the same to effect.

Sec. 2. *And be it further enacted.* That no citizen or citizens of the United States, or any other person or persons shall, after the passing of this act as aforesaid for himself, themselves or any other person or persons whatsoever, either master, factor or owner, build, fit, equip, load or otherwise prepare any ship or vessel, in any port or place within the jurisdiction of the United States, nor cause any such ship or vessel to sail from any port or place whatsoever, within the jurisdiction of the same, for the purpose of procuring any negro, mulatto or person of color, from any foreign kingdom, place or country, to be transported to any port or place whatsoever, to be held, sold or otherwise disposed of as slaves, or to be held to service or labor; and if any ship or vessel shall be so built, fitted out, equipt, laden or otherwise prepared, for the purpose aforesaid, every such ship or vessel, her tackle, apparel, furniture and lading, shall be forfeited, one moiety for the use of the United States, and the other, to the use of the person or persons who shall sue for said forfeiture, and prosecute the same, to effect; and such ship or vessel shall be liable to be seized prosecuted and condemned, in any court of the United States having competent jurisdiction.

Sec. 3. *And be it further enacted*, That every person or persons so building, fitting out, equipping, loading or otherwise preparing or sending away or causing any of the acts aforesaid to be done, with intent to employ such ship or vessel in such trade or business, after the passing of this act, contrary to the true intent and meaning thereof, or who shall, in any wise, be aiding or abetting therein, shall severally, on conviction thereof, by due course of law, forfeit and pay a sum not exceeding five thousand dollars, nor less than one thousand dollars, one moiety to the use of the United States, and the other to the use of the person or persons who shall sue for such forfeit and prosecute the same to effect, and shall moreover be imprisoned for a term not exceeding seven years, nor less than three years.

Sec. 4. *And be it further enacted*, That if any citizen or citizens of the United States or other person or persons residing within the jurisdiction of the same, shall from and after the passing of this act, take on board. receive or transport from any of the coasts of Africa, or from any other foreign kingdom, place or country, or from sea, any negro, mulatto or person of color not being an inhabitant, nor held to service by the laws of either of the states or territories of the U. States, in any ship, vessel, boat or other water craft for the purpose of holding, selling or otherwise disposing of such person as a slave or to be held to service or labor, or be aiding or abetting therein every such person so offending, shall on conviction, by due course of law, severally forfeit and pay a sum not exceeding five thousand, nor less than one thousand dollars, one moiety to the use of the United States and the other to the use of the person or persons who shall sue for such forfeiture and prosecute the same to effect, and moreover shall suffer imprisonment for a term not exceeding seven years, nor less than three years; and every ship or vessel, boat or other water craft, on which such negro, mulatto or person of color, shall have been taken on board, received and transported, as aforesaid, her tackle, apparel and furniture, and the goods and effects which shall be found on board the same, or shall have been imported therein, in the same voyage, shall be forfeited one moiety to the use of the United States and the other to the use of the person or persons who shall sue for and prosecute the same to effect; and every such ship or vessel shall be liable to be seized, prosecuted and condemned in any court of the United States having competent jurisdiction.

Sec. 5. *And be it further enacted* That neither the importer or importers nor any persons claiming from or under him or them, shall hold any right, interest or title whatsoever, in or to any negro, mulatto or person of color, nor to the service or labour thereof, who may be imported or brought into the United States or the teritories thereof, in violation of the provisions of this act, but the same shall remain subject to any regulations not contravening said provisions which the legislatures of the several states or territories, may at any time heretofore have made, or hereafter may make, for disposing of any snch negro, mulatto or person of color.

Sec. 6. *And be it further enacted*, That if any person or persons whatsoever, shall from and after the passing of this act, bring within the jurisdiction of the U. States, in any manner whatsoever, any negro, mulatto, or person of color, from any foreign kingdom, place or country, or from sea, or shall hold, sell, or otherwise dispose of any such negro, mulatto or person of color, so brought in as a slave, or to be held to service or labor, or be in any wise aiding, or abetting therein, every person so offending shall, on conviction thereof, by due course of law, forfeit and pay for every such offence, a sum not exceeding ten nor less than one thousand dollars, one moiety to the use of the U. States, and the other to the use of the person or persons who shall sue for such forfeiture, and prosecute the same to effect; and moreover shall suffer imprisonment for a term not exceeding seven nor less than 3 years.

Sec. 7. *And be it further enacted*, That if any persons whatsoever shall hold, purchase, sell or otherwise dispose of any negro, mulatto or person of color for a slave, or to be held to service or labor, who shall have been imported or brought in any way from any foreign kingdom, place or country, or from the dominions of any foreign state immediately adjoining to the U. States, into any port or place within the jurisdiction of the U. States from and after the passing of this act, every person so offending, and every person aiding or abetting therein, shall severally forfeit and pay for every negro, mulatto or person of color so held, purchased, sold or disposed of, one thousand dollars, one moiety to the use of the U. States, and the other to the use of the person or persons who may sue for such forfeiture, and prosecute the same to effect, and to stand committed until the said forfeiture be paid: *Provided*, that the aforesaid forfeiture shall not extend to the seller or purchaser of any negro, mulatto or person of color, who may be sold or disposed of in virtue of any regulations which have heretofore or shall hereafter be lawfully made by any legislature of any state or territory in pursuance of this act, and the constitution of the United States.

Sec. 8. *And be it further enacted*, That in all prosecutions under this act, the defendant or defendants shall be holden to prove that the negro, mulatto or person of color, which he or they shall be charged with having brought into the U. States, or with purchasing, holding, selling, or otherwise disposing of, and which according to the evidence in such case, the said defendant or defendants, shall have brought in aforesaid or otherwise dispose of, was brought into the U. States at least five years previous to the commencement of such prosecution, or was not brought in, holden, purchased or otherwise disposed of, contrary to the provisions of this act; and in failure thereof the said defendant or defendants shall be adjudged guilty of the offence of which he or they may stand accused.

Sec. 9. *And be it further enacted,* That any prosecution, information or action, may be sustained for any offence under this act at any time within five years after such offence shall have been committed, any law to the contrary notwithstanding.

Sec. 2. *And be it further enacted,* That the first six sections of the act to which this is an addition, shall be and the same are hereby repealed: *Provided,* That all offences committed under the said sections of the act aforesaid, before the passing of this act, shall be prosecuted and punished, and any forfeitures which have been incurred under the same shall be recovered and distributed as if this act had not been passed.

April 20, 1818—Approved.

ON THE USE OF ARDENT SPIRITS.

The season is approaching, when perhaps the attention of farmers may with advantage be called to this subject which is so closely connected with the welfare of society—but particularly with the interests and happiness of the labouring part of our community.—In conversation with Lewis Wernwag, he lately mentioned that he has in his employ about 600 men engaged in bridge-building, and cleaning the navigation of the Schuylkill; who are consequently exposed to hardships that would require such stimulus if necessary in any situation.—He rigidly prohibits the use of spirituous liquors, paying his men 12 1-2 cents per day additional, as a compromise, which he is convinced promotes their mutual advantage.—He finds no difficulty in procuring workmen, and in a short time they become not only reconciled to the change but pleased with it. How desirable is it to see this worthy example is generally imitated. Certainly much responsibility rests on farmers who *needlessly* encourage a practice that is perhaps the most fruitful source of vice and misery—blasting the fairest prospects of domestic enjoyment and involving in poverty and wretchedness the innocent wife and the helpless children of its victims. Can a conscientious man deliberately sanction such an evil?—Can we reasonably expect a blessing on our labours, from him, who alone can "give the increase' while we thus pervert the bounties of his providence? *V. Record.*

The following remarks, from the Albany Register, apply, we believe, to the whole country:—"The SEASON has assumed an aspect which brings cheering anticipations to every feeling heart. For a time, gloomy forebodings pervaded our country. Nature frowned, and the decorations of earth languished unseen, but bounteous smiles are now resuscitating her drooping offspring; indeed, she has put on her *'most beautiful garments.'* From every pa t of the Union, we have the pleasing intelligence of promised profusion. Cold and insensible the soul that can look with indifference upon the scene now presented to our view. Revolving seasons subservient to our welfare; the works of Heaven, combined with those of nature, to consumate the will of rebellious and ungrateful MAN."

From the Maryland Gazette.

HYMN.

If life's pleasures cheer thee,
Give them not thy heart,
Lest the gifts ensnare thee
From thy God to part:
His praises speak,
His favour seek!
Fix there thy hope's foundation;
Love him, and he
Shall ever be,
The rock of thy salvation.

If distress befal thee,
Painful tho' it be,
Let not fear appal thee,
To thy Saviour flee,
He, ever near,
Thy pray'r will hear,
And calm thy perturbation,
The waves of woe,
Can ne'er o'erflow
The rock of thy Salvation.

Death shall never harm thee,
Shrink not from his blow,
For thy God shall arm thee,
And Victory bestow.
For death shall bring
To thee no sting,
The Grave no desolation!
'Tis gain to die
With Jesus nigh,
The rock of my Salvation.

Come and Pay
THE STOREKEEPER!

WHO, through fatigue, expense & care,
Oft to the cities must repair,
To furnish you with coffee, spice and tea,
And every rare and good commodity.
When chilling winter's pinchings come,
His cloths and flannels make you warm,
And when the spring appears in view,
His lighter goods adorn you too.
The summers' heat, the winters' cold,
To guard you 'gainst, his goods he's sold;
And, when with empty purse you came,
Your promise has suppli'd the same.
His spades, his iron, ploughs and hoes,
Nails, traces, hats, bonnets and shoes;
His silks, his muslins, checks and glass,
Adorns the matron, sire and lass.
When harvest comes his scythes are here,
Whetstones and sickles too appear,
And all you want for harvest glee,
He keeps for you continually.
Behind his counter still he stands,
Both night and day, his busy hands
Are plying to supply your wants,
Or posting up your long accounts.
Should you be sick, or weak and low,
His drugs and wines, for them you go;
And, without cash, you'r still suppli'd
With all you ask, or want beside.
You want exchange, you are suppli'd,
Your orders sent are paid beside;
And every favor that you ask,
Is done, and thought an easy task.
Now, when the shopman wants his *pay*,
Come on, like men, without delay;
Requite him for his friendly deeds
With CASH—for that he really needs.
If thus you act, his thanks you'll find
Flow freely from his grateful mind;
For friendship, when reciprocal,
All other virtues must excell.

THOMAS EMORY.
Mountpleasant, July 9th, 1818.

N. B. THE SUBSCRIBER would inform his customers, that he still keeps A LARGE &
GENERAL ASSORTMENT
OF ALMOST EVERY KIND OF
GOODS,

Suited to the present demands of Town & Country—all of which he will continue to sell on the lowest terms for Cash, or to punctual customers on a short credit. All suitable Produce will be received in barter. From the *superior quality* of his GOODS, fair prices, and strict attention, he confidently anticipates a continuance of past favors.

He hopes no one will take offence at the above call for Cash—but that all who feel themselves therein concerned, (be their accounts large or small) will be good enough to call at his *corner Store,* and pay them off; as without CASH the wheels must stop.

T. E.

n16-3t.us

☞ An error has been committed in this day's paper in the date under each head. It ought to have been dated 9th in place of 6th.

Advertisements.

Stop the Thief!!

STOLEN out of the Subscriber's pasture on the night of the first inst. a bay horse about fourteen hands high—nine or ten years old, with a small white spot in his face, and some white around one of his hind feet just above the hoof; a big clumsy head and round nose, trots rough. I have reason to believe he was taken away by a black man, who calls himself

Wm. WATERS,

who is blind in his right eye, and of rather small stature: it is said he has some scars about his breast.—Said WILLIAM has been working at Short Creek Paper mill—brought a wife with him there, who has left him; since has worked for the last winter, in and about Mount Pleasant. He was about my place in the evening, the same night there was taken from *WILLIAM DILWORTH* in Mount Pleasant, a saddle cantled behind (that on the pumel having been lost off) and a bridle with plated bits: he also was seen at the house of a black man near town, since which he has not been heard of. I understand that he came originally from a place called

Bloody Run,

not far from Bedford in Pennsylvania: also that he has spent some time about Pittsburgh, where perhaps his wife has gone.

I will give ten dollars for the thief and horse, or five dollars for the horse or for information so that I can get them again.

MAHLON SCHOOLEY.
Colerain township, Belmont County, Ohio,
8th June, 1818. 13—3t

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND
PROTECTION.

PRINTING,

EXECUTED
At the Office of the Philanthropist.

WOOL CARDING,

At Short Creek Paper mill, Mount Pleasant township, Jefferson County, Ohio.

THE Subscribers respectfully inform their friends and the publick in general, that they have erected two new CARDING MACHINES, at the above place, which will in a few days be in complete order for Carding Wool, the MACHINES will be attended by an experienced workman. The price of carding, will be eight cents per pound, and to increase in proportion to the texture and quality of the Wool; one pound of grease will be required to every eight pounds of wool. Country produce, viz. Wheat, Rye, Corn, Flax and country linen, will be taken in payment, if paid when the rolls are taken away.

N. & J. UPDEGRAFF.
6th mo. 8th, 1818. 13—3t.

Valuable Property,

FOR SALE.

THE SUBSCRIBERS offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees: a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and

NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow*; has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSBY, *Administrator.*
5th mo. 6th. 1818. 9tf.

LETTERS

Remaining in the Post-Office at Mount Pleasant, Ohio, 6th month, 30th, 1818.

Jesse Bonsel
Luther Warren
David Belknap jr.
Joseph Raley
Elizabeth Amick
Joseph Strahl
John Barrick
Joseph Grey
Gilbert Crisdal
Joseph Barnes
Thomas Gray
Rebekah Green
Hannah Eduston
Curtis Levis
Francis Shepherd
John Fields
Israel Jenkins
Thos. Michel ESQ.
Wm. Kirk
Henry Hull
Amos Mills 2
Edith Miller
Benjamin Wilson
James Michel
Joseph Worley
Wm. Sims
Robert Eyre
Alex. Mc. Cormick
Naomi Brown
Isaac Nicholson
Jonathan Jones
Wm. Blackwood
Robt. Mc. Millin
Robert Thomas
Aaron Brown
Peter Thomas
Barbara Mc. Culloch
Robert Pumphrey
Jos. Pumphrey jr.
Martha Sutton.

JAMES JUDKINS, *P. M.*

MACHINE CARDS.

THE subscriber keeps constantly on hand an assortment of Machine Cards for Wool Carding, of the Factory of Woodcock, Smith & Co. Leicester Massachusetts, which will be sold at the Factory prices, with the addition of carriage and difference in exchange between this and Philadelphia, only. They may be depended on to be of the first quality.

AUGUSTUS STONE.
Pt. Harmar, Marietta, Ohio.
May 9th 1818. 10—6t.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT*, *Ohio*, *Seventh Month 16th*, 1818. No. 17.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

Extract of a letter, addressed to CALEB STRONG, ESQ. *late Governor of Massachusetts.*

THE DESIRE OF RETALIATION WRONG, THE CONSEQUENCES BAD.

LETTER VII.

(Concluded from page 121.)

Thus have I traced, though by no means in their worst form, the consequences of resistance and revenge. I omitted to say, that, in almost every instance, sin against God, and work for bitter, if not too late repentance, enhances the guilt of both parties; and that, when after the conflict is past, they retire to unharness, there is abundant reason for both to bewail their own folly and infatuation. Revenge, Sir, is sweet to the taste, but it is poison to the soul.

Sir, the grand and only counterpoise to all these deplorable consequences of retaliation is, that *an offender has been punished.* But even of this, we may ask Cicero's famous question of Cassius, "*Cui bono fuerit;*" though it was asked on a very different occasion. "*For whose interest was it?*" It will be replied,

1. The law is honoured. But I answer, a disposition is cherished which will ensue ten transgressions in place of one. Besides, what honour is due to a law which Jesus Christ has repealed? It will be answered,

2. An offender is punished. But I answer, is punished by a hand which God has forbidden to meddle with the rod; and the punisher has yet to answer before God for his interference. It will be said,

3. If men were not punished for assault and battery, there would be no living in security. But I answer: this is in the face of fact. For the Church of Christ once tried the experiment; nay, was founded on that principle, and resisted no violence; and during that very period, that Church overspread the Roman empire.

Sir, I humbly trust in God, there is a far better method for treating every species of violence than by resistance and retaliation. I return to the case whose consequences I have been particularly tracing.

A man, either by premeditated malice, or sudden passion, falls upon me and strikes me. To use the words of Christ, if he strike me on the right cheek, sooner than return the blow I am to present the other. Every reader of observation knows what this means. The assault must be received with meekness, without passion, without retaliation. Nor is this so sublime a pinnacle of virtue as to be beyond all comprehension, or human effort. Let me at that moment only reflect on what is certainly true, and I shall feel no tendency to anger or revenge. Let me imagine myself in the presence and before the awful throne of God, who is that moment observing my conduct, who has suffered that occurrence as a trial of my virtue: let me consider that powerful and beneficent angels are watching me; perhaps pitying my pains, and ready to exult in my victory over pride and passion: let me imagine that devils, to whom the Christian's faith and fortitude are more hateful than hell itself, are hoping to see me intoxicated with rage and resembling themselves, and perhaps urging the fury and brutality of my assailant:—these views, even without adverting to the prohibitory precept, will check my anger, and rather dispose me to pity and forgiveness.

The emergency of the moment might preclude the necessity or possibility of words: but when the unhappy man, whose tormenting passions have given him far more pain than his blows have inflicted on me, shall have had time to reflect without passion, let me, as opportunity may offer, convince him that I feel no resentment, but heartily forgive him; let me convince him that I do not cover, beneath an exterior of smiles and sunshine, a heart full of hatred and revenge—in short, let me by a course of conduct open, liberal, and sincere, beneficent, kind, and ingenuous, show him that I can overcome evil with good.

Concerning these two very different modes of treating a violent injury, I ask, sir, not merely which is most conformable to the laws of Christ, the spirit of the Gospel, and the conduct of the primitive Christians; because that can be no question with any one who has attentively read the New Testament; but I ask, which would evince the noblest character, the most exalted understanding, the purest heart, the greatest and most magnanimous soul. Suppose two men to have pursued these two different kinds of conduct, I ask which of them on a death-bed, and near the verge of eternity, would reflect on his conduct with most pleasure, or with the least pain? Which of these men would be the brightest ornament and blessing to society, would do the most good, prevent the most evil, and be the wisest and ablest counsellor in all publick deliberations where the welfare of a state or nation was concerned? Ah, Sir, which of them would you choose as a companion and associate, were you to begin your life anew? And I ask once more, should it be your happiness to gain the regions of eternal peace and joy, which of these men do you think it most probable you should have as your immortal companion there?

The concessions of our laws relative to the numerous and heavy penalties of the Mosaic code, I have, Sir, to save time, adopted as proofs that those penalties are rescinded. Concerning the practice of taking *life for life*, or putting to death for murder, I have traced it to what is called God's command to Noah, and I hope I have shewn satisfactorily, that it was precisely the *jus naturale talionis*, which was as early known as crimes themselves: for surely there needs no more inspiration, nor no higher, to know how to revenge than how to perpetrate a crime. I have shown that general law of retaliation of injuries was fully admitted, and established by God himself as a rule of civil justice, for two reasons:

1. Because God has a right to inflict justice on an offender, and to punish crimes by whatever hand he pleases; for when a man falls a prey to his own passions, and vices, or when even the accursed spirits torment each other, their sufferings are just. And,

2. God saw fit to establish the *lex talionis*, as a mean of punishing the bloody and revengeful passions of men; for in its general operation both parties suffer, though sometimes in different ways and in unequal degrees; at other times they suffer alike, especially when this law is carried into national wars.

I have, I trust, shown, that this entire law of retaliation, as being a dictate of a selfish, depraved, and cruel nature, is expressly, and in so many words, repealed by Christ, who commanded his disciples, *not to resist evil* with violence nor *repel injury with injury*. And I have shown that the apostolic Church acted universally on the principle of non-resistance. and were harmless and pacific in all their intercourse with men, and that this very principle so nobly and fully displayed, was the mark of distinction by which they were known, and which above all other things enforced the truth of their doctrines. It now remains to consider the operation of Christian principles in relation to the system of war, and the general weal of society.

I am, Sir, yours, &c.

INTERESTING DISCOVERY

In the history of medicine, since the discovery of the circulation of the blood by Dr. Hervey, we have not heard of any of equal importance; except a discovery made in England by Sir Everard Home, which will most probably overturn the whole of the present practice in medicine

It has been a prevailing idea, that a drop of any fluid introduced or injected into any of the veins, produced an immediate coagulation of the blood; but Sir Everard Home has ascertained by repeated experiments, that medicines directly injected or introduced into the veins, produce their effects more rapidly, with more benefit, and with less injury to the system than when they are swallowed and then pass from the stomach into the circulation.

Sir Everard Home has ascertained not only from experiments made upon himself, but upon many others, that a *vinous infusion of the colchicum autumnale* or *meadow saffron* injected into the veins of the ancle or the leg will cure the most violent gout. Sir Everard states that he completely recovered from a most violent attack of the Gout in less than twenty hours, by injecting into circulation sixty drops of this medicine.

Sir Everard mentions, that infusions of ipecacuana and jalap injected into the jugular vein, produced their respective effects of vomiting and purging much more rapidly, and with more ease to the patient, than when taken by the mouth.

An infusion of Rhubarb when injected, causes a profuse flow of urine. In short, according to the experiments of Sir Everard Home, all medicines act better, are less injurious to the constitution, when injected into the veins, than when swallowed by the mouth.

Although the reputation of Sir Everard Home in the science of medicine is of the first rank, yet we would wish to have more satisfactory evidence of the effects of his practice, before we could recommend a trial of it. We have no doubt that all those sciences immediately connected with the animal and vegetable kingdoms are yet in their infancy, and that great improvements will be made before the *lapse of many years.*

Pet. Intel.

ANIMAL FLOWER.

The inhabitants of St. Lucia have discovered a most singular plant. In a cavern of that isle, near the sea, is a large basin, from 12 to 15 feet deep, the water of which is very brackish, and the bottom composed of rocks. From these at all times proceed certain substances which present, at first sight, beautiful flowers, of a bright shining colour, and pretty nearly resembling our marigolds—only that their tint is more lively. These seeming flowers, on the approach of a hand or instrument, retire, like a snail, out of sight. On examining their substance closely, there appear, in the middle of the disk, four brown filaments, resembling spiders' legs, which move round a kind of petals with a pretty brisk and spontaneous motion. These legs have pincers to seize their prey; and, upon seizing it, the yellow petals immediately close so that it cannot escape. Under this exterior of a flower is a brown stalk, of the bigness of a ravens quill, and which appears to be the body of some animal. It is probable this strange creature lives on the spawn of fish, and the marine insects thrown by the sea into the basin.

N. Y. Adv.

ANOTHER CAUTION TO JURIES.

Unhappy Case!——A person was lately tried in Otsego county, (N. Y.) on a charge of stealing a trunk and 160 dollars in money; and on *presumptive evidence alone*, was convicted and punished:—his property was afterwards sold to satisfy the demands of the plantiff. After the accused had suffered the loss of reputation, liberty and property, a black fellow, who was the actual thief, came forward and confessed his guilt!

POLAR ICE.

A gentleman, who lately arrived here from New-Orleans, informs us, that on the passage, floating ice was fallen in with in the open ocean, outside of the gulph stream, in the 29th degree of latitude. This is much further south than we have ever before heard of ice having been observed at sea.

He is a bad Christian, who cuts the

coat of his profession according to the fashion of the times, or the humor of the company he falls into.

* * *

FROM THE UNION.

Gentlemen,

The humane Christian sensibilities of our country, have lately been put at the test by the alleged massacre of the Chehaw villagers. The spontaneous burst of indignation, not limited to the ranges of party, which this transaction has called forth, is honorable to the nation, and bespeaks the approach of that period, when the mild spirit of Christianity shall take place of that ferocious or mistaken spirit of war, which, for thousands of years has converted the world into a vast "slaughter-house of men." It is to be hoped that this horrid tale of unprovoked barbarity is over-stated, and that the thirst of blood has not so far prevailed, that the innocent and the guilty, our friends and our foes, the belligerent and the pacific, have been involved in promiscuous murder. It is to be hoped that the officer charged with this execrable enormity, will be able to prove what has been asserted in his defence, that the act was not of that unmixed and wanton character which it has been represented: and that the savages, robbed, harrassed, cheated, and goaded on to revenge, have not been rivalled in cruelty, by those who lay claim to the character of civilized and christian.

Alas! It is with melancholy reflection I have looked over the detail of our successes. What heart, a kin to mercy, does not recoil to hear, that the Indian country is ravaged; the towns are in ashes; the provisions are destroyed; husbands, fathers, and brothers are slain; the women are in captivity—all the few charities of domestic and social life, that remained to the Indians, are effectually desolated? I know the plea—Necessity. I know the picture of Indian cruelty. But ought we to forget the long list of provocations—not to say given by way of our public authorities—but those offered them by a multitude of unprincipled invaders? We say, indeed, it is unreasonable, that a few wandering savages should occupy such immense tracts of fine country, and hold them in a state nearly useless to mankind. But is no allowance to be made for the destitution of knowledge, and the absence of those means of improvement which produce an enlarged, enlightened, and benevolent policy? Is no regard to be paid to the necessities of the Indian, and the consideration that the wide forest is his pastime, from which his family is to be supplied with food & raiment? Or if injuries in his esteem have been heaped upon him and his nation, shall we wonder if, stranger as he is to the mercies of the gospel, rude in his notions, and accustomed to the redress of arms, that he should retaliate severity on the wretch, who has despoiled him of his property, & wronged him of what should have given his children bread? "His children"—Yes, I insist upon it; distance may render the object indistinct: but the Indian father is a parent still—the Indian mother is a parent still.—Let us make their case our own.

But I am not pleading in justification of Indian ravages; nor can I congratulate myself on the sanguinary, though successful vengeance which our troops have poured on the families of the forest. There is another way perfectly practicable, to effect our safety. Indians are cruel, it is said—Granted. But at least while maintained by our intercourse, were they not faithful and grateful to a proverb? Can the whole civilized world pretend to surpass its kind—Indian gratitude?—Let me ask, then, and let him, who is able, deny—Have not Christian exertions to benefit the Indians, by sending them the gospel, proved successful in securing the national friendship of these tribes? I might assert, but will merely question: Is it not a fact, that not one of the tribes, who have received our missionaries, took up the hatchet against us, during the last contest with Great Britain? I have the most respectable authority for asserting the affirmative.

If this be true, or if nearly so, does not the fact carry the most pointed censure of Indian extermination? If this be true, is not the duty and interests of the nation as plain as the meridian sun? If neither British gold, nor British eloquence, nor British art (suppose them to have been employed) could detach from us, those whom we had benefitted by Christian instruction is it not plain beyond a question, by what arms we ought to conquer the Indian tribes?

The best forts we can build are schoolhouses for the instruction of Indians in the most useful and necessary branches of elementary learning. The best soldiers we can employ are men content to encounter the peril and endure the toil of the missionary life—men who will not count any sacrifice dear, if, by kindness and diligence, they may win the soul of the darkened savage. Such men will take from the savage the spirit of war—will teach the wisdom and the arts of settled life; and will invest with charms the scenes of domestic society, by erecting that altar, around which morning and evening, the united household bend. Habits like these, cannot fail to withdraw the Indian from the hunting life, and thus remove the ordinary causes of collisions and deadly feuds. At the same time the gratitude, which has been found to attach the Indian to those who have been his disinterested benefactors, will attend him again. In a word, if properly viewed, the fact I have above stated, and similar facts, well known to exist, show at once the nation's duty and the nation's interest.

We possess the means of extinguishing forever the hostilities of our frontiers, without firing a gun or losing a man. What heart, that believes this, does not bleed to see the interesting natives of America doomed to bleed and die for atrocities, which it is but too true, first or last, we have provoked them to commit; atrocities which their religion does not forbid, while we are neglecting to teach them the gospel of peace.

DESPAIR.

Despair, as it respect the business and events of life, is an uneasy and impolitic passion. It antedotes misfortune, and torments a man before his time. It spreads a gloominess upon the soul, and makes her live in a dungeon beyond the notion of pre-existence. It preys upon the vitals like the vulture of Prometheus, and eats out the heart of all other satisfactions. It cramps the power of nature, cuts the sinews of enterprize, and gives being to many cross accidents which otherwise would not happen. To believe a business impossible, is the way to make it so.—How many feasible projects have miscarried by despondency, and been strangled in the brain by a cowardly imagination! besides, despair makes a despicable figure, and descends from a mean original. It is the offspring of fear, of laziness and impatience. It urges a defect of spirit and resolution, and oftentimes honesty too. "Such an expedition, says a timid adventurer, "will never come to pass: therefore I will give it up, and go and not fret myself." How do you know that? Can you see the utmost limits of nature? Are you acquainted with all the powers in being? Is it so easy to pronounce on all the alterations of time and accident, and to foretel how strangely the balance of force and inclination may be turned? While the object of my endeavor is fair and defensible, I would not quit my hold, as long as it is within the reach of omnipotence. I would not despair, unless I knew the irrevocable decree was past; unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.

* * *

The *Cherokee Indians*, says the Nashville Clarion, are now in much perplexity—the proposition to remove has startled the stoutest of them—families are dismembering, man and wife separating, child and parent parting, never to meet again in the land endeared to them by every tie that binds man to the place of his nativity, and to where the mouldering bones of his ancestors, renowned in feats of war, lie entombed. Repeatedly pressed on the subject of going, some seem to have lost all consideration, and a few days since, a party, drunk and distracted, turned out to kill the first whiteman they could find.—They went to the widow Wolfe's where a young man travelling had stopped: as soon as she leart their object, she saved him by a prompt concealment.

A letter from the isle of France, received in this town, mentions that the loss by the hurricane, in the shipping alone, was found to exceed 350,000 dollars by an actual appraisement.

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN?"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SEVENTH MONTH, 16th.

THE WEATHER,

Is now, and hath for several days past been, extremely warm. It is said that on the 11th and 12th the mercury in the thermometer rose to 90°; higher than hath been known for several years past. Vegetation quite seasonable and luxuriant.

For the Philanthropist.

THE THUNDER STORM.

How full of terror! how sublime the scene,
At sultry eve involving heaven in gloom!
When vivid lightnings flash along the skies,
And awful thunder shocks the sinner's heart:
While the dark clouds, in wild disorder driven
Pour down such torrents of impetuous rain,
As flood the surface of the trembling earth,
—Or hail, destroying the fond hope of man.
Meantime the whirlwind bows the tow'ring oak,
The Pine or Poplar prostrate to the ground,
In adoration to creating Power.
Ah, me! how sudden and how great the change!
But late the landscape smiled, the air was calm,
And the imperial monarch of the day,
Beam'd down effulgent, unobstructed light:
Now what confusion, darkness and alarm!
But soon the fury of the storm is past,
The winds and rain abated, clouds dispel'd,
And Sol sends forth his cheering beams again.
How just an emblem of the human mind—
When man becomes o'erspread with clouds of sin,
The storms of dissipation wreck his breast,
Till he with shame and anguish overwhelm'd,
At length discerns the evil of his way;
In deep compunction seeks redeeming love;
Becomes regenerated; lives anew;
And light celestial dawns upon his soul.

From the Alexandria Gazette.

There exists in this union two perpetual sources of pollution to the morals of our country, and of brutalization to the feelings of certain descriptions of our citizens—one is slave holding—the other is the condition of our Indians. As to the former, it would hardly be credited by those who do not know it that in the state of Maryland, not many miles from the metropolis, negroes, even females are constantly kept with iron yokes about their necks—some few families being as ignominious for cruelty to the wretches as any driver in the Dutch West India colonies; and of the latter it may be said, that the condition of those who are within reach of our rapacious first settlers is truly pitiable. It is some consolation however, to reflect that the executive of the United States, in whatever hands it has yet resided, has ever been the protector of the latter unfortunate race, as far as the laws gave them power to act; and that the wisdom, vigor and humanity of our present chief Magistrate are likely to enable him to cope with the ferocious self interested cunning and wily semi-barbarism of the disturbers, and therefore, the enemies and haters of our red fellow citizens.

* * *

The following essay on slavery, from the Federal Republican, of Baltimore, has been brought to our particular notice, by a respectable gentleman in this neighborhood. It is written with the daring, eloquent and indignant spirit, that a consciousness of the injustice of slavery must inspire in a generous and feeling breast. That such a publication should appear in the capital of a slave-holding state, is as honorable to the writer and publisher, as propitious to the righteous cause of humanity and justice.

From the Federal Republican and Baltimore Telegraph.

THE TRAVELLER.

"Oh slavery! thou art a bitter draught—millions in all ages have been made to drink of thy cup—still thou art a bitter draught!"

STERNE.

"No bright beams of joy, e'er illume his dark path,
Or *glimmerings* of hope, warm the heart of the slave."

THERE is no subject equally important, and equally interesting, that has called forth less of the talents & genius of popular writers, than that of slavery. I do not mean that kind of slavery, in which the rights of a nation or a community are invaded, and the fetters of its liberty rivetted by the hands of relentless *political* tyrants, for that has claimed the notice of the philosopher and the sage; that has called forth all the energies and all the eloquence of oratory, and inspired the most pathetic and the most sublime strains of the poet. But I mean that kind of slavery which permits *man* to prey on *man* in an individual capacity—which suffers one portion of the citizens of a country to glut their avarice upon the vitals of another portion—and all born under a government established upon the principle, "that all men are by nature free—and equally entitled to the enjoyment of life, liberty, and the pursuit of happiness!" I mean that kind of slavery which violates nature's most sacred ties; which puts it in the power of a sordid wretch, devoid of pity or remorse, to snatch from each other at pleasure, the husband and the wife, and to tear the affrighted infant from the breast of its weeping mother! Were I to assert that all men—*that is, all men of a particular hue*—are not born to equal rights and equal privileges, I should be hooted and cursed by the vulgar mob, as one who had attempted to deprive them of their birthrights: I should be execrated and anathematized by every pettyfogger, and every slangwhanger, and every slavedriver from Maine to Georgia. The citizens of this country are peculiarly tenacious of their liberties; and ready at all times to assert and defend them; but no one lifts his voice in defence of the poor negro's rights—bound in the chains of avarice—shrouded in the clouds of prejudice, the virtue, the independence, the dignity, the justice of our country sleep—right, justice, and virtue—every principle dear to an enlightened mind is trampled in the dust, and no one is willing to stand forth in their defence!—But whilst I dare raise my voice; whilst I dare exercise the privileges of a freeman I will be the advocate of the miserable, the wretched *slave*; I will continue to harrow up the consciences of those who have not yet felt its goadings—I will, like a faithful centinel, sound the trumpet of alarm, until I awake the slumbering justice of my country! This is not a cold, abstract question, whose decision either way would be of little or no importance; but it is a question in whose issue are involved the most sacred rights of humanity. I shall not therefore argue it coldly or abstractedly—I shall not attempt a logical or systematic discussion of it at this time. I shall not endeavor to adduce a string of arguments to prove that slavery is inconsistent with reason and with justice; my object is to arouse the *feelings* of my countrymen—to bring them for a moment to reflect on the injustice and the *horrors* of slavery—to induce them to consider it calmly and dispassionately, uninfluenced by prejudice or avarice; and if I can effect this, I do not doubt of being able to convince their judgments. Indeed, I have a more exalted opinion of the intellect, of even the slave-masters of America, than to suppose them so deeply sunk in ignorance and error, as to assert with sincerity that slavery is just. But when I pay this tribute of respect to their *intellect*, I mean it to be at the expense of their *honesty*. For whilst reason and sense tells them all men are equally entitled to freedom, avarice prompts them to hold their fellow-beings in bondage; and the wish, not to appear inconsistent, induces to attempt a justification of their conduct by argument. Now these very men who consider human beings a proper article of merchandize, are yet, for the sake of making a shew of humanity, the most clamorous against the southern kidnapper. They think it no crime to retain in slavery, and to heap oppression, wrong, and ill usage of every species upon the sons and grandsons of negroes that have been stolen by their *fathers* or *grandfathers*—yet to steal and enslave a negro at the present day (they will tell you) is a crime of the deepest dye, and amply deserving of the punishment which it meets. If I could so far check my indignation as to reason patiently with a man so inconsistent and so irrational, I would demand of him the process by which revolving time had washed away the original sin of stealing and enslaving the first negro that was brought to America. And if he could not point out a clear and distinct method, substantiated by reason, by which he became the *legal* possessor of that which had been stolen and *illegally* held by his ancestors; I would defy him to prove that his own conduct in participating in slavery, was less criminal than that of the modern kidnappers. If it be admitted that the traffic which was carried on of kidnapping the natives of Africa, and transporting them to America, at the first settlement of the states, was criminal; I defy the world to prove, that we, in the present day, are less criminal in holding their descendants in slavery. I am aware that this is a doctrine illy suited to the delicate palates of our *humane* and religious slave-holders—but they must bear it. In deep rooted and malignant diseases, a judicious practitioner will prescribe energetic measures—and the medicine must be taken, however disagreeable to the taste of the patient. I am aware too, that I may draw down upon my head, the united vengeance of the community of slave-masters; but in a cause like this, I never shall be ashamed, I never shall be afraid to express my sentiments. Let the slave-master not refuse to read and reflect upon what I have, and what I shall advance; let him not for the sake of quieting his conscience, say that these are the idle effusions of an ethusiast, or of a mind not yet arrived at maturity; it will neither silence me, nor establish the justice of his conduct.—But I ask him to take the Traveller home with him, and read it whilst surrounded by his family; it is there that he will be most likely to treat my observations with candor. And when the partner of his life, soothes his sorrows and his cares, let him think of the connubial happiness he has marred—and when his children climb about his knees, and twine their arms around his neck; let him think of those children whom, prompted by sordid avarice, he has dragged from the embraces of parents equally affectionate with himself. It is whilst in the enjoyment of the blessings of Heaven, in the bosom of our own families, that we can feel for the miseries of our more unfortunate fellow-mortals.

From the Freeman's Journal.

VIRGINIA SLAVERY.

In Mr. Relf's Gazette, last Thursday evening, appeared a history of kidnapping, which he justly requested should be published in every paper in the Union: I wish these facts should also be equally known.

In Augusta county Virginia, a man some time since took a coloured boy about 17 years of age, his slave, for the most trivial offence bound him across a barrel and scourged him until his life appeared extinct. After lingering a few hours, he was buried in a hole dug under a fence in the field. No notice was taken of the murderer, and the negro-killer retained his public office.

A slave ran away from a man in Augusta county, Virginia—he was pursued and caught. The men tide the slave in an old out house, and flogged him with a large waggon whip, until two physicians, who had been told of the circumstance. entreated, and assured the slave-tyrant that a few more such strokes would extinguish his life. In this situation, after being releast, he was driven more than 20 miles, to the slave holder's plantation

A man in Powhaten county, Virginia, laid his slave across a fence, on a court day, near the court-house; balanced him by one rock tied to his neck, and another to his feet; in this situation he battered him to death. The negro-killer, though it was done before the whole county assembled, received no other animadvertion than a volley of oaths.

Extract of a late letter from Va.

"Last Sabbath I heard Mr Cornelius, from the Missionary society, on his way to the Indians; he spoke well on the value of an immortal soul. I know not when my feelings were so harrassed, as on my way home from the stone meeting-house, two wretches were driving about 30 men, women and children; the men were all chained with wretchedness and dispair in their looks.

This can be proved by persons now in Philadelphia, and is a true specimen of that land of LIBERTY.

The Virginia Patriot states that the British government have offered the agents of the American colonization society a territory on the coast of Africa, for the purposes which the latter have in contemplation.

SUMMARY.

The Belfast Commercial Chronicle of 11th May, states, that a dreadful epidemic had broken out in the British camp under the governor general in the East Indies. On the first day 97 died, on the second day, 500. Never, it is said, was a scene so dreadful witnessed. The dead and dying strewed every road. On all sides were heard the wailings of those who were seized, and gave themselves up to despair. In the governor general's establishment alone (who had himself been slightly affected) 17 native servants died. In many cases the malady was so rapid, as to leave no time for administering medicine. Natives were seen to fall suddenly, without any previous sensation of illness, and die in a few minutes. At the last accounts, the pestilence appeared to have been stayed in some measure.

Bonaparte, it is said, has lately received, by unknown means, 40,000 francs in gold, and many diamonds. Heavy drafts of his, on London houses, have been duly honored.

Lord Cochrane's Steam Boat is destined to navigate the river Congo in Africa.

Flour in Liverpool, the 16th May, had sold for 44s. and a further decline was expected—60,000 barrels had arrived in 16 days.

Sir J. Graham stated in the House of Commons the 1st May, that 'one half of the Bank of England notes circulating in the northern counties arc forgeries !'

Another steam boat (the Pike) struck on a 'planter' in the Missisippi, 200 miles above N. Orleans, & immediately sunk. Passengers and crew saved.

BALTIMORE, June 22.

Capt. Small, of the brig Eliza Reilly, arrived at Norfolk, in 62 days from Marseilles, and 37 from Gibraltar, reports that all kind of American and West Indian produce were dull at the former place. When the Eliza Reilly sailed, there were 1200,000 bushels of *Wheat* in store and afloat at Marseilles—principally from the Black sea.

ANTIQUITIES.

About three weeks ago some men in the employ of Sir W. Hicks, Bart. while digging up the roots of an old Ash tree, which they were employed to fall, at Cooper's Hill, about four miles from Gloucester, came to a large stone, that excited their curiosity. On removing it they discovered a flight of steps leading to an apartment, in the centre of which was a cistern about a yard square; in clearing the room, the sculls of a buffalo and a bullock, with horns complete, and the remains of a fire place, with a quantity of wood-ashes, were likewise found. Last week four more apartments were discovered, in one of which is a curious tesselated pavement (the tesseræ are tubes of about half an inch;) also the remains of severals and figured tiles of Roman pottery. The walls of one of the apartments, and also the passages, are painted in fresco, with alternate stripes of purple, yellow, and scarlet, all of which are beautifully shaded, and curiously ornamented with scrolls and a border. These interesting remains of antiquity have probably existed for upwards of seventeen centuries. The men are still at work, and new discoveries are making daily. [*Eng. pap.*

Erasmus, in his little treatise entitled *Antibarbarorum*, says, that the safety of states depends upon three things: Upon a proper or improper education of the prince, upon public preachers, and upon school-masters; and he might with equal reason have added, upon *mothers*—for the care of the mother precedes that of the schoolmaster, and may stamp upon the *rasæ tabula* of the infant mind, characters of virtue and religion which no time can efface.

From the Literary Magazine.

HOMER AND OSSIAN COMPARED.

THE author of the Iliad has described every thing, in which error or inaccuracy might be detected, either by experience or demonstration. The structure of the human body; the effects of wounds; the symptoms of death; the actions and manners of wild beasts; the relative situations of cities and countries;—and the influence of winds and tempests upon the waters of the sea, are all described with a precision, which not only no other poet, but scarcely any technical writer upon the respective subjects of anatomy, hunting, geography and navigation, has ever attained. The hyperboles are all in the actions of his gods and heroes, in which exaggeration could not be detected: but in every object and every circumstance, which it was possible for his audience to know, the most scrupulous exactness in every minute particular is religiously observed. There are near twenty descriptions of the various effects of wind upon water—all different, and all without one fictitious or exaggerated circumstance: no *fluctus ad sidera tollit*; or *imo consurgit ad aethera fundo*, which even Virgil, the most modest of our imitators, has not avoided, but the common occurrences of nature, raised into sublimity by being selected with taste, and expressed with energy.

A judgment enlightened by this remark can easily trace the boundaries of poetical licence even in unpolished nations, and may venture to pronounce that certain poems, published as the productions of a remote age, are modern forgeries.

In the early stages of society, men are as acute in praciical observation, as they are ready to give up their imaginations to delusion, they are jealously tenacious of the evidence of their senses. Macpherson, in the person of his blind bard, could say with applause, in the eighteenth century, "Thus have I seen in Cona, but Cona I behold no more—thus have I seen two dark hills removed from their place by the strength of the mountain stream. They turn from side to side, and their tall oaks meet one another on high. Then they fall together with all their rocks and trees." But had a blind bard, or any other bard, presumed to utter such a rhapsody of bombast in the hall of shells, amid the savage warriors, to whom Ossian is supposed to have sung, he would have needed all the influence of royal birth, attributed to that fabulous personage, to restrain the audience from throwing their shells at his head, and hooting him out of their company as an impudent liar. They must have been sufficiently acquainted with the rivulets of Cona or Glencoe to know that he had seen nothing of the kind; and have known enough of mountain torrents in general to know that no such effects are ever produced by them: and would, therefore, have indignantly rejected such a barefaced attempt to impose on their credulity.

CURIOSITIES.

A person on reading an article extracted from the Winchester Herald, relative to a toad being found in the solid part of a cedar, called at this office and related the following circumstance:

Seventeen years ago he (the informant) was digging a well at Newburg, and after digging through five feet of earth and blasting through eleven feet of slate rock, a small living turtle nearly the size and about the thickness of a dollar was found. It was very soft, but on exposure to the air soon became hard, and was delivered to John Dewitt, Esq. of Fishkill. On relating this to a gentleman he expressed no surprise, but stated a fact which he said was well authenticated—that a person who had marble jambs to his house, often heard the croaking of a toad, whenever the fire became warm; and at length was induced to take out the piece, and on breaking it discovered a living toad closely bedded in the marble. *N. Y. Col.*

The Hydrophobia has prevailed to an alarming degree in Liverpool. The Advertiser of the 9th of May says, "that it is reported that several people have been obliged to be destroyed. We are informed on good authority that a child was smothered last week, in consequence of having been bitten by a mad dog: a horse and cow to which the disease had been communicated were shot."

A dreadful hail storm was experienced at Mount Vernon on the 4th inst. it continued until the ground was nearly covered; some of the hail stones measured 6¾ inches in circumference. It is stated that 15 miles north of Mount Vernon, hail stones were found measuring from 10 to 11 inches and that one was found after the storm which weighed more than four ounces.—A man out in the storm near Fredericktown in that county was knocked down with one of the hail—the fruit and grain were much injured. At Pittsburgh on the 7th, they had a violent wind and hail storm as ever was witnessed in that part of the country. The hail stones fell some places as large as walnuts—the wind was not so strong as a few miles north, where it was most terrifying; 18 miles from Pittsburgh it overset houses, barns and fences and destroyed a great deal of timber—one man had his thigh broken by a falling house—and many cattle were killed. Chambersburg also, on the same day was visited by a hail storm, where some glass was broken and hail found which measured from five to eight inches in circumference, and in the neighbourhood one was picked up a quarter of an hour after it fell, 14½ inches in circumference!

EXTRACT

From a Narrative of the state of Religion, within the bounds of the general Assembly of the Presbyterian church.

"The age in which we live is correctly denominated the age of action. So numerous are the associations for promoting the cause of truth, and so assiduous are the exertions of its friends to secure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the church, reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary, a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examine the state of your own hearts, and the nature of your own motives. Do still more for God in the world than you ever have done; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensibly requisite for you to cultivate purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect, has in too many instances already in different parts caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must in spirit and in deportment, "Do unto others as he would wish to be done by himself, under similar circumstances." His morality must be Christian morality, the legitimate fruit of his actual union with Him who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. Remember that the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God, and approved of men.

COMMON SCHOOLS.

By a report of the superintendant of common schools, made to the legislature, it appears that there are more than 5000 common schools in the state of New-York, organized according to law, in which are annually taught more than 300,000 children.

For the Philanthropist.

THE GLORIOUS LIGHT.

Bright is the splendour of the morning sun
Arising rob'd in comliness and smiles,
Refulgent glory shedding o'er the earth;
And bright the Planets which the night adorn,
Kept in their orbits by the hand divine:
Much more refulgent, bright and glorious still
Is that mild radiance of peerless light
Confer'd on man to mark his way to heaven!
How happy then are they who walk therein,
Engaged to follow where it points the road;
Nor to the right, nor to the left depart:
Eternal sunshine shall their journey crown—
Redeem'd from darkness and the realms of woe!

REFLECTUS.

The Winyaw Intelligencer, of Georgetown, S. C. asserts, that a planter of that neighborhood realized $100,000 from his crop of rice 1817.

Advertisements.

Come and Pay
THE STOREKEEPER!

WHO, through fatigue, expense & care,
Oft to the cities must repair,
To furnish you with coffee, spice and tea,
And every rare and good commodity.
When chilling winter's pinchings come,
His cloths and flannels make you warm,
And when the spring appears in view,
His lighter goods adorn you too.
The summers' heat, the winters' cold,
To guard you 'gainst, his goods he's sold;
And, when with empty purse you came,
Your promise has suppli'd the same.
His spades, his iron, ploughs and hoes,
Nails, traces, hats, bonnets and shoes;
His silks, his muslins, checks and glass,
Adorns the matron, sire and lass.
When harvest comes his scythes are here,
Whetstones and sickles too appear,
And all you want for harvest glee,
He keeps for you continually.
Behind his counter still he stands,
Both night and day, his busy hands
Are plying to supply your wants,
Or posting up your long accounts.
Should you be sick, or weak and low,
His drugs and wines, for them you go;
And, without cash, you'r still suppli'd
With all you ask, or want beside.
You want exchange, you are suppli'd,
Your orders sent are paid beside;
And every favor that you ask,
Is done, and thought an easy task.
Now, when the shopman wants his *pay*,
Come on, like men, without delay;
Requite him for his *triendly* deeds
With Cash—for that he really needs.
If thus you act, his thanks you'll find
Flow freely from his grateful mind;
For friendship, when reciprocal,
All other virtues must excell.

THOMAS EMORY.
Mountpleasant, July 9th, 1818.

N. B. THE SUBSCRIBER would inform his customers, that he still keeps A LARGE &

GENERAL ASSORTMENT
OF ALMOST EVERY KIND OF
GOODS,

Suited to the present demands of Town & Country—all of which he will continue to sell on the lowest terms for Cash, or to punctual customers on a short credit. All suitable Produce will be received in barter. From the *superior quality* of his GOODS, fair prices, and strict attention, he confidently anticipates a continuance of past favors.

He hopes no one will take offence at the above call for Cash—but that all who feel themselves therein concerned, (be their accounts large or smal') will be good enough to call at his *corner Store*, and pay them off; as without Cash the wheels must stop.

T. E.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on the premises, a GRIST MILL with one pair of stones—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Alo an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

Valuable Property,
FOR SALE.

THE Subscribers offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and
NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow;* has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
5th mo, 6th, 1818. 9tf.

LETTERS

Remaining in the Post-Office at Mount Pleasant, Ohio, 6th month, 30th, 1818.

Jesse Bonsel
Luther Warren
David Belknap jr.
Joseph Raley
Elizabeth Amick
Joseph Strahl
John Barrick
Joseph Grey
Gilbert Crisdel
Joseph Barnes
Thomas Gray
Rebekah Green
Hannah Eduston
Curtis Levis
Francis Shepherd
John Fields
Israel Jenkins
Thos. Michel esq.
Wm. Kirk
Henry Hull
Amos Mills 2
Edith Miller
Benjamin Wilson
James Michel
Joseph Worley
Wm. Sims
Robert Eyre
Alex. Mc. Cormick
Naomi Brown
Isaac Nicholson
Jonathan Jones
Wm. Blackwood
Robt. Mc. Millin
Robert Thomas
Aaron Brown
Peter Thomas
Barbara Mc. Culloch
Robert Pumphrey
Jos. Pumphrey jr.
Martha Sutton.

JAMES JUDKINS, *P. M.*

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND PROTECTION.

* * *

PRINTING,
EXECUTED
At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Seventh Month 23d,* 1818. No. 18.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church, having taken into consideration the subject of SLAVERY, think proper to make known their sentiments upon it to the Churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbours as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependant on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.

Such are some of the consequences of slavery, consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict on him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for "God hath made of one blood all nations of men to dwell on all the face of the earth"—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible, throughout the world.

We rejoice that the church to which we belong commenced, as early as any other in this country, the good work of endeavouring to put and end to slavery* and that in the same work, many of its members have ever since been, and now are among the most active, vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a great, and the most virtuous part of the community abhor slavery, and wish its extermination, as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent, alike, with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize.—At the same time, we earnestly exhort them to continue, and, if possible, to increase their exhortations to effect a total abolition of slavery.—We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the publick welfare truly and indispensably demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter, by no other consideration than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve. We therefore warn all who belong to our denomination of christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish the evil.

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*In the minutes of the Synod of New-York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz.

"The Synod of New-York and Philadelphia do highly approve of the general principles, in favor of universal liberty, that prevail in America; and of the interest which many of the states have taken in promoting the abolition of slavery, yet inasmuch as men, introduced in a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be in many respects dangerous to the community; Therefore, they earnestly recommend it to the members belonging to their communion, to give those persons who are at present held in servitude such good education as may prepare them for the better enjoyment of freedom. And they, moreover, recommend, that masters, whenever they find servants disposed to make a proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time and sufficient means of securing, by industry, their own liberty, at a moderate rate; that they may, thereby, be brought into society with those habits of industry, that may render them useful citizens:—And finally, they recommend to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society, in the parts where they live, to procure, eventually, *the final abolition of slavery in America.*

And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery; and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

1. We recommend to all our people to patronize and encourage the Society, lately formed for colonizing, in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society.—And while we exceedingly rejoice to have witnessed its origin and organization, among the holders of slaves, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery; we hope that these portions of the American Union, whose inhabitants are by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; favouring the instruction of them in Sabbath-Schools, wherever those Schools can be formed; and by giving the knowledge of their duty both to God and man. We are perfectly satisfied, that as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us, so far from operating, as some have apprehended that it might. as an excitement to insubordination and insurrection would on the contrary, operate a the most powerful means for the prevention of those evils†

3. We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly; to discountenance, and as far as possible, to prevent, all cruelty of whatever kind in the treatment of slaves; expecially the cruelty of separating husband & wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel; or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church.—And if it shall ever happen that a Christian professor, in our communion, shall sell a slave who is also in communion and good standing in our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order, by

J. J. JANEWAY,
Moderator.

Philadelphia, June 2, 1818.

FROM THE VILLAGE RECORD.

THE SPECULATOR.

By John Harwood.

——"MISERABLE man that I am!" sighed *Jotham*, as he sat at the porch of his door, at the going down of the sun;—"Miserable man that I am!"

"What ails thee, friend?" said a person who stood near him, although before unperceived. "Hast thou not health? Hast thou not friends?—Hast thou not plenty? Thou hast sheep feeding on the hills—thy numerous herds graze in the valley, and thy grain fields teem with abundance."

"True," answered Jotham, "but the shortness and uncertainty of human life, are to me sources of constant wretchedness. I know not what hour I may be called to leave all these blessings. A few live to the good old age of fourscore years, but how few! They, to be sure, are blessed, but I have no assurance that I shall live again to see my orchards in blossom, and to hear the bleating of my early lambs: I am miserable."

"And dost thou think it would contribute to thy happiness, to have removed the uncertainty of thy exis from this life, and to receive the assurance that thou shouldst live to the age of four score and ten years?"

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† The following intelligence has been recently received, and may be relied on as authentic.

"The legislature of Antigua, having held a conference with the missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there. and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum, for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to lord Bathurst from the government of Antigua, it is stated, that the legislature lamented their limited finances prevented their doing more; as they were persuaded, that to the labors of those missionaries among the negroes, they were mainly indebted for a state of profound tranquility, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that Island."

"Undoubtedly," said Jotham: "I could then proceed on my course with a light heart. I could plan my business for future years. I could plant orchards with the certainty of enjoying the fruit. I could"——

"Enough," said his guest, interrupting him, "Thy desire shall be gratified. I am the spirit that presides over thy years, and am commissioned to fix the date of thy existence. Thou shalt live until the 5th of the 5th month in the year that thou shalt have numbered four score and ten, and in that day, at the going down of the sun, thou shalt die."

Jotham raised his eyes, and the person had disappeared, but he felt the full consciousness of the truth of what he had declared, and resolved to be happy. A thousand plans for amassing wealth——improving his grounds—planting orchards and forest trees—building houses and mills, for awhile crowded upon his imagination; but ever and anon, the 5th of the 5th month of the year that he should be 90, occurred with renewed uneasiness to his mind. It was too far off to be worth thinking of, and yet it would return uncalled for with the most alarming acuteness. Jotham was then 37, and he took his slate & pencil to calculate. He had 53 years to live. He reduced the time to months—to weeks—to days—hours, and even to minutes. The day was fixed in his mind as certainly as in the records of fate. He looked at his watch. Three hours had nearly elapsed—when his family notified him that it was later than usual for him to retire. The sleep of Jotham was disturbed, and the first thought of the morning was the fifth of the fifth month, at the setting of the sun, in the year 1875. But he rose resolved to put in execution the plans he had formed. Some difficulty intervened, but, as he had time enough. he postponed from day to day the commencement of his improvements.

A thousand new troubles now crowded on his mind. He was certain of life, but not of health. His days might drag on heavily in pain & disease. He was not sure that his plans for making money would succeed.—He might become a pauper. Instead of stimulating his exertions, he found that the certainty of long life relaxed them. In the midst of business and pleasure, the day certainly fixed for his death would come like a dark cloud overshadowing his soul, paralizing his exertions, and damping his joys. He felt it like the iron belt of the Scottish James, who fell at Floddenfield; and from the very circumstance he expected to prove the source of happiness, he derived nothing but uneasiness, and finally, the most unceasing misery.

A year had passed away, when at the same hour of the same day of the same month, Jotham sat at his porch, his beard long, his face pale, and his whole body emaciated. Miserable man that I am!" exclaimed he. The day of my death is fixed. The time is ascertained with an awful certainty. I am like a criminal under condemnation, and I feel that the distance of time is only an aggravation, by procrastinating my misery. Would to God! that my guardian angel would return and restore me to the state of other men."

"Thy wish shall be granted," answered the same person whom he had seen the year before. "But my friend," added he, "let this learn thee to repress thy passions—limit thy desires—exercise that thou mayest enjoy rest—be temperate that thou mayest possess health—cherish a cheerful reliance upon Heaven, and obey the dictates of an enlightened conscience, and thou wilt enjoy a happiness which neither the certainty of great possessions, nor long life could ever bestow.

POWER OF CONSCIOUS GUILT!

The following article was communicated by a respectable gentleman of this city, to whom the circumstances were detailed a few days since, by the magistrate in whose presence the crime was committed.

[*Cin. Inquisitor.*

Three justices of the peace had met at Mayslick, in Mason county, Kentucky, for the purpose of taking depositions, and to try about forty civil causes, which were set for trial at that time and place. On a short consultation, it was agreed that two of the magistrates, to wit, Joseph Desha and John Young, should retire to one corner of a large room, in which they had met, and attend to taking the depositions, whilst Jonathan Stout, the other magistrate, should try the causes. A case came on to be heard, wherein the sum in dispute was seventy-five cents; neither party having any testimony to introduce, Mr. Stout, for the purpose of obtaining some knowledge of the situation of the claim, permitted the parties to go into a free conversation on the subject of their dealings. In the course of the conversation it appeared, that at a day not long previous to the day of trial, the defendant had called on the plantiff to settle with him relative to the expence of taking up an estray: and now in the presence of Mr. Stout, the defendant was asked by the plaintiff, if he did not recollect falling short the sum of fifty cents to pay the expence of taking up the estray at the time above alluded, when he called to settle it; the defendant said he did, whereupon the following dialogue ensued:

Plaintiff—Had you any more money with you that day, than you gave me, towards paying the expense of taking up the estray? *Defendant*—No.

Plaintiff—Did you borrow any money of any one on that day?

Defendant—No I did not.

Plaintiff—After you left my house that day, did you meet certain young men (naming them) on your way home?

Defendant—I did.

Plaintiff—Did you return with them to my house?

Defendant—I did.

Plaintiff—Did you afterwards pitch quoits with them for whiskey in my yard?

Defendant—I did.

Plaintiff—Did you lose two half pints of whiskey?

Defendant—I did.

Plaintiff—Were they called in by you at my bar? (the plaintiff kept a tavern.)

Defendant—They were.

Plaintiff—Did you pay me for them?

Defendant—I think I did.

After considerable affirmation on one side, and denial on the other, the plaintiff told the defendant, if he would swear he had paid for two half pints, he would strike them out of his account; defendant said he would, and asked Mr. Stout to administer the oath; but he being conscious from the prior confession of the defendant, that it was impossible it could be so—said to him, I feel a delicacy in doing it, and you had better pay it, it is a trifling sum, I would not take the trouble to swear for it.—Something at that moment called the attention of Mr. Stout from the subject, and before he again had fixed his eyes on the defendant, he had stept to Mr. Young, one of the magistrates in the other corner of the room, and had sworn in the most solemn manner to the payment of the money, of which he immediately informed Mr. Stout.

Until this awful period, the defendant had retained his usual appearance of health and vigor.; but alas! no sooner had he turned about to inform Mr. Stout of his successful attempt to commit the horrid crime of perjury, than a death-like paleness was visible in his countenance; the people in the room simultanously remarked, with astonishment, the change so instantaneously effected in his appearance. Mr. Stout, himself, remarked, when relating the circumstances to the writer, that he had the appearance of a man already two days dead. Judgment was entered for fifty cents, and he retired from the scene of guilt. He took neither refreshment nor sleep that night; but appeared restless, (as his unfortunate wife relates) and rolled in his bed from side to side, like one bereft of every earthly enjoyment. Morning came—but with it brought no relief to his perturbed bosom. Still taking no food, he went after breakfast to the field where a number of reapers had met to cut his grain; he gave them some incoherent directions relative to the harvest, and returned to his house. The whole day was spent in thoughtful musing, and apparent agony of mind; and another night was spent like the preceding.—In the morning, a short time after he had left his bed, he was seen running upon all fours through the door yard, and exclaiming "John Johnston (the name of the constable who attended the trial) and the Devil are after me." He was picked up by some men who were about the house, and set down on the step of the door. In a few minutes he suddenly started from his seat, and again commenced running upon his hands and feet as before:—and exclaiming most awfully, "John Johnston and the Devil are after me." In this manner he made his way into a small field of corn which stood open to the door yard, and as he ran between the rows of corn, he tore up a number of hills by the roots—and whilst thus engaged, and before he could be reached by his pursuers, in the act of tearing up a corn hill, he suddenly and instantaneously expired!

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN?"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, SEVENTH MONTH, 23d.

For the Philanthropist.

AN ADDRESS

TO A YOUNG WOMAN IN TROUBLE.

BE not discouraged, my youthful friend,
Nor murmur, though o'erwhelm'd in deep distress;
For He who sendeth sorrow joy can send—
The hand that punisheth can surely bless!

But build thy hope on that eternal Rock,
Against which Hell's black gates can ne'er prevail!
From whence thou, calm and undismay'd may'st look,
On all the threat'ning dangers that assail.

Our holy Patron, when on earth, was tri'd
With suff'rings such as thou hast never known;
Yet in the midst of deep affliction, cri'd,
"Thy will, O Father! and not mine, be done."

In matchless love and mercy, he forsook
The peaceful mansions of eternal rest—
Our crimson sins upon himself he took;
Our woes were all united in his breast.

Patient he drank the bitter cup of death—
(Behold the bright example which is given,)
Evincing, even to his latest breath,
Sole resignation to the will of Heaven.

Say then, shall man, calamitous by birth,
And author of his misery, complain?
When his Creator deign'd to dwell on earth,
Hated and scorn'd, to rarsom him from pain.
And mark the multitude which John was shewn,
Whose countless number no man understood,
Through tribulation great indeed had gone,
And wash'd their garments in Christ's precious blood,

Then, O my friend! although thy path's uneven,
This promise, also, some relief may bring;
A refuge to the humble will be given,
Beneath the shadow of Jehovah's wing.

REFLECTUS.

For the Philanthropist.

DISTRESSING OCCURRENCE.

——————"How dim our eye!
"Clouds thick as those on doomsday drown the *next*;
"In human hearts what bolder thought can rise,
"Than man's presumption on to-morrow's dawn?
"Where is to-morrow? In another world."

YOUNG.

On the 17th inst. in the afternoon, an unusually heavy rain was experienced at and near the waters of M'Mahon's creek, Belmont county, Ohio. A certain *John Hardisty*, having a wife and four children, had his residence on the bottom, within a few rods of the creek. The flood was so violent, that in a short time after it had ceased raining, the waters were up to the house where Mr. Hardisty resided. It was then night; yet the moon, (although cloudy) served to dispel in a measure the dark vapors which hovered round, and cast a still greater melancholy gloom on the surrounding frightful scenery. Some of the neighbors assembled near the spot, and requested the unfortunate family to endeavor to gain the hill—but, either the height of the waters and roaring thereof, (which prevented their hearing each other) or the opinion of Mr. Hardisty that the waters were at their height, prevented their escape to dry land; when, shocking to relate! in a very short time the rapid rise of the furious & relentless stream, forced the house from its foundation, and plunged six unfortunate human beings into a watery tomb.—The bodies of Mr. Hardisty and wife, and two children, have since been found, and interred in one common grave. The creek was several feet higher than it was ever known before. Such is the account given by persons who passed through that neighborhood shortly after the melancholy catastrophe occurred. Mr.

Hardisty was a person of respectability, and good standing in society;—his loss will be regretted by all who knew him, and the truly deplorable end of himself and family, sink deep in the heart of every humane and philanthropic member of the community. How applicable, to the case before us, are the above lines of the poet—and how forcibly ought it to impress our minds with the uncertainty of life, and the certainty of death:—perhaps, as in the case presented, in a manner, and at a moment the least expected, we may be snatched away from all scenes here below. It is to be hoped that the multiplicity of sudden and awful deaths on every side, effected by what we term *accident*, may induce all those who are looking forward for length of days, and the enjoyments of time and sense, to stop, reflect and pause—"Perhaps I may be the next victim who shall receive the awful summons, "prepare to meet thy God in judgment"—at a moment unlooked for, at a period big with horror, when wallowing in the filth and mire of sin—and in a manner freezing to the vital functions of human nature to contemplate."—Then, O! reader, whoever thou art, take warning—keep thy oil in readiness, and thy lamp trimmed—and "watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

For the Philanthropist.

Friend Osborn,

I believe most of the farmers in this country, who have been in the practice of turning out their horses to pasture, have within these few years past, observed the singular manner in which they become effected when allowed to run in clover fields, it is almost universally the case, that after feeding on this kind of grass, or at least grazing in fields where it grows, water runs from their mouths in great profusion; as though there was a constant nausea at the stomach—and, from being fat and strong, they in a little time become thin and feeble. My object, in mentioning these circumstances, is to set an enquiry on foot in order to ascertain the cause which produces this effect, apprehending your paper is read by men of observation, and by them who have a knowledge of the facts I have stated. If any of them can account for it, or prescribe a method of curing this disease, (for such it appears to be) I am confident they will confer a considerable benefit upon a number of other persons, besides.

AN ENQUIRER.

HORRORS OF SLAVERY.

Extract of a letter from Richmond, Virginia, June 6.

"One of the evils peculiar to slaveholding States fell on this neighborhood this morning. A negro dealer started with a drove, chained four and four, for the westward, probably for Louisiana. The sight was distressing, fellow servants almost frantic with grief, taking a last farewell of their fellow laborers and acquaintance. Soon after, a fellow who was sold for New-Orleans, took an axe and *chopped off his left hand.* A new amputation was necessary nearer the elbow, he endured the operation without a groan or other evidence of pain."

CURIOUS ANECDOTE.

In the most flourishing period of the reign of Louis XIV. two negro youths, the sons of a prince, being brought to the court of France, the king appointed a jesuit to instruct them in letters, and in the Christian religion; and gave to each of them a commission in his guards. The elder, who was remarkable for his candor and integrity, made great improvements, more particularly in the doctrines of religion. A brutal officer, upon some dispute, insulted him with a blow. The gallant youth never so much as offered to resent it. A person who was his friend, took an opportunity to talk with him that evening alone upon his behaviour, which he told him was too tame, especially in a soldier. Is there, then, said the young African, one revelation for soldiers, and another for merchants and gownmen? The good father, to whom I owe all my knowledge, has earnestly inculcated forgiveness of injuries to me; assuring me, that a Christian was by no means to retaliate abuses of any kind. The good father, replied his friend, may fit you for a monastery by his lessons, but never for the army and the rules of a court. In a word, continued he, if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you. I would fain, answered the young man, act consistently in every thing; but since you press me with that regard to my honor which you have always shown, I will wipe off so foul a stain; though I must own I gloried in it before.—Immediately upon this he desired his friend to go from him, and appoint the aggressor to meet him early in the morning. Accordingly they met and fought; and the brave youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend, with tears in his eyes, saying, "He did not imagine the Christians were such unaccountable people; and that he could not apprehend their faith was of any use to them, if it did not influence their practice. In my country, we think it no dishonor to act according to the principles of our religion."

AN ORATION,

Delivered before the Protection Society of Maryland, July 4, 1818,

BY JOHN S. TYSON,

One of the members—*(Published at the request of the Society.)*

The Protection Society of Maryland, believing it necessary that the publick should know the objects they had in view in the formation of their institution, have deemed it proper thus respectfully to solicit their humane attention. The call was made to humanity, and as a citizen of Baltimore, I am proud in believing, and the present large assemblage confirms the belief that this call, when properly addressed to the people of this city, was never addressed in vain. Their ears are ever open to the cries of the hapless victim of oppression, and they are ever ready to frown with indignation on inhumanity, no matter in what shape it may meet their eyes, whether arrayed in the garb of hypocrisy, adorned in the vestment of the law, or clothed in that blood-stained raiment which is the emblem of its nature. It will not therefore excite your wonder to be told, that in a city so justly renowned for its benevolence, a large number of individuals have united themselves into a body, for the purpose of exerting their combined force against tyranny, rapine and oppression, which have for so long a time dared to lift their heads amid the very temple of liberty, the very asylums of innocence. We as a body profess to be the champions of the rights of man—we profess to be the protectors of those defenceless descendants of African forefathers, whose rights are sought to be invaded, and whose misery is sought to be rendered doubly miserable, by a set of remorseless men.

Let me be plainly understood. This is not a society for the purpose of abolishing slavery. I know that this is the light in which we are regarded by many of our countrymen. I know that our slanderers are busy in stamping upon the minds of those who are willing to regard us with benignant eyes, the false impression, that under the veil of the mild name we have assumed, we are practising dark and insiduous schemes for the universal emancipation, at all hazards, of the slaves of Maryland, are now quietly slumbering in the arms of thraldom, without even dreaming of liberty or resistance.

If this slander, demands a refutation, it will find it in the circumstance, that the vast number of individuals who compose this institution, certainly one-half, probably a majority are owners of slaves. Would these be the voluntary agents in effecting their own destruction? Would these present their dependants with the very torch, which was to conflagrate their own dwelling. The supposition is as absurd, as the slander is base and malicious. Besides the Protection Society of Maryland is honoured with the membership of men, who stand in the foremost ranks of respectability and talents; some of whom have enjoyed or are enjoying the highest honors which a free people can bestow; of whom it would be malignant arrogance to say that they entertained a purpose so foul and so destructive. In whatever light the members of this society may view domestic slavery in general, (and there are many who view it with deep abhorrence) its destruction, much less its destruction by such unworthy and hypocritical means as have been imputed to them, is far from being their intention. If they were anxious to procure the emancipation of the slaves of Maryland, I can assert with confidence that they have a sufficiency of the spirit of independence to induce them boldly to avow their purpose, and boldly to attempt its execution.—And when they shall act under the influence of any other spirit, when cunning, intrigue and assiduousness shall become the spring of their exertions; when while appearing before the public in the character of an angel of light, they shall be practising the arts of a demon of destruction; may He, whose omnipotent arm wheels the thunder and lightening of heaven—blast their purposes, unstring their nerves, and crush the sinews of their strength. The immediate emancipation of the slaves of Maryland, would perhaps be fraught with consequences fatal to the tranquility of the country; we leave that subject to all trying time, and to an overruling Providence.

Our object is to annihilate some of the enormous evils, which hang like mountains of iniquity on the back of slavery. Our object is to mitigate, as far as possible, the calamities, which one portion of our fellow men suffer by the despotic *cruelty* of another.—Our object is to save them, if we cannot from unhappiness, at least from absolute torture. If they are slaves, the law has granted them certain rights, and we stand forth the defenders of those rights. If any African, having obtained his freedom, is sought to be again enslaved by some ferocious monster, we step between the monster and the man, and save the one from the grasp of the other.—We pursue the midnight man-slaughter to his den, and drag him to the bar of retributive justice. We use all the means which the laws of God and man place at our disposal, to do away that horrid legalized traffic in human flesh, carried on between this and the southern states, and which has stamped so deep a disgrace upon our moral character. And we use all the exertions of which we are capable, to discourage the slave trade to the coast of Africa.

Such is a brief outline of the evils, for which it is the object of this society to provide a remedy. The details would be endless, and infinitely more dreadful. Would to Heaven that some eloquent advocate of oppressed humanity, animated with the spirit which blazed in Patrick Henry, were here to unfold each scene of cruelty, in all its horrid particulars. The hardest heart in this assembly, would melt into tenderness, and mingled pity and indignation would flash from your eyes.

Perhaps all the other evils, which torture the feeling of the unhappy Africans, may have their origin in that traffic in human flesh which I have just mentioned as carried on within the state of Maryland, and sanctioned by her laws. Against this, therefore, as the fountain head of misery, it is the grand object of this society to exert all their force, believing that to be the best means of securing ample protection to the unfortunate, against the cruelty of the base.

The actors in this traffic are a set of men, who have long since bid adieu to every principle of virtue and of honor; who forsaking the respectable employments in which their youth was engaged, have descended to the disgraceful business of speculating in human liberty. It is some consolation to the people of Maryland to be told, that *most* of these are inhabitants of other states. They are chiefly adventurers from the south, who having become hardened to scenes of iniquity in their own neighborhoods, insult the hospitality which cherishes them, by practising their cruelties *here*, in the face of day, before our very doors. But I am sorry to say that these are linked with, and assisted by many individuals, who are styled, and who disgrace the name of Citizens of Maryland. Both classes I include under the appellation of southern slave traders. Many of them are connected together in lines, extending from the northern extremities of Georgia, Louisiana. Tennessee and Kentucky. Thus linked together, they practice their infamous designs.

Every tie of affection, every chord of consanguinity and love, that binds social beings together, are by these ruthless men, burst asunder with ferocious violence. Destitute of sensibility themselves, strangers to those sympathetic feelings which prompt the tear of humanity for the woes of others, they act as if they believed, that such is the callous condition of the victims of their avarice—mistaken wretches! have they been so long divested of human nature as to have forgotten, that tears, and sighs, and groans indicate the anguish of the soul, and that when these are extorted from the husband and the wife, the parents and children whom their rapacity has torn from the arms of each other, nature then bears witness, that their heart-strings are sundered in twain, and that all that is within them bursts with grief.

(To be continued in our next.)

EXTRACTS.

GRATITUDE.

As ingratitude is one of the blackest and most odious crimes that human frailty is subject to, so on the reverse, *gratitude* is incomparably the most amiable of all the virtues. She is the very first excellence we are capable of; she is the perfection of childhood, she takes her rise from the low foundation of artless innocence and simplicity, and yet reaches by degrees to the Heaven of Heavens.—She is the most natural, and consequently the most obvious of all our duties. Her incense, though the most refined imaginable, is the most attainable and and the readiest at hand; for it is that of *acknowledgment, praise and thanksgiving*. In a word, she is an ornament to angels, being herself one of the brightest of them; she is the quintessence of goodness, and the delight of the Almighty. On this subject (for it is a glorious one) we could dwell to the end of time.

FORTITUDE

Is that strength and constancy of mind, which teaches us to bear the dispensations of Providence, the affliction of the body, the frowns of fortune, the villainy, of wicked men, and the impertinence of fools, with patience and resignation.

JUSTICE.

This virtue forbids every thing that would injure another in his estate or good name. It forbids all theft, all malice, all oppression and fraud; it forbids all false swearing and detraction, and lastly, it requires us to suit our words and actions to the truth of things with the greatest integrity, according to the best of our skill and apprehension.

REFLECTIONS ON MAN.

For what purpose were we placed on this globe? If we have not recourse to religion, what are we? Beings possessed of rationality; rationality, which shows us our weakness; weakness, which has led us to vice; and vice, which must conduct us to misery.

Let us survey ourselves. What are we? Imagination starts from the idea.

Yet have we not powers? We have.—Can we ascertain them? We will try.——

I was born by a species of miracle; my life has been sustained by a continuance of the same miracle; by repeated miracles I have obtained middle age; and *death*, which is to lead me to *eternal life*, is the greatest of all miracles.

'Tis true, there are rugged grounds, over which we must travel. But these are incidental to human nature. Religion rejects chimeras. The hydra of the ancients is justly exploded: and at present we have only false opinion to combat.

To what does false opinion conduct us? To augmentation without a guide, and to sophistry without a gleam of reason.

Let imagination range throughout the universe; and at length she must rest her foot on this rock—There is a *Supreme;* and morality and religion must conduct us to his throne.

Effectually to destroy bed Bugs.

Take two oz. of quicksilver and the whites of two eggs, and so in this ratio for a larger or smaller quantity.—Beat the quicksilver and the whites together until they unite and become a froth. With a feather then apply the compound thus formed to the crevices and holes in your bedsteads.—This done once or twice a year will prove effectual. An old remedy but a sure one.

The American Bible Society distributed near 18,000 copies of the sacred volume last year. 150 auxiliary institutions have been established, 174 clergymen, of different denominations, have been made life-members by subscriptions of their parishioners.

ANECDOTE.

A lad who was a great talker, was sent by his parents to Isocrates to learn oratory. On being presented to Isrocrates, the lad spoke so incessantly that he wore out all patience. When the bargain came to be struck, Isocrates asked him double price.—Why charge me double, (said the young fellow) Because, (said the orator) I must teach you two sciences; the one to hold your tongue, and the other how to speak.

Communication.

OBITUARY.

Died—On the first inst. at his residence one mile from Brownsville, Fayette county, Pa. after a short illness, ***SAMUEL JACKSON***, in the 69th year of his age. He has left a widow, four sons, and three daughters, to deplore the loss of a fond husband and affectionate father.—He had been early engaged in promoting the liberty of the distressed sons of Africa, and was successful in many instances. At an early period, he erected a merchant mill, and was among the first who sent flour down the Ohio river. He had long been industriously engaged in the promotion of domestic manufactures; and, as a citizen of fair standing, perhaps second to none around him.

Mountpleasant, O. 7th mo. 23, 1818.

TO OUR PATRONS.

☞ We think it our duty to notice an error that has crept into a handbill just published, headed "A MARKET FOR GINSENG & CATTLE." The error alluded to is, where it mentions the articles of "*Wine, Brandy & Whiskey,*" as being for sale. The editor being absent, the error was inserted by the printer, (agreeably to the copy) without the knowledge of its being against the rules of this establishment. It is thought proper, on this occasion, to inform our advertising customers, that (as part of our aim is to eradicate, if possible, the pernicious use of ardent spirits from amongst the human family) we cannot, consistent with our profession and feelings, admit any thing either in advertisements in the paper, or handbills, that would have an appearance or tendency, in any manner whatever, to promote the use of an article, so baleful in its effects on society in general, as that of spirituous liquors.

Advertisements.

Come and Pay
THE STOREKEEPER!

WHO, through fatigue, expense & care,
Oft to the cities must repair,
To furnish you with coffee, spice and tea,
And every rare and good commodity.
When chilling winter's pinchings come,
His cloths and flannels make you warm,
And when the spring appears in view,
His lighter goods adorn you too.
The summers' heat, the winters' cold,
To guard you 'gainst, his goods he's sold;
And, when with empty purse you came,
Your promise has suppli'd the same.
His spades, his iron, ploughs and hoes,
Nails, traces, hats, bonnets and shoes;
His silks, his muslins, checks and glass,
Adorns the matron, sire and lass.
When harvest comes his scythes are here,
Whetstones and sickles too appear,
And all you want for harvest glee,
He keeps for you continually.
Behind his counter still he stands,
Both night and day, his busy hands
Are plying to supply your wants,
Or posting up your long accounts.
Should you be sick, or weak and low,
His drugs and wines, for them you go;
And, without cash, you'r still suppli'd
With all you ask, or want beside.
You want exchange, you are suppli'd,
Your orders sent are paid beside;
And every favor that you ask,
Is done, and thought an easy task.
Now, when the shopman wants his *pay*,
Come on, like men, *without delay*;
Requite him for his friendly deeds
With Cash—for that he really needs.
If thus you act, his thanks you'll find
Flow freely from his grateful mind;
For friendship, when reciprocal,
All other virtues must excell.

THOMAS EMORY.

Mountpleasant, July 9th, 1818.

N. B. THE SUBSCRIBER would inform his customers, that he still keeps A LARGE &

GENERAL ASSORTMENT

OF ALMOST EVERY KIND OF

GOODS.

Suited to the present demands of Town & Country—all of which he will continue to sell on the lowest terms for Cash, or to punctual customers on a short credit. All suitable Produce will be received in barter. From the *superior quality* of his GOODS, fair prices, and strict attention, he confidently anticipates a continuance of past favors.

He hopes no one will take offence at the above call for Cash—but that all who feel themselves therein concerned, (be their accounts large or small) will be good enough to call at his *corner Store*, and pay them off; as without Cash the wheels must stop.

T. E.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses —a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on the premises, a GRISTMILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Alo an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.

7th mo. 16th, 1818. n17tf.

Valuable Property,
FOR SALE.

THE Subscribers offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees: a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and
NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow*; has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*

th mo, 6th, 1818. 9tf.

LETTERS

Remaining in the Post-Office at Mount Pleasant, Ohio, 6th month, 30th, 1818.

Jesse Bonsel
Luther Warren
David Belknap jr.
Joseph Raley
Elizabeth Amick
Joseph Strahl
John Barrick
Joseph Grey
Gilbert Crisdal
Joseph Barnes
Thomas Gray
Rebekah Green
Hannah Eduston
Curtis Levis
Francis Shepherd
John Fields
Israel Jenkins
Thos. Michel ESQ.
Wm. Kirk
Henry Hull
Amos Mills 2
Edith Miller
Benjamin Wilson
James Michel
Joseph Worley
Wm. Sims
Robert Eyre
Alex. Mc. Cormick
Naomi Brown
Isaac Nicholson
Jonathan Jones
Wm. Blackwood
Robt. Mc. Millin
Robert Thomas
Aaron Brown
Peter Thomas
Barbara Mc. Calloch
Robert Pumphrey
Jos. Pumphrey jr.
Martha Sutton.

JAMES JUDKINS, *P. M.*

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

JUST PUBLISHED,

AND FOR SALE AT THIS OFFICE,

Price, 6 1-4 Cents,

A

PAMPHLET,

ENTITLED

A

MEMORABLE INSTANCE

OF

DIVINE GUIDANCE AND PROTECTION.

PRINTING,

EXECUTED

At the Office of the Philanthropist.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT*, *Ohio, Seventh Month 30th*, 1818. No. 19.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square,
will be inserted, three times for one dollar.
All communications to the Editor,
must be post paid.

AN ORATION,

Delivered before the Protection Society of Maryland, July 4, 1818,

BY JOHN S. TYSON,

One of the members—*(Published at the request of the Society.)*

(Continued from page 143.)

These unfortunate creatures are always kept in ignorance of their fate, until the moment when they are called upon to submit. Sometimes they are met by the being who has trafficked in their blood, at a distance from their dwelling and commanded immediately to march. In vain do they intreat their relentless tyrant to permit them to return and take a last farewell, a last embrace, of those they dearly love. They are sternly refused, and every groan they utter, is punished with a lash. And when they are, through wonderful condescension, permitted to take a final fond adieu, the sacred solemnity of the occasion, is inhumanly profaned by sacriligious interruption They tear the infant from the breast of the mother, while she clings to it with maternal fondness—they drag the husband from the wife, while they are bedewing each others cheeks with mutual tears—they bear away the sister from the brother, while she hangs distracted on his neck—they sunder the dearest friends, while they are grasping the last farewell.

Who can depict the anguish attendant on this separation? Impotent indeed would be the attempt.—We can behold the external signs of sorrow—we can see the tortured victims writhing with despair—beating their breasts—rolling their eyes to heaven—cursing the day that gave them birth—execrating the merciless authors of their distress—raving like maniacs, and in many instances actually deprived of their reason—but tongue cannot describe, nor imagination paint the bitter anguish, the heart rending agony, that reigns within them, and induces all these mournful indications. Fortunately for us, we cannot on this subject, speak the language of experience. The hands of unpitying monsters have never dragged your parents, your wives, your infants, to perpetual and ignominious suffering. Death may have deprived you of some of your dearest relatives, and you felt the pang of separation.

But you had some consolations in the midst of your sorrow—yours was the "joy of grief." You were consoled by the reflection that those whom the king of terrors had thus snatched from your arms, had escaped the miseries of earth, and had mounted triumphantly to the abodes of sempiternal bliss, and that their lot was that, which Nature had decreed, should be the lot of all. But there are none such balmy reflections to soothe the sorrow of the unhappy Africans—The mutilated farewell, which through unusual lenity, they are sometimes permitted to take, gives token of a separation, worse than that of the grave. They are not comforted with the belief, that happiness will be their lot; they know that they will *not* be happy; and their imagination itself cannot depict the endless and acute misery which they may endure, in regions far distant from each other, and unknown to either—where their affliction cannot be softened by mutual suffering; where their woes cannot be alleviated by sympathetic feeling: because a wall of partition more permanent than that of death, bars their union. It is this, that causes these unhappy beings to bedew their cheeks with tears of blood—it is this that extorts the groans of anguish, which not even the lashes inflicted by the cruel slave-trader can quiet into silence, because the pains of the body, are drowned in the agony of the soul.

These unfortunate creatures are not only ravished from the arms of their relatives: they are notonly goaded with cruel stripes; they are thrust into iron barred dungeons, dark and dreadful; their hands are manacled; their feet are fettered to each other, they are bolted to the floor, though they never committed a crime. What! (some are ready to exclaim) can it be possible that in a country which boasts of its intelligence, its liberty, its humanity, prisons should be erected, and chains should be forged, for the special purpose of oppressing unoffending men? Alas! it is too true.——This state, nay the very city in which we live, is crowded with *dungeons*, and rings with *the clanking of fetters*, fabricated for the direful purpose of torturing innocence!

France had her bastile. It excited the horror of the world! And when it was razed to its foundation, it fell beneath the joyous acclamations of millions of Frenchmen. But the government of France was despotic—The avowed if not the real motive of the erection of the bastile, was the punishment of delinquents; and throughout that large kingdom, there was but one edifice of such a description. Spain has her inquisitions—The Spanish people detest them, the world abhor them. But Spain is a tyrannical government, and her inquisitions (though many a harmless man may have perished within their walls) are the avengers of guilt throughout the nation. *America also has her dungeons.* But unlike France and Spain, she has no excuse to plead for their erection. She has no palliating circumstance to mitigate the horror that reigns around them.—They are not, like the Bastile and the Inquisition, erected with the view of punishing human delinquency; on the contrary, with the base intention of sacrificing defenceless innocence to a greedy and avaricious rapacity—they are not reared by the hands of kingly despots, but by the hands of men who claim and who profane the proud title of free American citizens. They are not erected in a land of tyranny, or in a country destitute of the smiles of heaven—but they are erected in a country proverbially the freeest that ever arose on the face of the earth—a country superabundant in the choicest blessings that a benign Providence every showered down upon unthankful man—the paradise of the world, and to crown all, the pride of Christianity.

In this country, no man dare touch the head of the vilest white malefactor; the most perfidious miscreant that ever wielded the dagger of assassination, before his guilt has been solemnly and legally established, before an awful judicial tribunal composed of his fellow-citizens; and then none but the officers of justice can execute the sentence of the law—Yet in this same country, any malignant, furious desperado, may, when it suits his avarice, or caprice, fetter and incarcerate in dark and impenetrable dungeons, without trial, without hearing, without even the suspicion of guilt, an unfortunate, unoffending African? The man who has been guilty of forgery—the being, who in the darkness of the night, has broken into the house of some peaceable citizen, and robbed him of his property, is punished with a mild and lenient hand. He is not torn forever from his relatives and friends, nor are they kept in ignorance of his fate—his grief is not insulted with stripes and indignities; the duration of his imprisonment is temporary, and not perpetual; and when it is terminated, he can return again to all his accustomed enjoyments. But such is not the comparatively happy lot of the oppressed African, although he has committed no offence. His fate is worse than that of the midnight robber; nay, it is worse than that of the murderer—or, death is preferable to perpetual torture. Were I compelled to choose the sad alternative of beholding the being, whom of all others I most dearly loved, either condemned to drag out the miserable remnant of his life in slavery and chains, far from my sight, and far from all his friends, or of seeing him shrouded in the silent tomb by some sudden stroke of death, most gladly would I prefer the latter, and as his spirit ascended to the Elysian mansions of Heaven, most heartily would I rejoice, that an honorable death, had snatched him from inglorious life. I am not singular in my preference; appeal to your own breasts, and you will find that what I have said is the language of nature. Many an unfortunate African has, by his conduct, fatally proved that mine is no wild assertion. Many of them preferring *death* to the calamitous condition in which they were placed, have been the instruments of their own destruction. One example out of many, to the validity of which I can set my seal, will be sufficient:

A woman forty years of age, with an infant at her breast, was sold by her master (with whom she lived with all her life, and who resided in one of the neighboring counties of this state) to a southern slave trader. He conveyed her immediately to one of his dungeons, not far from Bladensburg, and there inhumanly imprisoned her for the night, intending on the morrow to take her somewhere else. He arose early the next day, and hastened to the dungeon of his captive.—Herself and her infant were quietly lying wrapped up in a blanket. Believing her to be asleep, he commanded her to "awake"—the command was not obeyed—he called her vociferously by her name—no answer was made to the call. Then with a horrid imprecation, he advanced to the unfortunate woman——he grasped the blanket which enclosed her—he threw it aside; when he beheld (O horrid sight!) *the wretched mother, and the tender infant at the breast, weltering in each others blood!* Despairing of ever again beholding her native country; torn from her native connexions; seeing herself destitute and friendless; in the hands of a remorseless tyrant, who was about to convey her, like a brute, to some distant unknown region; she sought relief in death, and with a razor first cut the throat of her infant, then her own!

Though the rules of Christian morality forbid us to applaud the suicide, yet her ignorance and her misery plead in her justification, and throw the guilt of her murder upon the heads of her persecutors. Had she, however, existed a Grecian or a Roman matron, in the glorious ages of Greece and Rome, and had she thus sought relief from some Persian or Carthagenian barbarian, historians would have celebrated her name, and poets would have decorated her urn with ever blooming garlands—*for she was the martyr of patriotism and liberty.* To Lucretia, who in order to convince the world that she was an innocent woman, plunged a dagger in her breast—to Virginius, who, in order to wrest his daughter from the pangs of a tyrannical decemvir, sheathed his poignard in her guiltless heart, and then held up the bloody weapon to the Roman people, stimulating them to vengeance and to slaughter—to the severe and uncorrupted Cato, who, when he saw the pride and power, and liberty of Rome centered in Julius Caesar, fell upon his sword—posterity have, with one accord, awarded the tribute of immortal fame.

But if the being, who has wielded the dagger of destruction, *ever* deserved applause for his deed of death, certainly the object who now lies bleeding before the eyes of our imagination, merits more exalted fame than even Lucretia, Virginius or Cato. Shame influenced the first, parental pride the second, and chagrin, because the world bowed down to Caesar, prompted the suicide of Cato.—But no shame nor minor passion, no disappointed ambition, urged the unfortunate African; the grand moving principles of her conduct, were uncorrupted patriotism, determined hatred of tyranny, and genuine love of liberty. She *would not* leave the land of her fathers; she would shew her tyrant that she despised his chains; her soul would either live on earth free as she had lived, or seek for liberty in the boundless regions of heaven,

"*Where no fiends molest, no Christians thirst for blood.*"

But what were the feelings of the slave trader when he beheld this blody sight—did contrition melt his soul? did pity, or even horror, glisten in his eyes? Ah, no! His soul, dark as the blackest shades of midnight, sees not a gleam of pity within its gloomy recesses; his heart hard as the mountain adamant, feels not even the 'compunctious visitings of nature.' When the relentless man saw the poor woman lying at his feet, he loaded her dead body with the most horrid imprecations, and then left her to be buried by the hands of others. These are scenes which frequently occur.—They may appear extraordinary to you, who, immersed in business, study, or pleasure, cannot behold the misery which reigns around you. But there are many who can vouch for their reality.

(Conclusion in our next.)

* * *

ON CAPITAL PUNISHMENTS, No. IV.

Some of the most candid of my opponents, say, that if I would amend the question, by excepting the crime of MURDER, *they would be satisfied. I will consider their proposal. But would first invite their candid attention to a few more remarks on the question as it now stands.*

Our civil tribunals, in the trial of any cause, pay great veneration to ancient usages, and immemorial customs; and, especially, to precedents taken from higher courts, in similar cases. I can adduce a precedent, that is relevant in the present case, which is of greater antiquity, and of higher authority, than any that can be found in all our law reports. It may be found in the reports of Moses, the first reporter of law cases; and stands recorded in the sacred volume, for our imitation. It is the trial and punishment of Cain for the murder of his brother Abel. Cain being under a theocratical form of government, God himself was the sole Judge. The crime of murder charged against Cain, was aggravated in many respects. It was fractricide, or the killing of a brother. It was committed immediately after the kindest assurances, encouragements, and promises and the most solemn warnings from God. Gen. iv. 7. It was committed on a man of real piety, and without any provocation. And it seems, that by it he destroyed one fourth of the human race then on earth: which no man, since his time, hath ever done. The fact was proved, not by fallible semi-evidence, and uncertain conjectures, but by the incontestable evidence of Gods perfect knowledge; and "by the voice of his brother's blood crying to God from the ground." And when the Lord said unto him, "Where is Abel thy brother?" He replied, "I know not." He added to his former crime the heinous sin of lying. I had almost said, the sin of *perjury;* for we may well suppose, that to utter a falsehood in God's immediate presence, and on such an occasion, would be as heinous a crime as perjury in our civil courts. But Cain was not content with having committed all these aggravated crimes; he added an insulting question, "am I my brother's keeper?" Such an answer from one man to his equal, would be deemed uncivil. If given in our courts of law, it would be considered a high contempt of court. Then, surely, such an answer, given to his God and Judge by a guilty culprit, when on trial for a heinous crime, would, by men, be condemned as an unpardonable insult. The sentence of such a vile murderer, even in this our *half enlightened* age, probably, would be, "That you A. B. be taken from the place of your confinement to the place of execution, and there be hanged by the neck till you be dead!" And, perhaps, for form sake, it might be added, "and the Lord have mercy on your soul." But it was a very favourable circumstance for Cain, that he did not fall into the hands of men; "Whose tender mercies are cruelty!" All the punishment which God inflicted on Cain for this aggravated murder, *was hard labour and banishment.* And Cain thought this was too severe: for he said unto the Lord, "my punishment is greater than I can bear." And it appears that God compassionated his case. For upon Cain's saying, that "it will come to pass that every one who findeth me, will slay me," God kindly relieved him, not only from the danger itself, but also from the fearful apprehensions of mind he was under. And the Lord set a mark upon Cain, lest any finding him should kill him. Please to take notice. Not lest he should kill *another man:* the danger of which (even in this our half humanized age) is urged by many in justification of the inhuman practice of putting murderers to death. But God, who best knew the human heart, knew that the danger of killing was on the other side; and therefore He took his measure occordingly, in order to prevent it. The mark, which the Lord set upon Cain, whatever it may have been, answered a double purpose. It warned mankind not to commit murder; and not to take away the life of the *murderer.* In both these respects this mark was a more effectual, lasting, and beneficial warning to mankind, than it would have been to have seen a human being, created in the image of God, hanging on a halter under a gallows, and expiring in all the excruciating agonies and contortions of a violent and unnatural death! Such an awful spectacle would doubtless give a greater shock to the feelings and sensibilities of human nature, than the punishment which God inflicted on Cain; but the impression would be momentary, if not pernicious; distressing while it lasted; and would not, equally with the latter, convince the understanding, and mend the heart. I might now conclude with this exclamation, what could God have done more than he hath done, to prevent the effusion of human blood! But I am constrained to mention one thing more.

Although the mark placed on Cain might answer its appointed ends, as above-mentioned, during his natural life, yet, lest they should be forgotten after his death, and that succeeding genrations might be left without excuse, God was pleased to leave on record a most solemn declaration and warning to civil magistrates, and all others—not to shed the blood even of a *murderer.* And the Lord said unto him (and probably in the hearing of others) "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." Here let us pause a moment. These words demand our most serious attention, for God spake them. I am willing that my opponents should give the most favourable construction to the text, which the words can consistently admit. I conceive their true meaning to be this—That the vengeance, which God would have taken, *here* and *hereafter*, on any person or persons who should have taken away the life of Cain, although a *murderer*, would have been seven fold more than the punishment He had now laid upon Cain, merely for the violation of a civil duty. At any rate, the text denounces an awful doom on any person or persons who should have inflicted a capital punishment on Cain for the *murder* that he had committed! I must request all the defenders of sanguinary punishments, once more, to read with attention the whole of the proceedings in his trial, as they stand on record in the holy volume. They will find no dislocation of bones by the tortures of the rack; no burning at the stake; no strangling by a halter under the gallows; no life taken away, nor day of probation shortened; not even a hair of Cain's head scorched, or plucked out. And, on due reflection, I request them to say, whether mankind, amidst all their *witty* and cruel inventions, have ever discovered any sanguinary punishment that has had a more effectual tendency to reclaim the offender; to deter others; and to secure the public, than the punishment which God laid upon Cain for the murder of his brother Abel. It is certain, that by it the publick was effectually *warned* and *secured.* And there is great reason to believe, that Cain was effectually reclaimed; for he regretted "being hid from God's face." This was a happy omen of sincere repentance, and very different from what his parents exhibited, whilst under the influence of impenitent guilt: "they endeavoured to hide themselves from the presence of the Lord." It appears that Cain lived many years after this; and, in all likelihood, became a good member of society, for "he builded a city, and called the name of the city after the name of his son, ENOCH."

CHEROKEE MISSION.

Extracts of a letter from a Missionary, to his Uncle in the Northern Liberties, (Philadelphia,) dated

"Chickamaugah, May 4, 1818.

"As it respects temporal things, especially lodgings and provisions, this establishment is situated very agreeably. The missionary families occupy a large two storied house, erected at publick expense. The Indian girls and boys have five or six small houses, and each their blank which is their wrapper in day-time and their bed at night.

"But in regard to spiritual matters, I can truly say I have heard and seen things here for which I bless the Lord. These have been passing in review ever since I sat my feet on this interesting spot. We arrived just before the school was let out. The singing of a hymn drew us to the door; it was a procession of more than forty of those dear red brethren and sisters. I caught one line of their hymn, which was sung to a most simple and beautiful tune.

"Give me my Bible in my hand,
A heart to read and understand,"—&c.

The teacher then introduced us to his pupils as they stood in a row facing us, with their handkerchiefs bound round their heads and a girdle round their waist. They have Elias Boudinot, Lyman Beecher, Jonas Coe, &c. Brother Hall is most warmly attached to the last name, as he is to the character whom it designates. You have heard, I suppose, that Mr. Kingsbury is about making a new settlement among the Choctaws. His ark is lying in readiness on the Tennessee, about eight miles distant; and he and Mr. Williams' family are on the eve of starting, as soon as Mr. Cornelius arrives, which will be this week. To return and give you some account of the manner in which this mission is conducted: As soon as the hymn was ended, all the youth went to work; the girls to their appartments,—the boys to hoeing, chopping, &c. till the ringing of the bell assembled them to supper on Con-a-hen-na, [*a preparation of corn.*] At 8, they returned to prayer and short exhortation—thence to their houses. By day-light the blast of a horn awakes them; at sunrise the bell assembles them to prayers—thence to work till breakfast—thence to school. It is delightful to see them skipping and running at these several calls; but far, very far more so, to hear the voice of social prayer as I did last night among some girls of 12 or 15 years, in the open air, entirely unknown to themselves."

The writer being permitted to be present at a female prayer-meeting, heard a young Indian squaw pray, of whom he remarks—

C—B—'s prayer was truly remarkable; only six months ago she came here covered all over with jewelry: beautiful, but vain and ignorant. Her father stands high as a man of wealth and of war. She is able to talk, read, and write well now, and gives delightful evidence of being possessed of eminent piety, as her conduct among the squaws, and this family, abundantly, and convincingly testifies. More than 12 of the natives have been here in three days time to talk "about these good things," that is, "how bad people can get made good." Catharine is of immense value to her poor ignorant brethren, though but 17, and naturally reserved and diffident. There is now really a great enquiry among the natives. On some Sabbaths, more than twenty came to talk; many begin to observe the Sabbath; and many seem to be convinced; *six* have been admitted, and several blacks and whites also. Yesterday I trust will long be remembered. On our account the Lord's Supper was again celebrated, and three more admitted, and some kept back; for great caution is deemed indespensable. There are several children that would gladly join the school, but they have not *clothes.* Could not some of the friends of the poor with you, make up a bale of shirts, trowsers, &c.? Mr. Ralston will soon transmit them. This is really desirable. Mr. Hoyt and family send their love with this request.

"Glorious prospects are opening before this dear band of brethren in this wild region. Our hopes were *high* on leaving Knoxville: but they have been more than realized by a great deal. The children are generally from 12 to 16 years old.—Do please to think on the clothes for them.

May 6th.——The Indians whom we staid with, would not take any pay, neither yesterday nor to-day. Some were much affected in family worship, or in prayer which followed exhortation.—In several places, 40 or 50 miles distant from the station towards Nashville, where some children have been to Chickamaugah, during the glorious period of the Church on earth, when Christ shall reign a thousand years, Christians will not fight, and there shall be no wars. I cannot but believe that the Church threw aside her pacific character, harnessed herself for battle, and rushed into the bloody field, she sealed her apostacy with blood, and from that day to this has worn a garb foreign to her proper character, and derogatory to the honor and interest of her King.

The greatest and most rapid spread of Christianity, was during that period when Christians did not interfere with war, and whilst they would, in fact, suffer death rather than make resistance. But when Constantine professed faith in Christ—when the Church was decorated with the imperial purple,—when her coffers were filled with gold,—when armies obeyed her mandate, and war thundered in her voice; she soon became a repudiated harlot, and then the true Church of Christ retired to the wilderness.

The haughty, ambitious, and warlike spirit of the Church has done incalculable mischief in every subsequent age; causing myriads of infidels in her own bosom;—causing seditions, schisms and apostacies without number; animosity, turbulence, and confusion without end. And what an impediment Christian wars and bloodshed has ever raised to the conversion of the heathen! "For surely," says the heathen nations, "if these Christian conduct agreeably to their religion. that religion must be the worst on earth—must be a system of treachery and blood: but if they who profess, do not obey it, why should we!"

To these just reproaches we can only make the shabby reply, that Christians do not act agreeably to their profession; a reply which, tho' it may satisfy us, can by no means save our holy religion from the most injurious imputations. Indeed, so closely has Christianity been associated with pride, ambition, revenge & war, that a far more enlightened, candid, and impartial discrimination, was necessary, than could be hoped for among heathens to distinguish the character of Christian nations from their profession.

But what is chiefly to be lamented, is, that nations calling themselves *Christian*, have spent as many millions of money to conquer and enslave, as they have pounds to convert the heathen.

But, alas! was it my object to explore and illustrate causes for grief connected with the system of war, I might swell these communications into volumes filled with "lamentation, mourning and wo." These, and a thousand similar topics, might be urged as auxiliary arguments against war. But the exigence of the case, which is truly awful, requires that *war of every description be shown to be contrary to the laws of Christ, inconsistent with the Christian character,—incompatible with the highest good of nations,—entirely unnecessary and unreasonable.*

It is beyond all measure desirable, that Christians as a body, should be convinced of *this;* that civil magistrates, legislators, and the rulers of states and nations, should view this subject in its immense importance, and unite their exertions to restore the Christian Church to its primitive order; to restore the world to peace;—to restore to man the native beauty and grandeur of his character.

Nor do I believe the abolition of the custom of war, by the consent of nations, an event so improbable as some may imagine; especially when I consider that the reign of the Prince of Peace throughout the earth cannot be far distant: and it is by no means improbable that that glorious day will have a gradual commencement.

And, sir, if in the comparatively short run of two centuries, the Millenium shall have been fully ushered in, and you well know that all calculation founded on prophecy falls within that limit, are we not authorized to believe that new and great events will tread, as it were, on the heels of each other; and will soon begin to assume an unequivocal complexion?—Allow me to go further, and ask, in what country is it more likely the first symptoms of that grand period will appear than this?

The unpopularity, nay, the abolition of war, depends on one idea:—The noble, the benevolent, the magnanimous thought, that *man shall cease to kill his brother:* and how far that thought corresponds with that grand and perfect law, "*Thou shalt love thy neighbor as thyself,*" I leave it for every one to judge.

I have no doubt it is a fact, and I hope to make it obvious in the sequel of these letters, that as war originated in the malicious and murderous temper of Cain, so it is perpetuated by the mere tyranny of custom, and the indulgence of the worst of passions: and that, on the whole, a liberal and enlightened system of civil policy, no less than the precepts of the gospel, would make the taking of human life, unlawful and odious, in all cases whatever.

I am, Sir, &c.

ARISTON,

Hearing one admire this expression, "We ought to do good to our friends, and evil to our enemies;" answered, "By no means, we ought to do good to all; to keep our friends, and to gain our enemies." A doctrine the most difficult to flesh and blood, of all the precepts of Christ's sermon upon the mount: nay, not allowed to be his doctrine; but both 'An eye for an eye;' defended, against his express command, and oftentimes an eye put out, an estate sequestered, and life taken away, under a specious zeal for religion too; as if sin could be christened, and impiety entitled to the doctrine of Christ. Oh, would not such heathens rise up in judgment against our worldly Christians in the great day of God!

UNION
Humane Society.

THE time for the Meeting of the Mount Pleasant Association of this Society, again takes place on the 1st seventh day, (which will be the first day of next month) at 5 o'clock, P. M. The members are particularly informed, that business of importance requires their attention.

By order of the president.

ISRAEL FRENCH, *Sec'y.*

7th mo. 30th, 1818.

EXTRAORDINARY FACT.

"The following extraordinary fact is recorded on a tombstone at Greenbay in the island of Jamaica: 'Here lieth the body of H. Goodping, esq. who departed this life at Port Royal, Dec. 22d, 1739, aged 80 years. He was born at Mount Pelo in France, but left that kingdom for his religion, and came to settle in this island, where he was swallowed up in a great earthquake in 1632, but by Divine Providence was by another violent shock, thrown up in the sea! which at that time ran mountains high, and miraculously saved himself by swimming, until by force of the waves, he was driven near the land, where he was rescued from a watery grave, by the crew of a small vessel, and again safely landed. He lived many years after in great reputation, beloved by all who knew him, and much lamented at his death—peace to his manes."

At Knoxville, (Ten.) a school mate of William Morrows fired a gun at him, without knowing it contained a charge: its contents shattered his thigh in a shocking manner. He lingered two hours and died. Another proof that children ought not to handle fire arms.

Advertisements.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of Ebenezer Walker, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of George Walker, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith*, living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker*, adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few months credit, and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.

7th mo. 23th, 1818.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on the premises, a GRIST-MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

Valuable Property,
FOR SALE.

THE Subscribers offer for sale, the following *described plantations*, the property of MICHAEL JENKINS deceased, viz. One hundred and fifty acres and an half, situate in Wheeling Township, Belmont County, eighty acres *cleared*, twenty of which is *timothy meadow* of the best quality. There is on it apple and peach orchards, all bearing trees; a two story house and kitchen adjoining, a spring of water near the door, with a good house over the *same*; a large Barn, 60 by 25 feet; all said buildings under good shingle roofs.

One hundred and
NINETEEN ACRES

Adjoining the above, *thirty cleared*, five of which is *timothy meadow*; has on it a log cabin, and is well watered with *Springs* and *running Streams*—the land is of the first quality. For further particulars apply to

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
5th mo, 6th, 1818. 9tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND
PROTECTION.

BLANK DEEDS,
Of a correct form,
FOR SALE AT THIS OFFICE.

PRINTING,
EXECUTED
At the Office of the Philanthropist.

MAGISTRATES BLANKS
For Sale at this Office.

THE PHILANTHROPIST.

HEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT*, *Ohio, Eighth Month 6th*, 1818. No. 20.

PUBLISHED EVERY FIFTH DAY

BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

AN ORATION,

Delivered before the Protection Society of Maryland, July 4, 1818,

BY JOHN S. TYSON,

One of the members—*(Published at the request of the Society.)*

(Concluded from page 147.)

WHEN the slave-trader is reproached with the cruelties which he inflicts he attempts to defend himself by saying, that all these his dungeons, stripes and chains are only intended for the preservation of his property—for the safety of his victims! Aye, these are the instruments of safety—but not that kind of safety which protects one friend when he is shielded by another from injury and insult—not of that kind of safety which protects the tender infant when the sleepless mother sits beside its cradle, watching its every movement, exploring every tear, reverberating every sigh, and guarding every avenue of approach, that not e'en the winds of Heaven shall visit its face too roughly. But of that kind of safety with which the tiger protects the hind, when having seized it, he drags it panting to his den, there on some future day to glut anticipated hunger. It may save to the unpitying monster food for his rapacity—but to the helpless and trembling prey, his safety is his destruction, his preservation is his death.

But the ferocity of the slave-trader is, if possible, worse than that of the brute creation. The lion does not prey upon the lion—the tiger does not prey upon the tiger, nor the leopard upon the leopard—It is reserved for the slave-trader to prey upon his own species, not like the beasts of the earth, urged by the necessity of nature, but impelled by a disposition which he created himself.

So far these men are justified by the laws of the state of Maryland—so far the legislative authority of an enlightened country upholds their arms. But they are not content with acting within the limits of the law—they are not content with purchasing their unhappy victims—they even steal them. Man-stealing is practised in the state of Maryland. One would suppose that the cup of iniquity was already sufficiently full—But, alas! it seems that it must overflow. Who would believe that had not witnessed the fact, that human wisdom could arrive at such a consummation of guilt?—Who, when he reflects upon the subject, does not blush for the dignity of human nature?

A neat and lowly cottage stands on the borders of a wood, thick with foliage. It is tenanted by a husband & wife, and several children—they have long lived in this spot, happy and contented, freed from the suspicion of danger. This evening they retire as usual to repose, after the toil and labor of the day. When the shades of midnight have wrapped the earth in gloomy darkness, when nothing disturbs the awful silence that reigns around—suddenly is heard the sound of hostile feet issuing from the adjacent thicket—it is the unhallowed tread of a band of kidnappers! Arrived at the cottage door, they burst it open—loud shrieks echo through the wood—the unfortunate creatures are seized, bound, and led off in triumph to the dens of the savages.—Oh! could you behold a sight like this, could you see a fellow being thus torn from his home in the darkness of the night, his hands bound behind him with cruel thongs—his mouth stopped with a gag—a ferocious monster grasping his throat and dragging him along—every passion which is excited by misfortune, or aroused by injustice, would mingle in your countenance. Most frequently the stolen victim is one who has been emancipated, and, in that case, his condition is far more deplorable. He had tasted the delicious sweets of liberty; his heart beat high with joy—he bounded with the alacrity of the deer, over his native hills, and seemed to move under the influence of a fairy enchantment. On a sudden he falls by an insidious stratagem into the fangs of a kidnapper—in the twinkling of an eye he sinks into perpetual slavery—his joy is converted into sorrow; his hilarity into the gloominess of woe, and his state of unspeakable happiness into a condition *worse than horrible, more direful than despair.*

Though the state of Maryland to her praise be it spoken, severely punishes the kidnapper, yet his crime would not exist were it not for the slave trade which is sanctioned by her laws—for this traffic is a school where the man-stealer is taught his art.—Here he is led on step by step, thro' the different gradations of guilt, until he crowns the climax of villainy. I question very much whether one systematic slave-trader, among the thousands that abound in this state, can be found, who has not been guilty of the crime of man stealing. If there is a solitary instance of the kind, it only proves that the wretch had not sufficient courage to attempt it. They all bear about them *prima facie* evidence that they are kidnappers. It would be wonderful indeed, if the human being who had crushed in his breast every instinctive principle of his nature and had trampled upon the laws of God, should stop short in his career, because he was too harmless to violate the much less binding laws of man. Besides, if the slave trade was abolished, these merciless men would have no pretext for the erection of those dungeons, by which alone they can secure their victims and avoid detection.

What I have been narrating are not the "tales of other times"—they are not creatures of the imagination. At this very moment, while I am attempting to use my feeble exertions in the cause of injured humanity, and while you are thus honoring me with your attention, scenes like those which I have been describing are acting throughout the state of Maryland. Thousands of remorseless slave traders are this instant practising their diabolical designs—the groans of multitudes of tortured victims are just now ascending up to Heaven. Within this city; in the very neighborhood of this temple of religion, ferocious kidnappers are lurking in thir dens, watching with cruel eagerness the approach of night, when they may with safety seize upon their prey. But though the darkness of the night may conceal them from mortal sight, it cannot hide them from the view of Him who never slumbers or sleeps, who can not only pierce the thickest shades of darkness, but who can read the most secret purposes of the soul; who can penetrate the most intricate labyrinth of guilt ever wound within the heart of man—who beholds all things past, present and to come—who sees with equal eye, as Lord of all, "a hero perish, or a sparrow fall"—and who will hereafter render unto a slave trader, according to his deeds.

I have hitherto only hinted at another grievance which it is one of the objects of this society to redress; I mean the slave trade to the coast of Africa. Indeed it would be a useless presumption to enter into a discussion of this subject, since it has so ably unfolded to the public view by the immortal Wilberforce and Clarkson. But I am sorry to be compelled to say, that we are induced by strong reasons to believe, that there are even in this enlightened city, men, abandoned enough to engage in this detestable traffic; a traffic which even a congress of unlimited despots has declared to be abominable, and whose destruction has called forth the combined humanity of almost all the world. When the guilt of these unworthy citizens shall be fully established in the view of the Protection Society of Maryland, they will not scruple to declare to the delinquents in the face of the world, no matter how high they may stand in the public estimation—no matter how great their credit may be in the mercantile community—no matter how dazzling they may shine, dashing in their gilded vehicles, and surrounded with their splendid equipage; that their riches, their credit, and their splendor are the price of blood; and that they deserve to be ranked by their indignant fellow citizens among those monsters whose delight is cruelty, who live by the death and rise upon the ruin of innocent, & unoffending man.

But I am tired of describing, and you must be tired of hearing this detail of cruelty. Stripes, dungeons, tortures, chains and death, have alternately passed in gloomy silence before your eyes. If the presence of a slave trader now profanes this sacred edifice, these scenes, if he be capable of feeling, must be as terrible to *his* conscience, as the kingly ghosts were to the conscience of Macbeth, when they passed in ghastly array before him, followed by the spectre of the man whom he had murdered.

Dreadful as these scenes must have appeared to the eye of sensibility, I most solemnly avow, that I have not told one half of what I know to be the direful reality. To do this, it would be necessary that I should be gifted with all the music and all the thunder of eloquence. But merciful Heaven! is there not enough to arouse the feelings even of a barbarian?—Go to the savage of the western wild, talk to him of the blessings of civilization; tell him of the Christian creed, "do unto others as ye would that others should do to you"—tell him of our wonderful skill in the arts and sciences; of our mighty ships, defying the turbulence of ocean; of our stupendous edifices towering to the clouds; of the superabundant luxuriance of our soil; of the sublimity of our laws, and the purity of our liberty. Then tell him of the woes, which I have attempted to describe; and after all, ask him to become civilized. Rising suddenly from his moss covered seat, with the crimson dye mantling in his cheek, he will indignantly spurn at the request. If it be the creed of civilization (he will say) to *profess* virtue and *practice* vice, although your boasted blessings were far greater than they are, and as numerous as the leaves of the surrounding forest, yet I would not for all of them surrender my bow, my woods & liberty. We never torture those who are not our enemies; never bind their children to the stake; nor do we ever enslave either enemy, or friend. If civilization be what you have described it, may I ever be a savage hunter of the woods, my covering the canopy of heaven; my bed the rock, my drink the chrystal fountain.

To exterminate cruelties, which would even excite the horror of a savage, is the object of the Protection Society of Maryland. Is there a human being in this assembly who will not pray for our success, and extend towards us the hand of *liberality*. Let us unite our exertions, I beseech you, to overturn the heavy load of woes, which weighs upon the heads of so many of our fellow men. This day you have testified your gratitude to Heaven, for the emancipation of your country from British thraldom. Already have your bristling bayonets glistened to the sun; already have your exulting acclamations rent the air; already has your blazing artillery thundered your joy through the skies. May the spirit which then animated, which now animates your breast, the same spirit I trust, which fired the heroes of seventy-six; the same spirit which hurled vengeance against the bulwarks of Tripoli; the same spirit which, rushing on the wings of deliverance across the Atlantic, told the Algerine tyrant that he must surrender American captives, or the star-spangled banner would wave in triumph o'er the ramparts of his city. Oh! may that spirit prompt you to look with an eye of tender compassion, on the unhappy Africans who now lie groaning in the solitude of a dungeon. Let petition on petition go to the legislature, until their condition shall be alleviated by authority of law.

The work of reformation is rapidly progressing. It has not been long since it was commenced, and it was commenced by a very few individuals. These intrepidly fought their way through prejudice and error, through injury and insult; and though when they began their career, many were their enemies, now all are their friends. Immortal honors to these benevolent heroes; theirs is the laurel which adorns the brows of Howard, Wilberforce and Clarkson. Theirs is the joy of earth, theirs is the bliss of heaven.

Thanks to the tribunals of justice. They have done their duty; they have shewn, that in this country, justice is not an empty sound. They have with the hand of mercy stretched the mantle of the law to its utmost limits, in order to shield unfortunate innocence from rapacious guilt. In the name of the Protection Society of Maryland, I call upon them to go on as they have begun in their honorable course. I call upon the legislature of my native state, to interpose their high authority; to stretch forth their powerful arm, for the preservation of our country from ruin and disgrace. I call upon the bishops, the ministers, the clergy of this land, to exert the mighty sway which they possess over the minds of men, for the annihilation of the most enormous evils that ever cursed a nation. And above all, to implore that Being, who fills immensity, who is eternal in duration, infinite in power, wisdom and goodness—who is the only monarch before whom this mighty republic bows her august head. That he would arise in the majesty of his omnipotence; roll from before him the mountains of iniquity, under which our country groans; illuminate her sons with the pure and unmixed light of freedom; dispel the darkness that dwells within the dungeons of despair; dissolve the fetters of captive innocence; burst her prison walls, and lead her forth, crowned in all the glorious effulgence of Heaven descended LIBERTY.

[*Bal. F. Republican.*

* * *

From the Domestic Encyclopaedia.

TEA-TREE,

Or *Thea*, a genus of shrubs consisting of [one] species.

[The different kinds met with, being only varieties, owing to the soil, culture of the plant, age of the leaves when gathered, and method of curing them. *Kaempfer* long since asserted this fact, which has been confirmed by sir *Geo. Staunton,* in his account of lord *M'Cartney's* embassy to China.]

The Tea-tree produces flowers similar to those of the *Dog-rose,* and which are succeeded by fruits of the size of sloes, two or three growing together:...it may be propagated in the temperate climates of Europe, as well as in the Indies, by setting the seeds in holes, about five inches deep, and at regular distances from each other. No particular care is necessary in its culture; but the ground must be cleared of weeds: at the expiration of 3 years, the leaves are fit to be gathered. Great pains are taken in collecting them *singly,* at three different times; namely, about the middle of February; in the beginning of March, and in April. Although some writers assert, that they are first exposed to the steam of boiling water, and then dried on *copper* plates; yet we understand from indubitable authority, that such leaves are simply dried on *iron* plates, suspended over a fire, till they become dry and shrivelled: when cool, they are packed in lead boxes, to exclude the air, and in that state exported to Europe. It is, however, remarkable that the fresh leaves of this shrub, when used for tea, occasion giddiness and stupifaction;—which noxious properties are dissipated, by roasting them over a moderate fire. Nor is it advisable to drink infusions of this narcotic vegetable, till it be kept at least twelve months.

Since the commencement of the 17th century, the consumption of tea-leaves has become so general, that, according to the most accurate calculations, there are at present 30 millions of pounds weight annually imported into Europe. Thus, we are every year drained of a sum of money, which, if it were applied to the improvement of national agriculture, would support many thousand industrious families; by whose labor, during six weeks in the year, all the British empire might be provided with *native teas.* Nay, it is still more surprising, that though every intelligent mind will attest the truth of this remark, yet no landed proprietor, who is in any manner connected with commercial speculations, or who has the least interest in the affairs of India, will rise in a legislative capacity, with a view to remedy, or at least to check, this serious evil; an evil which like a slow cancer, consumes the vital principle, and exhausts the best sources of a country.

As the Tea-tree grows principally between the 30th and 40th degrees of latitude, it might be easily raised in Europe: indeed, from the success with which plantations of this shrub have lately been established by a society of nuns in Franconia, near Wurzburg, there is great reason to believe, that it would also prosper in the southern counties of Britain, if proper attention were paid, till it become habituated to our climate.—There are, besides, many indigenous vegetables that may be advantageously substituted; such are *Sage, Balm, Peppermint,* and similar spicy plants—the flowers of the Sweet *Woodroof*—those of the *Burnet* or *Pimpernel Rose*; the leaves of *Peach* and *Almond* trees; the young and tender leaves of *Bilberry,* and common *Raspberry;* and, lastly, the blossoms of the Black-thorn, or *Sloe-tree;* most of which, when carefully gathered, and dried in the shade (especially if they be managed like Indian tea-leaves,) can with difficulty be distinguished from the foreign teas, and are at the same time of superior flavor and salubrity.

[The late Rev. Dr. *Matthew Wilson*, of Lewis, in Delaware, who was a learned divine, an excellent physician, as well as a firm patriot, endeavored to reconcile the Americans to the loss of their favorite infusions at the beginning of the revolutionary war, by pointing out the evil effects which a constant use of tea, produces in the system; and proposed a number of substitutes, chiefly from among our native vegetables. The following are in the list:

1. Sassafras root, sliced thin and dried, with raspings of lignum vitae. This, when drank weak is pleasant, and clears the complexion.

2. Sweet marjoram, and a little mint, relieves the head and nerves, and strengthens the stomach. Dry sage, and green balm leaves are astringent, stimulating and strengthening.

4. Rosemary and lavender, excellent for disorders in the head.

5. A few small twigs of whiteoak,

well dried in the sun, with two leaves of sweet myrtle: this is so good a counterfeit of true tea, that good judges might mistake them.

6. Fennel seed, and inner bark of Magnolia, (spicewood) is a powerful remedy against agues and hysterics. For the paper containing a list of substitutes at length, the reader is referred to AIKIN's *Pennsylvania Magazine* for 1775.

It is probable that at the present day, but few of the above substitutes will be used for Chinese tea, and yet considering the *immense sums* in dollars, which are annually sent out of the country for this article, it is sincerely to be wished that some substitute could be generally adopted.—For by an official statement, it appears, that the amount of teas which paid duties, after deducting the exportations from the importations, for each year, of the years 1791 to 1800, were, 28,000,184lbs. The average duty is 15 cents per pound.

There can be no doubt of the climate of some part of the United States being as favorable for the tea plant, as the climates of China or Japan, and the Americans who visit China, would render a service to their country, by introducing the plant.]

Teas are divided, in Britain, into three kinds of *green*, and five of *Bohea*. The former class includes, 1. *Imperial*, or *Bloom* Tea, having a large leaf, a faint smell, and being of a light-green color: 2. *Hyson*, which has small curled leaves, of a green shade, inclining to blue: and 3. *Singlo* Tea, thus termed from the place where it is cultivated. The Boheas comprehend: 1. Souchong, which, on infusion, imparts a yellowish green color. [The *Padre* Souchong, has a finer taste and smell than the common sort.] 2. *Camho*, a fine tea, emitting a fragrant violet smell, and yielding a pale shade: it receives its name from the province where it is reared. 3. *Pekoe* Tea, is known by the small white flowers that are mixed with it. 4. *Congo*, has a larger leaf than the preceding variety, and yields a deeper tint to water: and 5. *Common* Bohea, the leaves of which are of an uniform, green color. There are, besides, other kinds of tea, sold under the names of *Gunpowder-Tea*, &c.—which differ from the preceding only in the minuteness of their leaves, and being dried with additional care.

Much has been said and written on the medicinal properties of tea: in its natural state, it is doubtless a *narcotic*, stupifying plant; on which account, even the Chinese refrain from its use, till it has been divested of this property by the processes above described. If, however, *good* tea be drunk in moderate quantities, with sufficient milk and sugar, it invigorates the system, and produces a temporary exhileration; but, when taken too copiously, it is apt to occasion weakness, tremor, palsies, and various other symptoms, similar to those arising from narcotic plants; while it doubtless contributes to aggravate the hysteric and hypochondrical complaints, which now very generally prevail in both sexes. This drug has farther, been supposed to possess considerable diuretic and sudorific virtues; which, however, depend more on the *quantity* of warm water employed as a vehicle, than the quality of the tea itself. Lastly, as infusions of these leaves are the safest refreshment after undergoing great bodily fatigue, or mental exertion, they afford an agreeable beverage to those who are exposed to cold weather; at the same time tending to support and promote *that* perspiration which is otherwise liable to be impeded.

HORRORS OF SLAVERY.

From the Charlestown Patriot, June 8.

One hundred and forty free negroes and slaves belonging to the African church, were taken up yesterday afternoon by the City Guard and lodged in the guard house. The city council this morning sentenced five of them, consisting of a Bishop and four Ministers, to one month's imprisonment, or to give security to leave the state. Eight other Ministers were also sentenced, separately, to receive the lashes, or pay a fine of five dollars.

ON CAPITAL PUNISHMENTS, No. V

God says, "to ME belongeth vengeance and recompence." "I kill, and I make alive." To reward obedience, to punish sins, and to give or take away life, is the sceptre of God's kingdom. But blood thirsty and aspiring men, joining themselves with God's grand adversary, the prince of the power of this world, have (if I may so speak) wrested the sceptre from the Almighty, and usurped the dominion of this world! They have filled the earth with violence, and thinned it of its inhabitants, by scattering death and destruction among their fellow mortals with an unsparing hand. Thay have sacrificed tons of human blood on the polluted altars of Molock, the God of human vengeance! Envy, revenge and ambition have slain thousands; superstition and civil tribunals, tens of thousands. It appeals that God hath surrendered to his creatures "the power of death for a time; that they might fill up the measure of their iniquities!" But "when he shall whet his glittering sword, and his hand shall take hold in judgment; when he shall make inquisition for the blood of all his prophets, martyrs and saints, and for the blood of his first begotton Son, we have reason to expect that he will include in the guilty account nearly all the human blood that hath been shed by man, either in his private, civil or ecclesiastical capacity.

From the blood of righteous Abel, whom Cain slew, to the blood of our Saviour, whom Pilate condemned to death, to gratify a blood thirsty mob; although, at the same time, he declared him innocent;—thence to the blood thirsty Dominic, the founder of the bloody inquisition; thence to the late bloody revolution of France; and from that time to the general judgment! Nothing but the all prevailing blood of Atonement can expiate the guilt!

The civil sword, the halter, and the guillotine, are deadly weapons in the hands of frail, passionate and blood thirsty man:—"Whose tender mercies are cruel." It was a wise choice which king David made, when he chose "the sword, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel;" and said, "Let me now fall into the hands of the Lord, for very great are his mercies; but let me not fall into the hand of man." 1 Chron. xxi. 13.

The primary ends and designs of civil governments, are the protection of the people's rights, and the promotion of their happiness. And civil government rightly established and administered, might become an inestimable blessing to mankind. But, as it hath been generally conducted in the past ages of the world, it hath destroyed, or enslaved a great part of our race. The protection of the rights of the great body of the people, and the promotion of their happiness, have been but little regarded. From the days of Nimrod, the mighty hunter of men, down to modern times, tyrants have generally usurped the government; and, with the assistance of a few congenial associates, have held millions of their fellow men in slavery, both of body and mind; and instead of protecting, they have wantonly trampled under foot, nearly all the rights of their subjects, whether natural, civil or sacred! During this term, millions of the human race, have been put to death, by judicial tribunals, only for expressing their sentiments on the important subjects of religion, and civil government; but we, who live in this land of light and liberty, are under no such restraints. We are restricted, only by the rules of common civility, and decency, in the discussion of religious, scientific or political subjects. And we ought, diligently, to improve this singular privilege, with gratitude to Heaven, and concern for the happiness of man. We have already made great improvements in the science of civil government. But something remains to be done. We have yet remaining, some servile customs, concerning civil oaths and slavery, which have descended to us from tyrannical governments. We have, some superstitious prejudices in favour of capital punishments, derived from the penal laws of Moses (that were abolished at the commencement of the gospel dispensation) which ought to be eradicated.

To effect this, we should resort to the first principles of the christian religion, and of civil government, and restore them, to their authority, and real importance! We boast of being an enlightened and independent nation. Let us cast off our leading strings; divest ourselves of all our slavish habits, and superstitious prejudices; and begin to think, speak, and act, like enlightened freemen. If our civil rulers, would be the first to make the attempt, their noble example would soon be imitated. If they would cause our penal codes to be critically revised, and to be made conformable to the true principles of the christian religion, reason, humanity, and liberty, they would lay a permanent foundation for our rising empire, that might endure while time lasts. By doing thus, they would contribute much towards emancipating the human mind from the fetters of tyranny, ignorance, superstition, and delusion, by which it hath long been enthralled. Its boundless powers would then be cultivated; its energies encouraged; and it would soon be restored and exalted to its native dignity!

I do not mean to advocate the impunity of any crime whatever. I only wish that civil punishment may be so regulated, adapted, and proportioned to crimes, as to insure to the offender and to the public, the greatest possible benefit. I most humbly and sincerely wish, that the supreme legislatures in this enlightened country, would begin the reformation, by rescuing our penal codes from any future stain of human blood. By discontinuing the precedents that have been introduced into them by ignorance or superstition, either foreign or domestic. By repealing all the sanguinary statutes for taking away life, or mutilating the body. And by substituting others with penalties more proportionate to the crimes, more adapted to our advanced state of liberty and civilization, and better calculated to answer the true, and primary ends of all civil punishment. By so doing, they would prevent, at least with us, any future violation of God's prerogative of life and death; and secure to us our invaluable and unalienable probationary rights. They would greatly serve the cause of bleeding humanity, and contribute more towards reforming our morals and meliorating the state of society, than all the capital punishments that ever have been inflicted in our country.

To conclude—If all Adam's race are born helpless, and are equally dependent on their predecessors for support and protection—If a man cannot, rightfully, destroy his own life, nor transfer to another person a right to take it from him—If a delegated person cannot have more right than all his constituents—If, by increasing the number of agents, the right of performing an act is not increased, but only the power, facility or impunity of performing it; if the jurisdiction of the civil magistrate extends only to things of a civil nature—If God is able, without the officiousness of man, to vindicate the honour of his own law, and will not suffer one jot or tittle of it to pass, till all be fulfilled—If the infliction of a capital punishment beyond the demerits of the crime, must be considered as the shedding of innocent blood—If the sixth commandment, "Thou shalt not kill," requires the preservation, and forbids the taking away of our own life, or the lives of others—If this moral command is binding on the whole human race—If it had no exception, or proviso, annexed to it when it was given by God; and if men have no right to correct or alter his laws—If the punishment which God inflicted on Cain was more effectual and beneficial than a capital punishment would have been—If God set a mark on Cain to preserve his life, and denounced an awful doom on any person or persons who should take away the life of the murderer—If a mother may not exhonerate herself from the charge of her troublesome, and, oftentimes, refractory offspring, by destroying it—If a father may only correct in mercy, but not extirpate his child—If the most ravenous beasts of the forest can teach us, by their example, to refrain from shedding the blood of our own species—If more innocent blood hath been shed by public tribunals than by private malice—If the civil sword hath already been stained with the blood of innocent men, women, and children; with the blood of prophets, saints, martyrs, apostles and patriots; and with the blood of the Lamb of God!—If all these are solemn truths, I think we may fairly conclude, that it is high time for the civil magistrate to discontinue the use of such a destructive weapon, and to adopt suitable substitutes. Lest under pretence of punishing a civil crime—a trespass of one man against another—or under pretence of assisting the Almighty in vindicating the honour of HIS LAW; they should continue to slay the righteous with the wicked; and bring upon this enlightened generation the guilt of all the righteous blood that hath been shed upon the earth!

PHILANTHROPOS.
Connecticut, Feb. 1810.

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN?*"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, EIGHTH MONTH, 6th.

In the 8th No. of the present Vol. of the Philanthropist, a communication entitled, "*An address from the Manumission Society of Tennessee to Columbia's enlightened Daughters,*" was admitted. It came to this Office inclosed in a letter from a correspondent in that state. A desire was expressed in the letter that it might be permitted to occupy a place in my paper.

After deliberating for some time about the propriety of inserting it, and viewing it as an act of said society, I ordered it in, although some things contained in it did not so fully accord with my own sentiments as I could have desired. I have now in my possession a letter from the president of said society, in which he requests me to state, that the address alluded to, was not an act of, nor approbated by the Manumission Society of Tennessee.

For the Philanthropist.

THINK ON THE WORLD TO COME.

Retire O man, from life's enchanting scenes,
And think one moment on the world to come!
Ah! how can earth's quick fading prospects charm,
Or transitory and corrupted joys
Divert the thoughts from steadfast things above;
While that alarming crisis is on wing,
When this frail body shall return to dust,
And the immortal, never-dying soul,
Appear before the awful bar of God!
A final exit from all worldly bliss,
We view at distance, if we deign to view,
Nor think that Death may summon us to day!
While haughty kings are planning to extend
Tyrannic empire over conquer'd realms,
And bind the blood-stain'd laurel to their crowns,
Sudden they're call'd from judging to be judg'd:
And crawling worms now riot on his flesh,
Whose angry frown ten thousand vassals aw'd.
While those, whom Avarice stimulates to toil,
With mind and body, night and day for gold,
Are hoarding paltry treasures here below,
And quite unmindful to lay up in heaven
Their wealth; "where moth and rust cannot corrupt,
Nor thieves break through and steal;" then in an hour
Of self security; when fancy feeds
On golden dreams of happy days to come,
Death oft transmits them to another world.
While pleasure's sons, in riot and debauch,
Are heaping sin on sin to drown their care;
And seeking comfort where it is not found;
They vanish, and are seen of men no more!
Thus is the man of power torn away,
And thus the epicure and miser torn:
E'en when the servant least expects his lord,
A cry is heard, "behold the bridegroom comes!"
But they who oft'ner than the morning light,
Collect the scattered mind, reflect on death;
And "live each day as though it was their last;"
With rapture hear the much desired sound,
Which calls them from the tumults of this world,
To realms of peace and everlasting joy.
Then let not honor tempt us to neglect
A crown of glory and eternal life;
The gold of Ophir captivate the mind—
Nor trifling pleasures lead the soul astray:
But in the closet of the heart retire,
And muse in silence on the world to come.

REFLECTUS.

"IT IS FINISHED."

Hark! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth and veils the sky!
"It is finished!"———
Hear the dying Saviour cry!

"It is finished! O what pleasure
Do these precious words afford!
Heavenly blessings, without measure,
Flow to us from Christ our Lord!
"It is finished!"
Saints the dying words record.

Finished, all the types and shadows
Of the ceremonial law!
Finished, all that God had promised;
Death and hell no more shall awe:
"It is finished!"
Saints, from hence your comfort draw.

Tune your harps anew ye seraphs,
Join to sing the pleasing theme;
All on earth and all in heaven,
Join to praise Immanuel's name!
Hallelujah!
Glory to the bleeding lamb!

Washington Examiner.

From the Franklin Gazette.

STANZAS.

"*This world is all a fleeting show.*"

There is an hour for peaceful rest,
To mourning wand'rers given:
There is a tear for souls distrest,
A balm for ev'ry wounded breast—
'Tis found above—in heaven!

There is a soft, a downy bed,
'Tis fair as breath of even:
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose—in heaven!

There is a home for weeping souls,
By sin and sorrow driven,
When tost on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear—but heaven!

Their faith lifts up the tearful eye,
The heart with anguish riven;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene, in heaven!

There fragrant flowers immortal bloom,
And joys supreme are given:
There rays divine, disperse the gloom,
Beyond the confines of the tomb,
Appears the dawn of heaven!

LONDON, May 30.

We are happy to announce that intelligence has been received of a favorable nature from Bombay, communicating the conclusion of a Treaty with Holkar, and the successful persecution of the operations against the Pindarries.

We have received a copy of the Treaty concluded between this country and the King of the Netherlands, for the more effectual abolition of the Slave Trade, which was signed at the Hague on the 4th inst. and has been since duly ratified and exchanged. By the first article of this Treaty, the King of the Netherlands engages, within eight months from the present time, or sooner if possible, to prohibit all his subjects, in an effectual manner, from taking any part whatever in the trade of Slaves; and in the event of the measures hereafter to be adopted being found insufficient for that purpose, his Majesty further engages to adopt such other ones as may appear best calculated to secure it. The second article provides for the right of mutual search, on the part of both the Contracting Powers; and the third explains the mode in which that right shall be exercised.

From the Pittsburgh Gazette.

——"Like unto an householder which went out early in the morning"

In searching for a motto to usher in my weekly speculation, I quote from a book, which, containing the golden maxims of divine inspiration, offers a rich treat to the scholar, and possesses beauties to the most fastidious taste. In glancing over its pages, the most indifferent reader is frequently delighted, at finding unexpectedly, the noblest thoughts clothed in a neatness and elegance of diction rarely found: the fancy of the poet is regaled with the most gorgeous imagery; and the worldly mind, discovers practical lessons, suited to every capacity, and pointing, a plain and easy path, to wealth, cheerfulness and content.

I have hitherto been numbered among those, who neglectful of the healthful breeze, and the genial sun beams of the morning, are content,

> "To lie in dead oblivion, losing half,
> The fleeting moments of too short alife,
> ——When every muse,
> And every blooming pleasure, wait without,
> To bless the wildly devious morning walk."

It was not easy to convince me, that the smiling face of nature, could exhibit any charms, to compensate for the luxurious slumbers of the morning, or unreal visions of an idle fancy. I could see no harm in that which was an enjoyment to myself, and affected no one else; asleep, I injured not myself, for I was inactive, nor my neighbour, for I was harmless.

But as "man is born to trouble," so he who expects to recline in careless ease, or thoughtless security, will ever be convinced at last, of the futility of his anticipations, and will find that pain is always grafted on the stock of pleasure, and thorns profusely strewed among choicest flowers. The prevalence of vice and misfortune, and the difficulty of attaining to any real or permanent happiness in this world, have ever been subjects of complaint. Wherever we look around us, we see the track of misfortune, and hear the querelous voice of discontent. The finger of scorn is ever pointing at some object of pity or derision, and each day affords the gossip some new tale, replete with vice, folly and misfortune. There is no man so happy as not to be sometimes a prey to vexation, need, or disappointment; and but few who can bear these evils with patience or resignation—Life is a rugged path, beset with dangers, and the wanderer who pursues its devious courses must pass over many inequalities; sometimes he sees a steep acclivity before him, and sometimes finds the treacherous soil receding from beneath his weary feet; he is opposed by the strong arm of power, the insidious snares of malice, and the cunning wilds of hypocrisy. But while we deprecate the many evils inseparable from human frailty, are apt to forget how much the burthen is increased by our own faults and follies. Our passions can seldom be gratified but at the expence of our own ultimate happiness, or of the feelings, or the interest of others; and the man who luxurates in the selfish enjoyment of forbidden pleasures, unthinkingly blasts his own happiness, poisens the cup that his friend must share, bequeaths his sins, his miseries, and his misfortune, together, to his posterity. Indeed, we are so closely connected to each other by the ties of consanguinity, of affection, or of interest, that there scarcely exists a wretch so solitary, as not to have some person whose interest may be affected by his misconduct.

We often see respectable men reduced to beggary, by an unfortunate connexion with dishonesty or improvidence; and we are sometimes exposed to shame, to anguish, or to danger, by the follies of our dearest friends. If these maxims are true, we are bound to industry, lest we should become burthensome to our connections, to correctness of deportment lest we should expose them to shame; our health is the property of posterity, who through us may inherit strength or weakness, and our virtues and talents belong to society whose peace is disturbed by our misdemeanours, and whose welfare we are bound to promote.

Such were my reflections a few mornings since, when seated on an eminence which overlooked the city, I contemplated upon the silence and security in which all appeared to be envolved. The day had opened, and the winged moments were fleeting rapidly away, while thousands remain wrapped in unhealthful sleep. The sun was rising upon unconscious heads, and ripening the years of those who were buried in oblivion. The rich hues of the morning glowed unseen, and the most delicious banquet ever offered to a voluptuous imagination remained untasted. The protectors of innocence and of imbecility, forgot the hours of labour; and the parents of heroes and statesmen yet unborn, neglected to brace their nerves by healthful exercise. I could not help exclaiming with my favorite poet.

> "Falesly luxurious will not man awake!
> And springing from the bed of sloth, enjoy
> The cool, the fragrant, and the silent hour
> To meditation due?"

If we are to consult the interest and happiness of others, as well as to endeavour to promote our own, the man who wastes his time, or prostitutes his talents is delinquent towards both society and himself; and he who is ambitious being either a wise, or virtuous, or a useful citizen, must commence by becoming an industrious man. He must gain health by exercise; competency, by laborious prudence, and cheerfulness, by profitable employment, honest recollections, and inspiring hopes; and to do this he cannot begin better than to follow the example of the householder, who "went out *early in the morning*."

NEWSPAPERS.

Canandaigua, July 14.

Newspapers continue to multiply, in this part of the state, notwithstanding the absence of the great events of war and bloodshed, which formerly constituted most of their interest. Six or eight weeks ago, a paper made its appearance from the south-east quarter of this county, entitled *Penn-Yan Herald*—a name somewhat uncouth, but when understood, will be found to be not altogether void of significancy: The village where the Herald is printed is called Penn-Yan, from the circumstance of its citizens being composed of *Penn*sylvanians and *Yan*kees. There are six papers now published in the county of Ontario, and proposals are issued for another in the town of Phelps!

Last week we received the first number of the Rochester Telegraph, making two well executed papers that are now published in the new village of Rochester, on the Genesee river. We observe that proposals are issued for printing another paper at Batavia, to be called the Recorder.

In the year 1803, the Canandaigua Repository was the only paper, we believe, published west of Utica. There are now about forty!

MAGISTRATES BLANKS
For Sale at this Office.

From the Western Citizen.

THE LOVE OF MONEY.

Mr. Joel R. Lyle.---*One of your old subscribers whose locks have grown hoary with age, who has, with his cotemporaries, been often beaten* with the storms of life; *and one who can, at least in part, use the expressive language of St. Paul, "I have finished my course"—has one last request through your paper to make to the ministers of our holy religion, of every denomination; that they preach immediately, from Georgia to Maine, from this text,* "The love of Money is the root of all evil." *And let the heralds of the Gospel show the rock on which the United States, and our State and Churches, are shipwrecked.*

A PLAIN OLD MAN.

Union, Pa. July 25, 1818.

It has been reported that the *Union Bank of Pennsylvania,* had stopped the payment of specie for its notes. We are authorized to state that this report is unfounded, that the bank does now, as it has always done since the general resumption of specie payments, pay its notes on demand in specie, and we do further state that the notes of this bank are as current here as specie itself.

Advertisements.

Take Notice.

THERE will be exposed to PUBLIC SALE, on the premises, on the 15th day of Ninth month, (September) 1818, that valuable

PLANTATION,

Containing *one hundred and sixty & a half acres of Land,* situated in Wheeling township, Belmont county, Ohio, late the property of *Mishel Jenkins,* deceased—About eighty acres cleared, with twenty acres of Timothy Meadow of the first quality, and a large Apple and Peach Orchard, bearing trees. The other improvements are, a two story House and Kitchen, a good Spring of Water near the door, with a good House over the same, and a large Barn, 60 by 25 feet; all the buildings under good shingled roofs.

ALSO, another Tract of LAND, containing One Hundred and Nineteen Acres adjoining the above; 30 Acres cleared, five Acres of Meadow, and a Log Cabin thereon; the Land of a good quality, well timbered and watered.

The Sale to commence at ten o'clock on said day, when the conditions will be made known by the subscribers.

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
8th mo. 6th, 1818.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of Ebenezer Walker, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of George Walker, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith,* living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker,* adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few months credit, and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.
7th mo. 28th, 1818.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard,* with a hundred grafted trees. Also, there are on the premises, a GRIST MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND PROTECTION.

BLANK DEEDS,
Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFEICE.

THE PHILANTHROPIST.

EY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Eighth Month 13th, 1818.* No. 21.

PUBLISHED EVERY FIFTH DAY

BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar.
All communications to the Editor, must be post paid.

From the N. Y. Daily Adv. July 14.

FOREIGN.

Nearly a century ago, several travellers of respectability, at different times, visited the tract of country over which the Israelites passed in their journey from the Red Sea to the Promised Land. In examining the region in the neighbourhood of Mount Sinai, they severally discovered, among other evidences of the Mossaic history, the rock Meribah, from which the Great Jewish Leader, in a miraculous manner, drew water for the immense host of his countrymen. Two of these travellers were Shaw and Pococke, Englishmen of respectability and integrity. As their description of this monument of antiquity, so interesting for the coroboration which it affords to the Sacred Historian, and as venerable for having been the object upon which was wrought so wonderful a miracle as that above mentioned are so minute and satisfactory, we have transcribed them for publication.

SHAW.

"After we had descended with no small difficulty down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim. Here we still see that extraordinary antiquity, the rock of Meribah which hath continued down to this day without the least injury from time or accidents. It is a block of granite marble, about four yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. *The waters which gushed out and the stream which flowed withal,* have hollowed across one corner of this rock, a channel about two inches deep and twenty wide, appearing to be crustated all over like the inside of a tea-kettle that hath been long in use. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrable tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance: for every circumstance points out to us a miracle: and, in the same manner with the rent rock of Mount Calvary, at Jerusalem, never fail to produce a religious surprise in all who see it."

POCOCKE.

"Here they show the rock, which, they say, Moses struck and the waters flowed out when God told him he would stand before him upon the rock of Horeb, which was afterwards called Mount Seric, and is a red granite stone, fifteen feet long, ten wide, and about twelve high. On both sides of it, towards the south end and at the top of the stone, for about the breadth of eight inches, it is discolored as by the running of water, and all down this part of both sides, and at the top are a sort of openings or mouths, some of which resemble the lion's mouth, that is sometimes cut in stone spouts, but appear not to be the work of a tool. There are about twelve on each side, and within every one is a horizontal crack, and in some also a crack perpendicularly down. There is also a crack from one of the mouths next the hill, that extends two or three feet towards the north, and all around the south end.

The Arabs call this stone the Stone of Moses.

In 1722, a person called the Prefetto of the Franciscans in Egypt, made the same tour. His manuscript journal was afterwards translated by the Bishop of Clogher, the Rev. Robert Clayton. He visited the same object, which he says is called by the Greeks the *Stone of Fountains,* and is considered the same that Moses struck with his rod. He describes it as follows——

"Which aforementioned stone is about twelve feet high; and about eight or ten broad, though it is not all of one equal breadth; it is a granite marble of a kind of brick colour, composed of red and white spots which are both dusky in their kind; and stands by itself in the aforementioned valley, as if it had grown out of the earth, on the right hand of the road towards the north-east. There remains on it to this day the lively impression of the miracle then wrought; for there are still to be seen places where the water gushed out, six openings towards the south-west, and six openings towards the north-east; and in these places where the water flowed, the clefts are still to be seen in the rock as it were with lips."

Conversion of the Emperor of China to the Roman Catholic religion.

An article has appeared in many papers respecting the conversion to Christianity of the Chinese Emperor. We hesitated about giving it a place in our columns, fearing that the intelligence was not founded in truth. But seeing it appears to have gained considerable credit, and the event must be very important if it has in fact taken place, we have determined at length to publish the article, leaving our readers to judge for themselves how far it is worthy of credit. And we will embrace the earliest opportunity of confirming or contradicting the news which it contains, according to the evidence on the subject which may hereafter be presented.—If it be true that the Roman Catholic religion has been established in China, as is stated, there is reason to fear that the horrors of the Inquisition will reign in the Empire. But if the Scriptures, and religious tracts exhibiting the unadulterated and undisguised truth of the Gospel, can be early disseminated amongst the inhabitants by Protestants, there is ground to hope that the good seed sown will at length spring up, and bear fruit to everlasting life. If the establishment of the Christian religion in a corrupt form, in the Chinese Empire, can afford any facilities for the propagation of pure Christianity in that very populous country, they will doubtless be used for this important end by Bible and missionary societies.

Weekly Recorder.

From Brooke's Gazetteer.

JERUSALEM,

An ancient and famous city of Palestine, capital of Judea, after David had conquered the Jebusites. It was taken by Nebuchadnezzar in the reign of Zedekiah, and the Jews were led captives to Babylon. It was afterward taken by the Romans, and ruined, together with the Temple, 70 years after the birth of Christ, as had been foretold in the scriptures. The emperor Adrian built a new city, near the ruins of ancient Jerusalem. It was taken by the Persians in 614, and by the Saracens in 636. In 1099 it was retaken by the Crusaders, who founded a new kingdom, which lasted 88 years, under 9 kings. Saladin, king of Egypt and Syria, got possession of it in 1187. The Turks expelled the Saracens in 1217, have kept possession of it ever since, and call it *Heleods*, that is, The Holy City. It is now inhabited by Turks, Arabs, Jews and Christians. It stands on a high rock, with steep ascents on every side, except to the N. It is almost surrounded by valleys encompassed with mountains, so that it seems to stand in the middle of an amphitheatre. It is about three miles in circumference, and includes Mount Calvary, which was formerly without the walls. What renders it considerable is the great resort of pilgrims; for the inhabitants accommodate them with lodgings and provisions, which is their chief business.—A bashaw, with a guard of Janissaries, always reside here, to protect them from the Arabs. The church of the Holy Sepulchre, which the pilgrims come to visit, is a large structure, with a round nave, and has no light but what comes through the top, like the pantheon at Rome. In the middle of the nave, and directly under the opening of the dome, is the Holy Sepulchre, which is placed in a chapel, whose door is three feet high and two broad. It is so small, that it will hold but three persons on their knees at a time. At the entrance, on the right hand, is the place where the body of our Saviour was laid. The table on which he was said to have been laid at first is two feet and a half high from the pavement, which is now covered with white marble, because its visitors were all for carrying away a small bit. This chapel is cut out of the rock, and there are three holes in the roof, to let out the smoke of the lamps, which are 44 in number, and always kept lighted. The whole is covered with white marble both within and without; and on the outside there are ten fine columns of the same. It is covered with a platform, the middle of which is exactly above the three holes, and forms a small dome, six feet in height, covered with lead, and supported by 12 columns of porphyry, placed by pairs on the platform, and so making six arches, having three lamps under each. Before the gate of the sepulchre is a silver lamp, so large that two men cannot fathom it. Every year, on Good Friday, all the parts of our Saviour's passion are solemnized and acted here. They have first a sermon, and then every one takes a lighted taper in his hand, with crucifixes, &c. to begin the procession. Among the crucifixes is one as large as life, being crowned with thorns, and besmeared with blood. They visit first the pillar of flagellation; next the prison; afterwards the altar of the division of Christ's garments: then they advance to the chapel of derision, and thence to Mount Calvary, leaving their shoes at the bottom of the stairs. Here are two altars; one where our Lord was supposed to be nailed to the cross; and another where it was erected; here they set up the crucified image, then pull out the nails, take down the body, and wrap it in a winding sheet, which finishes the ceremony. Jerusalem is 112 S. W. of Damascus, and 175 N. E. of Suez.—Lon. 35 25 E, lat. 31 55 N.

ANECDOTE.

IN travelling some years since I met with a young foreigner, who having spent his winter in London, was about to return to his native land.—He descanted with some satire and considerable vivacity upon the manners and customs of England; "but of all customs," said he, "the most ridiculous appears to me to be the mode in which you drink healths;—one would think that drunkenness was a virtue, and that, in order to incite men to it, it was necessary to persuade them to swallow large potions by associating with the glass the friend we value or the female we love. I arrived in your great metropolis with a desire to profit by the many sources of improvement which it affords, and, in order to acquire useful commercial information. I had many recommendations to your first merchants, but the cup of knowledge was forever put from my lips by the cup of Circe, and the morning's wish to be a man was fatally counteracted by the daily conspiracy which invariably made me a beast. It was in vain that I pleaded my dislike to wine, my inability to understand the political sentiment which I was called upon to pledge, or to toast the name of a man of whom I had never heard; I was answered by some trite remark of compliance with custom, which was enforced by an adage of "doing at Rome as others do." Having survived a course of dinners, with much suffering of body and mind, I saw an election impending, and felt that I must retreat or die. It was necessary before I left the country that I should entertain in return. My friends were invited, and my friends came. The dinner was prepared at one of their best taverns, and my orders were observed, for it was plentiful and profuse. When that silent satisfaction prevailed which declares that every man has eat as much as he possibly can, I addressed my guests to the following purport:

"I am very sensible of your kindness to a stranger; I do not see any man here who has not vied with his neighbor in performing the rights of hospitality, in pursuance of good old custom, and for the glory of England. You have taught me how to be kind, and I in my way will endeavor to requite you." Upon giving a signal, a large Westphalia ham was set upon the table, and each man furnished with implements for eating. Having cut a large piece and put it upon my fork, I stood up with much solemnity, and said, *The King!* My guests endeavored to evade this; gentlemen, said I, I call you to order; this is not a matter of choice, and I shall fine every man a bumper of ham, who does not eat to the glory of that virtuous monarch. It was in vain that my friends repeatedly assured me they could not eat: that they disliked every sort of swine's flesh! that they should be seriously ill! Far be it from me to desire that you should not be sick, said I, my dear friends;—which of you desired me to depart well or in my senses? I trust that I am not less hospitable, or less alive to the merits of the great men you have taught me to reverence! Not an orator in either house shall be forgotten, not an admiral or general that shall not have his correspondent piece of ham. Why should I dwell longer upon this scene; I obliged them to eat for the honor of their country, till sick and disgusted I permitted them to depart; but I trust they carried with them a subject for reflection, which will be recollected with advantage when I am far from them."

From the American Daily Advertiser.

Mr. Poulson,

The following is an extract from a letter received during last winter, from a friend on a tour to the Westward; if you think the observations worthy of a place in your paper, you are at liberty to publish them.

Philadelphia, July 23, 1818. *L.*

"The road from the Susquehanna to Huntingdon, has been mostly on the Banks of the Juniatta.—High mountains rising on each side of the river with snow clad tops, and the Juniata itself gently winding its dreary and desolate course round their bases, form, for many miles, the only objects of contemplation. Rocks which a blast of wind might apparently loose from their foundation, overhang the road, and by exciting a slight sense of danger, contribute to the interest and grandeur of the scene.—Nothing was wanting but the native inhabitant of those hills pursuing his game with perilous leap, and that imagination must be dull indeed, which could not fancy him on the other side of the mountain "with well strung bow and quiver at his back." But alas! to that catalogue of crimes which is so justly exhibited against man in his civilized state, will be added the expulsion, by force or fraud, of the rightful possessors of our land. The great Penn it is true, did all that was possible for an individual in behalf of the aborigines, and for forty years, caused the Tomahawk to slumber. But his successors adopted not his pacific principles—all the inhabitants of the frontier were not Quakers.

The scourge of civilized life—the destroyer of Indians—was introduced, and it was not surprising to see that dealer, who for his own purposes, deprived those untutored sons of nature of their faculties, appropriate immense tracts of Land to himself, which superior discernment taught him would one day be valuable.—How are the mighty fallen:—Where are now your Logans and Alknomok; let the detractor of the race examine their character, and if he does not find true nobility of spirit, it will not be found in the Universe. Who has not been delighted with the simple yet romantic tale of Pocahontas. The whites land in the country of the King her father—Powhatan, fierce and cruel, takes Smith their prisoner, and dooms him to destruction—when the blow is already aimed, Pocahontas, by an act of heroism never surpassed, rushes between him and destruction—Smith is saved through her intercession, and yet Pocahontas was called a Savage--but I will drop this subject. It is calculated to raise the passions in an extraordinary degree, and I cannot help thinking that many well disposed persons are somewhat to blame when they converse on this topic as well as on that of Slavery—justice is certainly on their side, but as the evil is enormous so must the cure be gradual, particularly with regard to the blacks? too great warmth either in word or deed exasperates more than it convinces.—Avarice has already enlisted herself under the banners of Slavery, and we should be careful how we force so potent an auxiliary as offended pride to join in opposition to the good cause.

Charlestown, July, 10th.

We continue to receive the most distressing accounts of the great drought which pervades thro'out this and the neighboring states. The cotton crops are nearly one half destroyed, and grain of every description perishing for the want of rain. The largest reservoirs in our low country are entirely exhausted, and it is with great difficuly that a sufficiency of water is procured upon the most extensive plantations, to relieve the cattle which wander in search of it. In one of the upper sections of the state of Georgia, not a drop of rain has fallen from the heavens for thirty-nine days, and dews were so light and moderate as to afford but slight relief to the dejected hopes of the planter. The high price of cotton during the last year, unexampled we believe in the history of our commerce, has induced many rich and opulent planters to devote themselves almost exclusively to the cultivation of so lucrative a crop—and fears are entertained that even with the best of seasons, the grain harvest would have fallen far short of the quantity necessary for our consumption. It is painful to contemplate the distresses to which our unfavourable seasons will, in all probability, reduce many poor, but industrious families, who, with but scanty resources, will be necessitated to pay the most exorbitant prices for the simplest and most indispensable necessaries of life.

GREAT FRESHET.

Lancaster, (Penn.) July 22.

This morning about one o'clock the rain began to fall in torrents, and continued without intermission about two hours and an half. A greater quantity of rain perhaps never fell in this neighbourhood in the same time. Pequea Creek rose to an astonishing height; it has not been so high for upwards of forty years.—Considerable damage has been done. The fences, in low grornds, have nearly all been swept away. Wheat, corn and oats suffered much damage, and we fear considerable injury has been done further up the creek, as the heaviest rain appeared to fall in that direction.

Soudersburg, July 20th, 1818.

LONDON, June 1.

English Monthly Agricultural Report

Damage by floods, in those parts exposed by situation, has been universal, not only in this country, but upon the continent; and the losses have been to a great amount. Both wheat and spring corn look sickly; not having recovered from the extreme wetness of the spring, and variableness of the weather. The hop-vine strong, and hops a dull and falling market, in consequence of a considerable importation. Wool, timber, and bark, still on the advance. Corn on the decline, from the extensive spring importation, which must continue to have an effect on the markets, and still more heavily should the crops on the ground improve.

RETIREMENT.

Far from the cares that vex the world's repose
Here on my mossy couch I rest;
Reflection's limpid tide serenely flows,
And no rough passions riot in my breast.

The vernal bloom, that purples o'er the vales,
This flowering arbour, fanned by coaling gales
The groves wild warblings, and the chidings shrill,
Of the rude streams, that wander at the will.

And hill, and dale, and forest, lake and lawn,
And light and shade, in sweet confusion thrown—
Delight the soul to pensiveness inclined,
And sooth to solemn thought the musing mind,

Here in these peaceful scenes,
Daughter of God, indulgent nature reigns,
Divinely fair! as when her infant grows,
From the wild waves of teeming chaos rose.

When choral angels with a pleased surprise,
Hailed the young lustre sparkling in her eyes,
And in her radiant form, and lovely face,
Saw their own heaven with full reflected grace.

Port Folio.

USEFUL EXTRACT.

"First. Let it be recommended as the only remedy, to those whose appetites are strong and increasing; a total abstinence from all intoxicating liquors. To think of reforming by degrees, is perfectly idle. Touch not, taste not, handle not, must be your determination, if you wish to be cured of intemperance or habitual drinking. Be resolute, be persevering, and you will obtain a glorious victory. Say not, you cannot break off at once. This plea proves the greatness of your danger. Have you got to love liquor so well, that you cannot do without it? Deplorable situation indeed! better to die for want of it, than to continue the practice. But no injury is to be feared from total abstinence.

Secondly. Let those who are temperate, and desire to continue so, avoid, as much as possible, taverns, distilleries and places of temptations. Shun the company of all such as would lead into temptation; and remember, that publick meetings of various descriptions, have led many into intemperance; and are, therefore, to be avoided unless duty or necessity calls to them; and then let a double guard be set against every tempter, and retire from them as soon as possible. It is a salutary scripture caution, "let him that thinketh he standeth, take heed lest he fall."

Thirdly. It would tend greatly to diminish the evils of intemperance, if the conscious regard to the public good, which the community has a right to expect and demand, were carefully attended to, in the appointment of men of respectability and influence, to the offices for detecting the lawless and disobedient; for the suppression of vice and immorality; and for licensing taverns, and retailers of spirits; and a scrupulous care were maintained to grant no more licenses than is absolutely necessary; and only to persons who, they have reason to believe, will not permit any unnecessary drinking, or improper conduct in their houses: and to renew the license to one who has abused his privilege. When taverns are made places of resort, for purposes of idleness, they are public nuisances, and none such ought to suffer to exist. And has not the unaccountable multiplicity of them been a means of making them such?

Fourthly. Here a hint to tavern keepers and retailers of spirits, comes in aptly. Do those of you who, for sake of gain, so stifle your consciences as to furnish the drunkard with the means of drunkenness, think you are clear of the dreadful consequences of it? or that you shall stand acquitted for him, who has pronounced, "Wo to him that giveth his neighbour drink: that putteth the bottle to him, and makes him drunken?" or do you manifest by conduct, that you have the good of your fellow-citizens at heart, when you permit them to sit and drink and drink, (and perhaps gamble,) and thus lead on those, who are not drunkards, in the road to downright drunkenness? But I would gladly indulge the hope, that there is not a very large number of this description; while, I trust, there are many, who make a firm, manly, and conscious stand, against tippling, unnecessary drinking, or gambling, in their houses. These act nobly. Their conduct manifests, that their desire to preserve their fellow-citizens from these evils, is superior to the love of gain. The other proves to the world, that to them, the love of money is paramount to every consideration of the kind. Ought such to be licensed, thus to aid men to destruction? May those who license, and those who have the power to suppress, act such a conscientious part, as not to partake of the guilt.

Fifthly. Let men who wish well to their country, unite in petitions to government, to impose still heavier duties upon imported spirits, and our own distilleries; and regulate taverns and retailers of spirits; and to secure the property of habitual drunkards, for the benefit of their families, by laws similar to those in Connecticut

Sixthly. Would it not tend greatly to check this growing evil, if the different societies of christians, were each to make the improper use of ardent spirits, a subject of ecclesiastical jurisdiction? And does not the so common and unnecessary use of them among the members of each demand it? Two religious sects have done it, and greatly lessened the use of it among their members.*

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*The discipline of one of these societies is, "In consideration of the corrupting and ruinous effects occasioned by the important, distillation and sale of ardent spirits, which produce intemperance, and lead to the impoverishment of many, the injury of the constitution of many more, and the increase of

Seventhly. To exclude the drunkard, and even the habitually intemperate person, from all respectable company, is a duty we owe to temperance; and would throw great discouragement on excessive drinking. For, though it is disgraceful on the whole to get intoxicated, yet persons in the habit of it, are not considered disqualified for genteel and virtuous company. This injudicious toleration, has done much in diffusing the poison, among the middling and higher ranks of society. People have found, that they can habitually drink hard and occasionally proceed to absolute drunkenness, without losing their standing, and here they take encouragement to go on in the road to ruin. These things ought not so to be. But let the captive to strong drink receive every encouragement, that as soon as he reforms, his friends stand ready to receive him into the bosom of intimacy.

Eighthly. Much might be done, by a voluntary agreement in neighbourhoods, and friendly circles, not to use ardent spirits in their families, or procure them for their labourers: but instead thereof, to furnish them other palatable and nutricious drinks.

Ninthly. And as practical christianity leads mankind to watch over each other for good; let us individually bring the query home: Do I faithfully admonish those I see following strong drink? If this brotherly care were seasonably extended, and in restoring love performed, no doubt, it would often be attended with happy consequences to the drinker, and heart felt atisfaction to his care-taker.

Tenthly. The influence that ministers of the gospel have among the people, called loudly upon them, to act their part with all faithfulness to God, and their fellow men, on a subject so interesting. How can they answer it, if, through their neglect, any of the people should perish; or, the growing evil not receive that check, which it is in their power to give it? Many are the ways in which their influence qualifies them to be useful, both privately & publicly. One of no small consequence, it is conceived, is, to encourage in their neighbourhoods, associations to devise means similar to those already mentioned, for lessening the use of strong drink.

Eleventhly. And ye parents, if you can preserve your childern from becoming captives to strong drink, you will do them and the world a great kindness. From their tenderest years, impress their minds with an abhorence of intemperance, and with the danger of at all tampering with strong drink. But remember, that the best counsels, to make them effectual, must be enforced by a proper example. If you have been in the frequent use of spirits at home or abroad, be it your first concern to reform yourselves.

Twelfthly. And now, an affectionate caution and warning to the youth. To you, dear young people, the subject is very important. Your habits are forming; and on forming right ones, your usefulness and respectability, your hapiness in time and eternity, greatly depend. Many are the inducements to form wrong ones. Example is one, and a powerful one. Set a strong guard against it. The followers of strong drink will invite you; but refuse to walk in the way with them. Beware of dram drinking, though persuaded to it by your companions. Bear in mind, that men do not become drunkards all at once: it is step by step; by tasting, and tasting; and even sometimes only to accomodate company, that the habit gains strength. The oftener the appetite is indulged, the greater the thirst for it, till the lurking propensity grows to such strength, that there is a giving up to follow strong drink, and love the company of the intemperate. And, beloved young men, spurn at the opinion some have adopted, and been ruined by, *that liberal drinking denotes a liberal mind*, and is a trait of a gentleman. Absurd and delusive idea! Therefore, as you value your comfort and best interest, shun the company, shun the places, where temptation to drink awaits you. Bearing in mind, not only that it is when men are heated with strong drink, that they are prepared for deeds of wickedness, at which they would shudder in their sober moments; but that the confirmed drunkard, rarely, ever relinquishes the practice, till death deprives him of the appetite for strong drink, that habit has furnished. When the closing scene draws near to such, how awful must be the recollection, that the scriptures declare. "The drunkard cannot inherit the kingdom of God!" Avoid, therefore, every thing that has a tendency to lead you toward it.

Now, suffer me, in closing these remarks, once more to call the attention of the thinking and well meaning part of the community, to the importance of example. For vain are statutes, sermons, and precepts, against tippling, while it receives countenance from the practice of sober and respectable men.

The Philanthropist.

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN?"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, EIGHTH MONTH, 13th.

For the Philanthropist.

Friend Osborn,

I observed in a late number of the "*Philanthropist,*" a request for information, relative to what is generally called *Horse slobbering*; a subject of sufficient importance to merit a thorough investigation, as a discovery of a remedy for this great evil, would be peculiarly beneficial to all those who are in the practice of pasturing stock—it not being attached exclusively to horses, cattle and swine are perceivably effected by it.

There are various opinions with respect to the cause that produces this distemper. Some suppose it to be an insect, others, a poisonous weed; but the most prevalent opinion appears to be, that it is produced by clover. I think I have had ample proof that the latter conjecture

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vice and disoluteness in the land; it is earnestly desired, that none of our members may contribute to this evil, by being concerned in importing, distilling, or vending ardent spirits, by selling their grain or other produce, for the purpose of distillation; and they are earnestly advised, to refrain from any other than a medical use of ardent spirits."

In consequence of the care extended by this society, not any of the members of it; in the states of New-York, Connecticut, and Vermont, either import or distil ardent spirits, and very few, if any sell it.

is incorrect. I have observed my horses to slobber when taken from pasture apparently free from clover.

The most effectual remedy that I have yet discovered, for this complaint, is a handful of fresh ashes, (from hickory wood preferable) mixed in a good feed of cut straw and chopped rye, repeated at least once every twenty-four hours. I would recommend that at the commencement of the slobbering season, we confine our horses to the barn-yard, or stable, and give them plenty of first crop grass or hay, with a sufficient portion of grain. The dung made by this method of supplying them with food, if carefully spread over our fields would add so abundantly to the production of our farms, that we should be fully compensated for our extra labor in feeding.

A FARMER.

Harmony Hill, 7th mo. 30th, 1818.

—zzzzz—

FOR THE PHILANTHROPIST.

Friend Osborn,

In looking over some old papers I find a manuscript containing some remarkable occurrences which took place in the life of DAVID SANDS, who is now removed from works, to everlasting rewards.

During the American revolution an encampment of about 500 men were stationed near the dwelling of David Sands in the State of New York—During their stay David, and his wife became very uneasy, particularly his wife who was strongly imprest with a belief that some close trial was approaching. In a short time afterwards she was alarmed by a noise she heard in the house after they were gone to rest, which her husband apprehended might be only the wind whistling among the trees. In a few minutes however they were convinced to the contrary by finding some persons were near their chamber, and distinctly heard them say "some of the family are awake, we will shoot them." In this alarming situation, personal safety seemed the first object, and they soon determined to attempt an escape, which was the more easily effected by their chamber being on the ground floor—in getting out thro' a window, one of the company stationed to keep guard on the outside discharged his gun at them, the ball whereof grazed the forehead of David Sands—They however escaped but with very thin clothing, and it being a very cold night and remaining in the open air until break of day, rendered it, together with their painful anxiety a suffering time. When returned to their dwelling they found it plundered of all their cash, about fifty pounds, most of their bedding and much of their furniture—A servant and two children who slept in another apartment of the house were not disturbed. After considering what was best to be done, David was most easy to ride to the encampment—on his arrival he saw several officers conversing together who said to him "Mr. Sands, we have heard of the depredation committed at your house, and desire to know what can be done to discover the offenders." After some solid consideration he informed them he had on the road felt a belief, that if he followed best direction, if the men were drawn up rank and file 50 in a company he might be able in passing through them to detect those concerned in the pillage or robbery. The officers wondered at his proposal, thinking it very improbable he should discover them in such a manner, without any knowledge of their persons—but they complied with his request, and gave the necessary orders. On passing down the first rank he made a stop near the bottom, but went on to the next when he soon made a stand at one of the men, and looking him full in the face said to him "where wast thou last night" keeping guard sir, and a cold night it was. "Didst thou find it so when at my house" said David, at which the man trembled much and showed evident signs of guilt, on which he was ordered out of the ranks, and in like manner four others were discovered. Then he went to a young officer and asked how he came to aid and accompany his men in pillaging his house, he positively denied the charge, but David Sands further interrogated him, by saying "let me feel thy heart and see if that does not accuse thee"—On putting his hand it throbbed up to his neck and so loud that David Sands called to the other officers to come hear and see how it accused him; he was therefore considered guilty: two others which made up eight concern'd deserted before the search commenced, and which accounted for the stop he made in the first rank where they ought to have stood. The officers now desired to know what further could be done for him, he said he should like to have his furniture bedding &c. returned, as he wanted his bedding in particular, on which they brought the greater part, with half the money, assuring him the rest was lost.

They were brought to trial before the civil authority, but as David declined appearing at the stated time, they were of course acquitted; but this not exempting them from trial by martial law, and guilt appearing beyond a doubt, the officers had them bound together, and taken to David Sands' house, informing him their lives were at his mercy and he was to determine their sentence, upon which he gave them suitable advice and then forgave them, and being wearied with long traveling ordered them comfortable refreshment—At this time his wife observing one of the men said to him "thou art him who shot at us"—her husband made answer "he has been told of it before." David Sands was informed the officer could not be pardoned as it was by martial law, death to him who should have been such an example to his men; but David being very solicitous to preserve his life, asked if nothing could be done to relieve him from that punishment, they informed him there was one way, which was, for him to desert the regiment, and which was permitted—They likewise said some punishment must be inflicted on some of the men to deter others from the like practice, therefore they underwent a slight flogging.

Several years after this occurrence, David Sands (being a minister of the Society of friends) was travelling on a religious visit; and, after a public meeting appointed on his account, a person came to him, begged his pardon, and was going on his knees, which David prevented, saying "he thought he was not the person he meant," and that he had no knowledge of him. But the man confessed he was one of those concerned in pillaging his house; and was one of the two who deserted in order to avoid discovery, and that he had not been easy in his mind since, but hoped he should with his forgiveness. David Sands told him he had not the power to forgive sins, but hoped the Almighty would, as he had long done. He informed him the other man lived at a short distance off, who soon came to David, attired as a friend, asking his excuse, and confessing his crime; desiring him, as a confirmation of his forgiveness, to go to his house; told him he had married a young woman of the society of Friends; but said he had not had true peace of mind since they had done him that injury. David consented to his request, and found it true as he had said; his wife reinstated, and himself on the point of being received a member.

D.

From the American Eagle.

It has been ascertained with a considerable degree of accuracy, that there is annually distilled in the United States, from grain, fruit and molasses, about 16,000,000 gallons of ardent spirits, and about the same quantity imported from the West-Indies and Europe, making 32,000,000; nearly the whole of which is consumed in the country. The United States, when this estimate was made, contained about 7,000,000 people of all ages and complexions; now if we deduct from this number one half for females, who drink but little spirits, and one half the remainder for children, who drink none, we shall have 1,075,000 who drink rum; from this number we ought to deduct, at least, the 75,000, for temperate men who seldom taste it; there will then remain a million of rum drinkers, down whose throats pass annually 32,000,000 which will be 32 gallons to each man; but as some of the poison is swallowed by the women, we will allow them the 2,000,000, leaving 30 gallons to a man; but not all in this proportion, some will swallow 50 or 60 gallons in a year, while others are obligen to be satisfied with 8 or 10. In the whiskey states, where the poison is distilled, from rye, potatoes, and fruit, and no duty upon it, it is drank more plentifully on account of its cheapness; a man if he is economical and buys by the quantity, may get drunk for a penny, while in the commercial or atlantic states, where it is imported and saddled with a heavy duty, it will cost a shilling or two to produce the same effect; this is an inequality in taxation, the government ought to look to, as every impartial legislator will at once see the impropriety of compelling the toper, who happens to reside upon the sea-shore to pay into the public purse a cent or two upon every glass of grog he swallows; while his brother toper, who lives in Kentucky or Ohio, drinks his whiskey duty-free, and can buy it by the gallon for a sum not much greater than the duty upon imported rum.—We have supposed that 32,000,000 of this liquid poison is consumed in the United States in one year, that it brings thousands to an early and awful end—that it creates more vice, poverty and misery than all other causes united, besides imposing upon our country an enormous tax paid principally by the poor. We cannot calculate the cost of this poisonous drug, at less than two dollars the gallon; taking all the sorts from old Cogniac to potatoe whiskey, and as most of it is drank by the gill with the profits of the dram shop, and in a great variety of compound and expensive forms, such as punch, toddy, flip, sling, bitters, &c. at this rate it costs the country annually 64,000,000 of dollars, an enormous sum! and which if expended in useful industry, would in a few years convert our country to a garden, and in a single year dig out our great canal.

From the New-Hampshire Centinel.

Brother Farmers, one word to you—try good hop and malt beer one fortnight, during haying, and touch not one drop of N. E. Rum or any other spirit. Rum gives life and vigor, so long as it lasts, but the dose must be repeated once in every two hours, or the subject it weakened in proportion to the strength and vigor received—and at night he will require a new dram to compose his weary limbs; which is enough to shatter the strongest constitutions, and ten to one the foundation of a destructive habit is laid. Beer strengthens and supports the frame, and does not wear upon the constitution. A man will mow more to drink beer alone, in a fortnight, than with his bottle of rum! Try it once. The saving, in every point of view, is incalculable.

EXPERIENCE.

Colony on Columbia River.—It is understood, that the U. S. ship Ontario is gone to Columbia River, where it is believed a colony is forming. The mouth of Columbia River is claimed as within the limits of Louisiana. It is in latitude 46 15 N. The course of the river inland is to the N. E. and rises in about 55 N. Its whole length is about 1500 miles. Its principal tributary rivers are Clark's, Lewis's and Multhamah. The settlement near the mouth is called Astoria. Louisiana is computed to extend to about 50 N—The Ontario has arrived at Valparaiso Mr. Bagot has not objected to the measure of her taking possession of the mouth of said river.

It is safer to be humble with one talent, than proud with ten, yea better to be a humble worm than a proud angel.

From the N. York Republican Chronicle.

The people of the Columbian states of North America, should improve every thing they possibly can: and endeavor by every means to become useful, virtuous and happy; and admired, honored and beloved, Their congress have improved the calculations of our current money by *dimes, cents,* and *mills;* but they have as yet neglected the weights and measures of our country; which ought to be attended to. If these weights and measures, which were adopted by the French republic, were received and used generally by all nations, commerce would be facilitated.

With regard to weights, if our pound of 1603, be the unit: a table of decimal weights might stand thus:

TABLE OF WEIGHTS.

A	Centimillicle,			0766 grains.
10	Centimillecles,	1	Myrimillicle	7,68
10	Myrimillicles,	1	Millicle,	7,68
10	Centicles,	1	Decicle,	1,06 oz.
10	Decicles,	1	Pound,	16 oz.
10	Pounds,	1	Decipound,	10 lbs.
10	Decipounds,	1	Centipound,	100 lbs.
10	Centipounds,	1	Millepound	1000 lbs.
10	Millepounds,	1	Myrimillepd.	10,000 lbs.
10	Myrimillepd.	1	Centrimillipd.	10,000 lbs.

A Centimillecle is 1,000,000 times less than a pound.

No weights above a half a centipound or half hundred weight, need be made. The myrimillicle is nearly a grain, which is the lowest weight in common use. From the centipound to the myrimillicles are seven included decimal weights; and are certainly much easier learned than troy weights, apothecaries weight, avordupois weight, &c.

It would be very pleasing to see some tables of weights and measures superior to any thing hitherto invented; but more pleasing to see our country adopting the use of them, in spite of inconveniences, which even attend all changes from worse to better practices.

It is stated in a paper printed in Ontario county, N.Y. that six persons had been killed by lightning in that county within ten days.

MAGISTRATES BLANKS
For Sale at this Office.

The Creek Indians, says the Savannah Republican, have lately held a meeting, at which they determined to abide the decision of the general government, in relation to the attack upon the Chehaws.

Cruelty punished.—A man was lately taken before the judge of the circuit court of Baltimore, for cruelly beating his horses; and was fined 11 dollars, and sentenced to two weeks imprisonment.

Presentment.—At a late county court in Richmond, Georgia, the grand jury presented, one Cleon Nally, for denying the existence of God, and cursing the Saviour of mankind.

Advertisements.

Take Notice.

THERE will be exposed to PUBLIC SALE, on the premises, on the 15th day of Ninth month, (September) 1818, that valuable

PLANTATION,

Containing *one hundred and sixty & a half acres of Land,* situated in Wheeling township, Belmont county, Ohio, late the property of *Mishel Jenkins,* deceased—About eighty acres cleared, with twenty acres of Timothy Meadow of the first quality, and a large Apple and Peach Orchard, bearing trees. The other improvements are, a two story House and Kitchen, a good Spring of Water near the door, with a good House over the same, and a large Barn, 60 by 25 feet; all the buildings under good shingled roofs.

ALSO, another Tract of LAND, containing One Hundred and Nineteen Acres adjoining the above; 30 Acres cleared, five Acres of Meadow, and a Log Cabin thereon; the Land of a good quality, well timbered and watered.

The Sale to commence at ten o'clock on said day, when the conditions will be made known by the subscribers.

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
8th mo. 6th, 1818.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of EBENEZER WALKER, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of GEORGE WALKER, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith,* living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker,* adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few months credit, and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.
7th mo. 28th, 1818.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard,* with a hundred grafted trees. Also, there are on the premises, a GRIST MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

FOR SALE AT THIS OFFICE,
AN INTERESTING
PAMPHLET,
Entitled,
THE EXERCISE OF CONSCIENCE,
A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
with a
VALEDICTORY ADDRESS,
To the same Church.
BY LUTHER RICE.
Price 12 ½ Cents—containing 77 pages.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND PROTECTION.

BLANK DEEDS,
Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFEICE.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Eighth Month 20th,* 1818. No. 22.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar
All communications to the Editor, must be post paid.

FROM THE SCIOTO GAZETTE.

I observed in my last publication of June the 5th that I most earnestly wished to see the world enjoy universal and uninterrupted peace; and that I consider that peace societies, if properly established and conducted would have a good effect by turning the world from war to peace. In expressing this opinion, I am well aware that it will be ridiculed by many—I know equally well, that many do consider the establishment of peace societies, as a scheme wild and chimerical, and one that can never be brought to bear on the great and desirable object in view; to wit the establishment of universal peace. But let not the friends of peace be discouraged by such opposing opinions; as it must be obvious to them that any measure, no matter how reasonable in itself and beneficial to mankind in its final accomplishment. will meet with much opposition when attempting to make a stand against the powerful current of popular opinion. Indeed I know of no torrent the stemming of which is attended with more difficulties. But happily for mankind that torrent has frequently been stemmed, and thereby odious and destructive doctrines which had long been cherished by popular opinion (to the great prejudice and injury of many) have been driven out of existence. What was the reception of the christian religion when it first made its appearance in the world? Was it immediately and universally embraced without any opposition? No: not even to this day.—And after the thousand years had rolled around thro' the course of which the christian religion scarcely lived but in name, was the reformation embraced without any opposition? No; it was warmly opposed, and many that did embrace it were led to the stake as heretics. And no matter what custom popular opinion sanctions as right—no matter how wicked it may be, we shall hardly see it die without its being decried and opposed by a numerous train of constant and unwearied advocates for a beneficial and happy reformation. I am fully persuaded that the world was never so united in defending any custom as justifiable and necessary, as that of war: and had the custom from its birth to the present day been more productive of general good and happiness than of destruction, misery and wo, I should rejoice to find that through all ages and countries it had been so universally applauded and supported. But when I learn that by its existence 2,000,000,000 of human beings have been swept from the earth, more than 10,000 times as much money expended and property destroyed, and innumerable hosts of helpless weeping mothers, surrounded by yet more numerous hosts of darling angel like babes, all bathed in tears and heavily laden with sorrow, whilst the mothers repeat,—'You once had fathers to whom you might look for aid and protection; but alas! you have fathers no more. The voice of a tyrant, or of popular delusion, existing in their goverment or themselves, tore them from their homes and families, and compelled them to destroy those of their fellowcreatures from whom they had never received insult nor injury—and, it was thus 'darling babes, that your fathers fell." And have not mothers gone farther, and said, "Though you have sustained irreparable losses; though your fathere have gone to return to you never again; yet remember that you have a protector, a father, that no human power can take from you; that *never will* desert *you.* From him you have received a promise that the day shall come when all the nations of the earth shall be at peace; when swords shall be beaten into plough-shares, and spears into pruning hooks, and the nations learn war no more—When that day shall arrive, darling childern, the earth will no more drink in torrents of blood, flowing warm from innumerable veins barbarously opened by the hands of nominal christian brothers; neither will her soil be fattened by the putrefaction of human bodies slain in battle and left on her surface; neither will a few individuals rise to wealth and station at the expence of liberty, happiness and existence of thousands nay millions of better men than themselves. But on the contrary, our tears will be dried and our sorrow will depart far from us. All things will flow on in one smooth and gentle current; there will be no more national disputes and quarrels; the earth will no more be rocked to her centre by the tremendous roaring of thousands of pieces of artillery pointed by brothers against brothers—The door of the temple of war will be closed for ever; the walls thereof will be beaten to the ground and entirely destroyed; and where the foundation stood an olive will spring up, the top of which will reach the clouds, and the branches extend to the remote corners of the earth; and under the shadow of this sacred tree shall all nations recline in perfect peace.' Thus the mothers conclude. And as mankind have been more united in applauding and supporting the custom of war than any that ever obtained on the earth, there is no doubt but the stemming of the current of popular opinion will be more difficult and require a greater length of time in this case than in any other: yet I with pleasure believe that if the friends of peace will (in all countries where they may be found) exert themselves in behalf of the glorious cause, that the world will *enjoy universal peace and much sooner* than many imagine. But should it require a thousand years of powerful and constant labor to heal the deadly wound, that has been so long bleeding, I am sure the voice of humanity and religion would call aloud on the friends of peace to 'rise and be a doing,' lest by delay nations be plunged into war, with all its concomitant evils and horrors, which by timely exertions might be prevented. And where is the friend of peace? where is the christian that can look on the misery and evil produced by war, with indifference? that can hear the cries and groans of the wounded, bleeding, dying soldiers, and remain untouched with pity and sorrow? that can follow those cries and groans as they pass swiftly through air, to the habitations of the now wretched families, and behold a sight yet more heart rending than the former, and refrain weeping with his distressed fellow creatures; and at the same time forming a resolution that he will to the close of his life exert all the faculties that 'God and nature' have given him to annihilate a custom so pregnant with human suffering.

I now beg leave to address the professors of christianity, but more particularly the ministers of religion. It is known to you that the christian religion is essentially necessary to promote the present and future happiness of mankind: it must be equally well known to you that religion depends on regular and consistant course in its professors. It is also known to you that the Scripture (the New-Testament) declare unto us that we should do unto all men as we would they should do unto us. And again 'Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; But I say unto you that ye resist not evil; but whosoever smite thee on thy right cheek, turn to him the other also, And if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy, but I say unto you, love your enemies, bless them that curse you 'do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the childern of your father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? do not even the publicans the same?'

Much more equally favourable to the principles of universal peace might be taken from the Scriptures; and in truth the whole of the New Testament does either directly or indirectly condemn the practice of war in every shape. Many arguments have been adduced from the Old Testament to justify the existance of war; and I know from the reading of that book, that in ancient days the great Lord of nature did in certain cases admit of war, and even command it: but let us not pretend to adduce any proof antecedent to the New Testament; because if we pretend to justify war from the Old Testament may we not carry the thing yet farther and justify all the forms, customs and ceremonies that were ever practised by the *Jews?* Such an attempt all will readeily admit would be utterly irreconsileable to christianity; for had the Jewish dispensation been sufficient, the Christian had never been given to mankind; but the old dispensation was only a shadow of the substance, the Christian dispensation that was full of imperfections—and amongst those imperfections was war. This is pure and clear of all imperfections; of course war can never be justified consistent with genuine purity of the christian religion. And in truth, how can it be admited for christians to sanction or assist in prosecuting a custom that stands on a foundation of wickedness; and surely war stands on such a foundation. You may take a man from civil society that is not only considered to be a good moralist, but frequently a good christian, and carry him into an army; and he will there most generally contract all the vices and bad habits that universally obtain in the camps of armies; and unhappily for himself and those with whom he may associate, the vices and bad habits he contracts in camp follow him home, and frequently continue with him to the close of life; through the course of which time he spreads his vices amongst his associates, they amongst theirs, and thus they spread like a contageous disease, or fire communicated to dry and extensive piles of combustible matter closely connected. From what source does mankind expect to receive instruction? —from the pulpit—from ministers of religion. Yes, they look to you that profess to be the minsters of an everliving God, as their examples, as the guardians and supporters of the Christian religion in its purity. They expect you to persue a regular and consistant course through life: but alas!—alas!—what an inconsistency is seen living with the professors of Christianity, with the ministers of religion. At one time is heard from the pulpit all the mild precepts, examples and command of the Redeemer of the world; at another is heard from the same source, a sermond, a prayer of thanksgiving to Almighty God, because a great battle has been fought and victory won, thousands and tens of thosands have been slain and perhaps a still greater number reduced from affluent circumstances to poverty and starvation: numerous families of helpless unoffending childern driven from their homes! from their all! and exposed (without a shelter to which they can now fly) to the keen blasts of piercing cold, and heavy torrents of chilling rain. Such and ten thousand times greater sufferings have been produced by war: yet the professors of christianity, the ministers of religion, have sanctioned and aided the custom, have prayed for success, have returned thanks after bloody battles; and this too they have done on both sides. Such conduct has always appeared to me to be precisely that spoken of in the Scriptures of a 'house or kingdom divided against itself.'

If christians fight and destroy one another, where or with whom will the principles of universal and everlasting peace be deposited? to whom shall we go for the golden examples, and in what respect will the religion of Christ be better than that of Mahomet? The former taught his followers the doctrine of non-resistance; the latter pretended to give his followers salvation by the sword. But we see Christians as well as Mahometans fight, and not only Heathens but one another; hence we find a greater inconsistency amongst Christians than Mahometans. Now suffer me to declare to you, the professors and ministers of the Christian religion, that I belive without a greater consistency obtains in the Christian world, that the very existance of that religion is in jeopardy. The time has possibly come when the great question will be tried, whether the christian religion shall obtain universal dominion, or sin in everlasting death and oblivion. Though this supposition at first blush may appear wild and without foundation, on taking a view of the world, you will find reason stands on the side of my supposition

A Friend to Universal Peace.

CAPTAIN RILEY'S NARRATIVE.

CHAP. IV.

Description of the natives.—They make war upon the crew, and drive them off to the wreck.

All hands being now landed, our first care was to secure the provisions and water which we had so far saved, knowing it was a barren, thirsty land; and we carried the provisions up fifty yards from the waters' edge, where we placed them, and then formed a kind of a tent by means of our oars and two steering sails. I had fondly hoped we should not be discovered by any human beings on this inhospitable shore, but that we should be able to repair our boats, with the materials we might get from the wreck, and by taking advantage of a smooth time, (if we should be favored with one) put to sea, where by the help of a compass and other instruments which we had saved, we might possibly find some friendly vessel to save our lives, or reach some of the European settlements down the coast, or the Cape de Verd Islands.

Being thus employed, we saw a human figure approach our stuff, such as clothing, which lay scattered along the beach for a mile westward of us. It was a man! He began plundering our clothing. I went towards him with all the signs of peace and friendship I could make, but he was extremely shy, and made signs to me to keep my distance, while he all the time seemed intent on plunder. He was unarmed, and I continued to approach him until within ten yards.

He appeared to be about five feet seven or eight inches high, and of a complexion between that of an American Indian and negro. He had about him to cover his nakedness, a piece of coarse woollen cloth that reached from below his breast nearly to his knees; his hair was long and bushy, resembling a *pitch mop,* sticking out every way six or eight inches from his head: his face resembling that of an ourang-outang more than a human being; his eyes were red and fiery; his mouth, which stretched nealy from ear to ear, was well lined with sound teeth; and a long curling beard, which depended from his upper lip and chin down upon his breast, gave him altogether a most horrid appearance, and I could not but imagine that those well set teeth were sharpened for the purpose of devouring human flesh!! particularly as I cenceived I had before seen in different parts of the world, the human face and form in its most hideous and terrific shape. He appeared to be very old, yet fierce and vigorous; he was soon joined by two old women of similar appearance, whom I took to be his wives. These looked a little less frightful, though their two eye-teeth stuck out like hogs' tusks, and their tanned skins hung in loose plaits on their faces and breasts; but their hair was long and braided. A girl of from eighteen to twenty, who was not ugly, and five or six children, of different ages and sexes, from six to sixteen years, were also in company. These were entirely naked. They brought with them a good English hammer, with a rope-laniard through a hole in its handle. It had no doubt belonged to some vessel wrecked on that coast. They had also a kind of axe with them, and some long knives slung on their right sides, in a sheath suspended by their necks. They now felt themselves strong, and commenced a bold and indiscriminate plundering of every thing they wanted. They broke open trunks, chests, and boxes, and emptied them of their contents, carrying the clothing on their backs up on the sand hills, where they spread them out to dry. They emptied the beds of their contents, wanting only the cloth, and were much amused with the flying of the feathers before the wind from my bed. It appeared a though they had never before seen such things.

I had an adventure of silk laced veils and silk hankerchiefs, the former of which the man, women, and children tied round their heads in the form of turbans; the latter round their legs and arms, though only for a short time, when they took them off again, and stowed them away among the other clothing on the sand hills.—They all seemed highly delighted with their good fortune, and even the old man's features began to relax a little, as he met with no resistance.—We had no fire or side arms, but we could easily have driven these creatures off with handspikes, had I not considered that we had no possible means of escaping either by land or water, and had no reason to doubt but they would call others to their assistance, and in revenge destroy us. I used all the arguments in my power to induce my men to endeavor to conciliate the friendship of these natives, but it was with the greatest difficulty I could restrain some of them from rushing on the savages and putting them to death, if they could have come up with them; but I soon found they could run like the wind, whilst we could with difficulty move in the deep sand. Such an act I conceived would cost us our lives as soon as we should be overpowered by numbers, and I therefore permitted them to take what pleased them best, without making any resistance; except our bread and provisions, which, as we could not subsist without them, I was determined to defend to the last extremity. On our first reaching the shore I allowed my mates and people to share among themselves one thousand dollars, for I had hauled my trunk on shore by a rope, with my money in it, which I was induced to do in the hope of its being useful to them in procuring a release from this country in case we should be separated, and in aiding them to reach their homes. We had rolled up the casks of water and wine which had been thrown overboard and drifted ashore. I was now determined to mend the long-boat, as soon and as well as possible, in order to have a retreat in my power, (or at least the hope of one) in case of the last necessity. The wind lulled a little in the afternoon, at low water, when William Porter succeeded in reaching the wreck and procured a few nails and a marline spike; with these he got safe back to the shore. I found the timbers of the boat in so crazy a state, and the nails which held them together, so eaten off by the rust, that she would not hold together, nor support her weight in turning her up in order to get at her bottom. I tacked her timbers together, however, as well as I could, which was very imperfectly, as I had bad tools to work with, and my crew, now unrestrained by my authority, having broached a cask of wine, and taken copious draughts of it, in order to dispel their sorrows, were most of them in such a state, that instead of assisting me, they tended to increase my embarrassment. We, however, at last, got the boat turned up, and found that one whole plank was out on each side, and very much split. I tacked the pieces in, assisted by Mr. Savage, Horace, and one or two more. We chinced a little oakum into the seams and splits with our knives, as well as we could, and worked upon her until it was quite dark. I had kept sentinels walking with handspikes, to guard the tent and provisions during this time, but the Arabs had managed to rob us of one of our sails from the tent, and to carry it off, and not content with this, they tried to get the other in the same way. This I would not permit them to do. They then showed their hatchets and their arms, but finding it of no effect, they retired for the night, after promising, as near as I could understand them, that they would not molest us further till morning, when they would bring camels down with them. We had previously seen a great many camel tracks in the sand, and I of course believed there were some near. One of the children had furnished us with fire, which enabled us to roast a fowl that had been drowned, and driven on shore from the wreck, on which, with some salt pork, and a little bread and butter, we made a hearty meal, little thinking that this was to be the last of our provisions we should be permitted to enjoy. A watch was set of two men, who were to walk guard at a distance from the tent, to give an alarm in case of the approach of the natives, and keep burning a guard fire. This we were enabled to do by cutting up some spars we found on the beach, and which must have belonged to some vessel wrecked there before us.

Night had now spread her sable mantle over the face of nature, the savages had retired, and all was still, except the restless and unwearied waves, which dashed against the deserted wreck, and tumbled among the broken rocks a little to the eastward of us, where the high purpendicular cliffs, jutting out into the sea, opposed a barrier to their violence, and threatened, at the sane time, inevitable and certain destruction to every ill fated vessel and her crew that should, unfortuntely, approach too near their immoveable foundation: these we had escaped only by a few rods. From the time the vessel struck to this moment, I had been so entirely engaged by the laborious exertions which our critical situation demanded, that I had no time for reflection; but it now rushed like a torrent over my mind, and banished from my eyes that sleep which my fatigued frame so much requried. I knew I was on a barren and inhospitable coast; a tempestuous ocean lay before me, whose bosom was continually tossed and agitated by wild and furious winds, blowing directly on shore; no vessel or boat sufficient for our escape, as I thought it impossible for our shattered long-boat to live at sea, even if we should succeed in urging her through the tremendous surges that broke upon the shore with such violence, as to make the whole coast tremble; behind us were savage beings, bearing the human form indeed, but in its most terrific appearance, whose object I knew, from what had already passed, would be to rob us of our last resource, our provisions; and I did not doubt, but they would be sufficiently strong in the morning, not only to accomplish with the meditated, but to take our lives also, or to seize upon our persons, and doom us to slavery, till death should rid us of our miseries.

This was the first time I ever suffered ship-wreck. I had left a wife and five young childern behind me, on whom I doted,on who depended on me entirely for their subsistence. My childern would have no father's, and perhaps no mother's care, to direct them in the paths of virtue, to instruct their ripening years, or to watch over them, and administer the balm of comfort in time of sickness; no generous friend to relieve their distress, and save them from indigence, degradation, and ruin. These reflections harrowed up my soul, nor could I cease to shudder at these imaginary evils, added to my real ones, until I was forced mentally to exclaim, "Thy ways, great Father of the universe, are wise and just, and what am I! an atom of dust, that dares to murmur at thy dispensations."

I next considered, that eleven of my fellow-sufferers, who had entrusted themselves to my care, were still alive and with me, and all but two of them (who were on the watch) lying on the ground, and wrapped in the most profound and apparently pleasing sleep;and as I surveyed them with tears of compassion, I felt it was a sacred duty assigned me by Providence, to protect and preserve their lives to my very utmost. The night passed slowly and tediously away; when daylight at length began to dawn in the eastern horizon, and chased darkness before it, not to usher to our view the cheering prospect of approaching relief, but to unfold new scenes of suffering, wretchedness, and distress. So soon as it was farely light, the old man came down, acompanied by his wives and two yong men of the same famly, he was armed with a spear of iron, having a handle made with two pieces of wood spliced together, and tied with cords: the handle was about twelve feet long. This he held balanced in his right hand, above his head, making motions as if to throw it at us; he ordered us off to the wreck, pointing, at the same time, to a large drove of camels that were decending the heights to the eastward of us, his women running off at the same time, whooping and yelling horribly, throwing up sand in the air, and beckoning to those who had charge of the camels to approach. I ran towards the beach, and seized a small spar that lay there, to parry off the old man's lance, as a handspike was not long enough. He in the meantime came to the tent like a fury, where the people still were; and by slightly pricking one or two of them, and pointing at the same time towards the camels, he succeeded in frightening them, which was his object, as he did not wish to call help, lest he should be obliged to devide the spoil. The crew all made the best of their way to the small boat, while I parried off his spear with my spar, and kept him at a distance. He would doubtless have hurld it at me, but for the fear of losing it.

The samll boat was dragged to the water, alongside our hawser, but the people huddling into her in a confused manner, she was filled by the first sea, and bilged. I now thought we had no resource, except trying to get eastward or westward. Abandoning, therefore, our boats, provisions, &c. we tried to retreat eastward, but were opposed by this formidable spear, and could not make much progress; for the old man was very active. He would fly from us like the wind, and return with the same speed. The camels were approaching very fast, and he made signs to inform us, that the people who were with them had fire arms, and would put us instantly to death; at the same time opposing us every way with his yong men, with all their weapons, insisting on our going towards the wreck, and refusing to receive our submission, while the women and childern still kept up their yelling. We then laid hold of the long-boat, turned her over, and got her into the water; and as I would suffer only one at a time to get on board, and that too over her stern, we succeeded at length, and all got off safe alongside the wreck, which made a tolerable lee for the boat, tho' she was by this time half filled with water.

All hands got on board the wreck except myself and another, we kept baling the boat, and were able to keep her from entirely filling, having one bucket and a keg to work with. The moment we were out of the way, all the family ran together where our tent was; here they were joined by the camels and two young men, which we had not before seen, apparently about the age of twenty and twenty-six. They were armed with scimitars, and came running on foot from the eastward. The old man and women ran to meet them, hallooing to us, brandishing their naked weapons and bidding us defiance. They loaded their barrels of bread on their camels, which kneeled down to receive them; the beef and all the other provisions, with the sail that the tent was made of &c. &c. and sent them off with the childern who drove them down. The old man next came to the beach; with his axe stove in all the heads of our water casks and casks of wines emptying their contents into the sand. They then gathered up all the trunks, chests, sea instruments, books and charts, and consumed them by fiire in one pile. Our provisions and water being gone, we saw no other alternative but to try to get to sea in our leaky boat, or stay and be washed off the wreck the next night, or to perish by the hands of these barbarians, who we expected would appear in great force, and bring fire arms with them, and they would besides soon be enabled to walk to the wreck on a sand bar that was fast forming inside of the vessel, and now nearlydry at low water. The tide seemed to ebb and flow about twelve feet. We had now made all the preparations in our power for our departure, which amounted to nothing more than getting from the wreck a few bottles of wine and a few pieces of salt pork. No water could be procured, and the bread was completely spoiled by being soaked in salt water. Our oars were all lost except two that were on shore in the power of the natives. We had split a couple of plank for oars, and attempted to shove off, but a surf striking the boat, came over her bow, and nearly filling her with water, drifted her again alongside the wreck. We now made a shift to get on board the wreck again, and bail out the boat: which when done, two hands were able to keep her free, while two others held her steady by ropes, so as to prevent her from dashing to pieces against the wreck.

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN?*"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, EIGHTH MONTH, 20th.

For the Philanthropist

ESSAY ON BANKS;

AN ATTEMPT TO SHEW THAT THEY HAVE A SANDY FOUNDATION, &c.

Friend Osborn,

An experienced rat once said, "I do not like that white eminence yonder, something whispers that there is mischief concealed under it." I feel like the rat on beholding our *Banks*; if my opinion of them be erroneous. it is certain I have many associates in error, all of whom would gladly be undeceived by arguments, if any that are effectual can be produced. The subject is important, and demands attention; when so much is at stake we ought to understand the path we are travelling. It is believed the Banks issue thrice the amount of their authorised capitals, and seldom have the amount of their capitals in their vaults in specie; it is impossible that they should; the means of the nation to obtain specie are not in proportion to our wants, or not in proportion to the capital requisite for our Banks, which is said to be near three hundred millions of dollars; the balance of trade with foreign nations is not in our favor to half that amount, consequently there cannot be half enough specie in the U. States to supply the capitals of their banks—where can they obtain the other half of their capital? not by borrowing of foreign nations, I presume; we ought not to be paying interest to foreign states for the money we circulate, though the U. States' Bank appears to have borrowed a few millions in this way. Where then is it obtained? probably no where. I am inclined to think it does not exist. But how are the notes in circulation to be redeemed without this capital? There must be something to purchase their redemption, and where will the redeeming specie come from? If we compare the imports with the exports of specie, I fear the latter will exceed the former; but this is certain that the balance left in the country could not amount to 1-6th of the paper in circulation; consequently only 1-6th of the paper could be redeemed, for there can be no more done than there are means to do with, and there are means to redeem 1-6th of the paper. To obtain these means a constant rivalship exists between the different banks, in which they sacrifice individuals as kings sacrifice soldiers. Now they liberally lend, now they fear rival institutions, and rapidly recall; selling the property of their borrowers without mercy—these victims went out in a fair day, but were overwhelmed with a storm; they wore the borrowed plumage of a bank; walked on stilts, imitating prosperity, and raising the price of every kind of property; at length they must deplore their dependance on unfeeling avarice, and be precipitated from their giddy height, with the mortification, that while there they lifted the price of things beyond their reach now they are poor; for that paper which represented specie so well for a while, fixing the value of things like specie itself, has, like other shadows proved fleeting, transitory and incapable of supporting the superstructure that was raised upon it. Thus the practice of the Banks is ruinous, independent of their intrinsic worthlessness; they are clearly calculated to raise the value of property, without supplying the money or specie to represent that property.

Although these monied institutions are permitted to deal ruin to the individuals of the community, we find they are impassive, spirits who haunt without being haunted. A bank in Rhode-Island stopped payment with only 85 dollars in its vaults. I suppose its managers were unwilling to give up their large estates and costly furniture to redeem the bills that had died on the hands of the poor mechanic and farmer; these must be content to sweat and toil for some choice rascals; the 85 dollars, and perhaps a Bank house, was all the property that could be viewed in a corporate capacity, of course, none other could be attached for its debts. This bank may have sustained losses; but generally banks gain more than they lose; when they issue notes, an equivalent is received for them, they are not given away; where therefore a bank has issued a million, we expect to find a million of property of some kind, owned by that bank in it's corporate capacity; unless by foul play it is held in an individual capacity; certainly where so much paper issues, and is not redeemed, some one must feather his nest. The bankers, and the rest of the community, are not on a level: the former it appears can take advantage of the latter; the first can sacrifice the last for not rendering for their rags—but if the latter require justice of the former, they may answer with impunity, "go to the vaults and be content with our leavings." But let us pass by the doors of corruption and fraud, so frequently discovered, and examine the bourn to which the banking system runs, though conducted with ordinary honesty. If the banks issue thrice the amount of their authorised capital, and there is only half a sufficiency of specie to answer that capital in our country; and consequently each bank has only a 1-4 or 1-5 of the specie necessary to redeem it's notes; how, I ask, are they all to be redeemed? The means of paying debts to one bank, is commonly the paper of other banks—so new banks, at present, receive their capitals in the notes of other institutions. Thus we see substances attempted to be built upon shadows. Where there is not bullion it cannot be had. Where the debts due to the banks are eight hundred millions, it cannot be expected that they can be paid in specie, when no more than one hundred and fifty millions thereof exits in the U. States; nor need we be surprized, that new banks should find it difficult to get their scanty share of a scarce article, and shine with no other than reflected lustre; but what is unsubstantial at the base cannot always stand; we have seen they cared not to stand, when it was possible that they might; and 'tis easy to see that the whole cannot subsist were they ever so much disposed so to do; 'tis easy to ascertain that 900 cannot be paid with 150, nothing is more plain. Now methinks I see the people with nine hundred millions of paper clamorous for its redemption, and some lordly bankers pointing out to them the empty vaults, and a few thousand dollars worth of houses, telling them to satisfy their demand of millions out of thousands: the community stand agog—and some of our legislative body, scratch where there is no itching: the former mar[illegible]ng at the scarcity of specie, the latter rueing their want of penetration. The first should not wonder that specie does not where it could not exist; so much as that their legislatures continued creating new banks, when with a moderate degree of thinking, they might have seen that there were no means to form a sufficient capital for the old; but if they wish to see the substance, of which they hold the shadow, let them view the large estates of certain individuals, who feel unconcerned amidst the general wreck. Here, however, is a bank that redeems with specie, whenever it's notes are presented; this might induce some to believe, that all banks can do the same; drawing from a particular proposition a general conclusion; but let it be remembered that all cannot redeem; that when one redeems all its paper, it talks death to many others, out of which it has by better management drawn specie. It deserves to be recollected also, that the amount of real money, or specie, that exists in the country, is what is finally to fix the value of all it's property. The prices that things bear, when nothing but specie circulates, is the healthy pulse of the political body; but when six times the amount of real money is in circulation, every thing must bear a price in proportion, which cannot in the end be substantially paid: thus the body is inflamed and feverish, and should be purged of its rags before it can resume its proper tone.

Suppose there were but six banks in the U. States; each had six hundred thousand dollars in circulation, and there was but six hundred thousand dollars of specie among the six; it might so happen, by exchanging and receiving payment in paper of the others, that one of these banks would get a sufficiency of the paper of the rest, to draw from then their specie; and thus by mulcting the five of their specie, perform its promises to the public. But how would the five redeem their paper? Suppose it was answered, "they received an equivalent for their paper when it was issued, and with that equivalent they can redeem it." Now if this equivalent be land, that is to redeem thirty hundred thousand dollars of paper rags, at what would that land be valued? what price would it bring?—There is but six hundred thousand dollars of specie in the country, and land must be valued according to the scarcity or abundance of money, not rags; it follows then, that even in that case, (the best that can possibly happen) the holders of their notes, could receive but one-sixth of what they gave for them.

PLEURON.

FOR THE PHILANTHROPIST.

TO TRAVELLERS.

A CURE FOR A FOUNDER.

As soon as a horse is discovered to be foundered, procure a sassafras root, about six or eight inches long, fasten it with a thread at each end to the bridle bits; then put it into his mouth with the bits, and ride him on. This I believe will be found a speedy relief if the horse is not past travelling. It is more effectual than drenching with the decoction of the root, as he not only swallows it but also inhales it with the air. I can subscribe to it from experience.

In case of a severe founder, make a poultice of fresh cow dung and strong vinegar, sprinkle it with black pepper, and apply it to his fet locks, this repeated will I believe remove the most obstinate fever in the parts.

JESSE THOMAS.

FOR THE PHILANTHROPIST.

Friend Osborn,

The following Elegy, made by a Parent on the Death of an amiable Daughter near ten years of age, may probably merit a plac in the Philanthropist.

The smile of beauties dawning ray
And infant reasons buding charm,
That opens into fairest day,
And doth their soul with virtue arm,
When mental powers in growing state,
In all their graces doth unfold,
And parents feel with joy elate
Their rising progress to behold.
When with vain hopes and joy caress'd,
They see the breeze of life prevail;
That grows and animates the breast;
The breeze that swells the silken sail.
Lo the stern adverse shade of death,
Doth all their fleeting hopes destroy;
And withers at one baleful breath,
The flowing tide of future joy!
When children in their early bloom,
Who their fond parents gratify,
Are wrapt in death's eternal gloom,
With them in part the parents die.
So every adverse chilling blast,
That on our nature strongly preys,
Brings on disease, and death at last,
And shortens our uncertain days.
But why repine in silent grief?
Or to the world aloud complain;
That brings no cordial of relief;
And this asswages not our pain.
To thy Almighty Potent will,
O sovereign power, I do resign,
That dictates unto mankind still,
And tells them all the world is thine,
And though our hopes and joys may swell
Like waters in the flowing tide,
Yet something comes at last will tell
That thou dost over all preside.

D.

BANK FAILURES &c.!!

A respectable gentleman just from Buffalo informs that a quarrel and confusion have taken place among the Directors of the *Niagara Bank*. The President is turned out, and the *Bank is shut!* LET THE PEOPLE BEWARE.

The Land Office, at Jeffersonville,

Receives the notes of the bank of the United States and all its branches,
Bank of Kentucky and all its branches,
Vincennes and Madison, Indiana,
Cincinnati and Chillicothe, Ohio,
Pittsburgh and Philadelphia, Pa.
New-York City,
Baltimore, do.
District of Columbia,
Richmond bank of Virginia, and its branches,

New-Orleans.

☞ All notes under five dollars are rejected in the Land Office.

Advertiser.

Of the many banks chartered in the state of Tennessee, at the last session of the legislature; the following have been accepted as branches of the Nashville Bank; have sold their stock, and are discounting as Branch Banks:

The branch of the Nashville bank at Murfreesborough.

The branch of the Nashville bank at Winchester.

The branch of the Nashville bank at Shelbyville.

The branch of the Nashville bank at Gallatin.

The branch of the Nashville bank at Rogersville.

Stephen Cantrell is President, and Wilkens Tannehill is Cashier of the Nashville bank. The capital of the Nashville bank, with the above branches, is $2, 400,000.

The state bank of Tennessee, which is at Knoxville, has branches at the following places, viz.—At Nashville; at Jonesborough; at Columbia; and at Franklin; all of which are in operation, discounting, and is about to accept the bank of carthage as a branch. Hugh L. White is President, and Luke Lea, Cashier. The capital of the state bank, with its branches, is $2,000,000.

No banks in the United States are more solvent, or contain more specie capital; nor are the stockholders of any other banks more substantial than those above named, being principally the land holders of the state.

The only independent bank at this time in operation, is the Fayetteville Tennessee Bank, with a capital of $400,000.

The Farmers and Mechanics Bank of Nashville, will commence operation in a few days. All the stock has been sold, making a capital of $400,000. Jenken Whiteside, is President, and Moses Norvell, Cashier. This bank has a substantial specie capital. *Nash. Whig.*

Religion has laurels which never fade; crowns of glory which pass to no envious successor. Religion does not lay her foundation in the sand, but erecting her temple upon the shores of eternity, bids us enter in, to "go no more out."

LUCUBRATIONS.

In no one thing do mankind err more, to their disadvantage, than in the comparative degree of attention they pay to the present, past and future. The memory and imagination ever active, are constantly leading the mind from the present to the past or future. The former calls up those past opportunities, that have escaped without improvement, over which the mind broods with unavailing regret; and regardless of the present, spends the time in which those former neglects might be retrieved, without remedying past errors, or avoiding present ones. The latter hurries the mind forward to the future, to those results that require years, anda long succession of events, to bring them into existence: and, in the mean time, it never suffers the individual to stop to consider the means, that are necessary to their attainment—and while the possession is supposed secure, not one step has been taken, but in the imagination, to secure it.

This is an evil, that is peculiarly prevalent at this time, in some of the western towns. There is nothing more common, than to hear individuals regretting that, they did not purchase property while it was cheap, and acquire a fortune by its rise, and at the same time, declare that the day is over, and the summer ended for making property, and every exertion is useless, therefore they settle down in despondency, and consume their time in unavailing complaints, that they had not sagacity enough, to have taken the path that leads to riches and honor, at the same time, that some of their fortunate neighbors *happened* to enter it. In this manner those individuals pass away their time, in making bad worse, which, if they would spend in industrious economy, they would secure a competency, that would render them as happy, as all the overgrown estates of their neighbors could do.

There is another class which is led a stray by the deception of fancy and imagination: people of this description, understanding with what facility fortunes have been acquired, regardless of the difference of circumstances, they embark in speculations with the most sanguin expectations of equaling, if not surpassing, any of their predecessors; elated by the fair prospects which fancy has portrayed, they hurry on without considering the means which are necessary, to the attainment of the proposed end. Just as they deem themselves entering into an indefeasible possession of an immence fortune, they are awakened from their golden dreams by the still small voice of the law, which orders them to give up all their property to their creditors—and thus ends the history of those people, who if they had formed plans suggested by sober reason, and had carried them into execution by industry and economy, might have rose to wealth and respectability. *Western Spy.*

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

NEW YORK, 7th month 1st.

The extreme heat continues, and we regret to state that several more persons, generally strangers to our climate, yesterday fell sacrifices to the imprudent use of cold water; by which five deaths were occasioned; one of whom was Michael Cannon, aged about 21 years, who arrived at this port a few days since in the schooner Cyane, from Sligo. This young man fell in our presence next door to the office of this Gaxette. He was temperate, industrious, and esteemed by all who knew him.

The mercury, yesterday, stood some time at 92—higher than at any period since 1811.

RECEIPT

To take skippers from Cheese.

Wrap the cheese in thin brown paper, so thin that moisture may penetrate soon; dig a hole about two feet deepin good sweet earth, in which the cheese must be buried about 36 hours; then take it out, and the skippers will be all on the cheese, brush them off immediately, and you will find your cheese sound and good.

Advertisements.

NOTICE.

ALL THOSE THAT HAVE ANY

DEMANDS against the estate of AMOS VERNON *Deceased*, are requested to come forward with their accounts attested for settlement. All those indebted are also requested to make speedy payment.

JAMES WHITE,
THOS. WILLIAMS, } *Ex.*
Belmont County, Goshen Township,
8th mo. 13*th*, 1818. 22..3*t*.

Take Notice.

THERE will be exposed to PUBLIC SALE, on the premises, on the 15th day of Ninth month, (September) 1818, that valuable

PLANTATION,

Containing *one hundred and sixty & a half acres of Land,* situated in Wheeling township, Belmont county, Ohio, late the property of *Mishel Jenkins,* deceased—About eighty acres cleared, with twenty acres of Timothy Meadow of the first quality, and a large Apple and Peach Orchard, bearing trees. The other improvements are, a two story House and Kitchen, a good Spring of Water near the door, with a good House over the same, and a large Barn, 60 by 25 feet; all the buildings under good shingled roofs.

ALSO, another Tract of LAND, containing One Hundred and Nineteen Acres adjoining the above; 30 Acres cleared, five Acres of Meadow, and a Log Cabin thereon; the Land of a good quality, well timbered and watered.

The Sale to commence at ten o'clock on said day, when the conditions will be made known by the subscribers.

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
8th mo. 6th, 1818.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of EBENEZER WALKER, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of GEORGE WALKER, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith,* living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker,* adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few months credit and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.
7th mo. 28th, 1818.

Mills for Sale.

I **WILL SELL** the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard,* with a hundred grafted trees. Also, there are on the premises, a **GRIST MILL** with one pair of stones,—an **OIL MILL**—a **FULLING MILL** and **SAW MILL,** in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

FOR SALE AT THIS OFFICE.
AN INTERESTING
PAMPHLET,
Entitled,
THE EXERCISE OF CONSCIENCE,
A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
with a
VALEDICTORY ADDRESS,
To the same Church.
BY LUTHER RICE.
Price 12 ½ Cents—containing 77 pages.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND PROTECTION.

BLANK DEEDS,
Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFEICE.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Eighth Month 27th,* 1818. No. 23.

PUBLISHED EVERY FIFTH DAY

BY CHARLES OSBORN.

TERMS.

Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a squire,
will be inserted, three times for one dollar
All communications to the Editor,
must be post paid.

From the Connecticut Courant.

THE BRIEF REMARKER.

ALTHOUGH ignorance and foolishness are near akin, there is, nevertheless, a material difference between them: the former consisting in the destitution of what is called learning; and the latter in narrowness or weakness of the understanding.

Some ignorant men, or in other words, some men of little or no learning, manifest strength of memory, clearness of conception, and soundness of judgment; and within the narrow compass of their own observation, their remarks are just, and sometimes profound. Though not capable of reasoning exactly according to the rules of logic, yet they do reason conclusively, and not unfrequently, by a native plainness and directness of understanding, they reach the point the shortest way. In defiance of bad grammar and uncouth praseology, there is discoverable in them a *mine* of intellectual ore, which had it been properly worked and refined, might have enriched and adorned society.

On the other hand, some learned men are foolish after all. When a strong memory is coupled with weak understanding, (which is a union neither impossible nor quite uncommon)—in such a case, though a great deal of learning is attainable, the possessor is not much the wiser for it; and as to the unfortunate wights who are constrained to keep him company, they are rather plagued than profited by his learning. He is incessantly throwing it in their faces, and gorging them therewith, even to surfeiting. The garner of his memory is ample, and it is full, every thing is there, but nothing in its right place: and having no faculty of discrimination, he more often brings out of his treasury, for use or for show, the wrong thing than the right. If you want of him only a string of *tape,* he measures you off whole yards of *brocade.* He must needs pour forth a flood of learning upon every thing, and to every body; and he lectures upon literature and science, & quotes scraps from the ancients, without any regard to time, or place, or company.

In the course of the last age, one of this sort, namely Dr. George of London, a most eminent Greek scholar, who knew little else but Greek, expressed his wonder at the fame of Frederick of Prussia. "For my part, quoth the Doctor, "I cannot regard Frederick as a truly great man, for I doubt his being able so much as to conjugate one of the Greek verbs:"—and the learned Grecian proceeded to name to the company a particular verb, which he thought would be more than a match for his Majesty's head.

This species of pedantry, which was more prevalent by many degrees, at some former times than at the present, is keenly satirized in the following lines of Winne's translation of Boileau.

"Brim full of learning, see that pedant strife,
"Bristling with horrid Greek, and puff'd with pride!
"A thousand authors he in vain has read,
"And with their maxims stuff'd his empty head;
"And thinks that, without Aristotle's rule,
"Reason is blind, and common sense a fool."

Learned foolishness, is more egregiously foolishness than the folly of ignorance. It is wayward, positive, and imperious; too conceited and indocile to be informed, and too obstinate to forsake error. Men distempered with this kind of foolishness, imagine themselves wise overmuch, because they have read a great many books, and can repeat, in more than one language perhaps, what others have said and written; whereas they are like a gormand, whose digestive faculties bear no proportion to the largeness of his swallow. They task and load the memory without exercising the judgment. They lay up in the memory, facts heaped upon facts, without order and without distinction;—and these are in the memory *only*—the nobler powers of the understanding being not at all, or very little, occupied about them.

Learning in itself, is not wisdom. "We may be learned from the thoughts of others;—wise we cannot be but from our own"

The great benefit of much learning is, that it opens sources, and furnishes food or materials, for *thought,* and enables one to reflect, compare, discriminate and judge, with a superior degree of accuracy. Whoso maketh not this use of his learning, how great soever it be, is not much the wiser for it himself.

The foregoing observations are in no wise disparaging to the legitimate honours of learning. For what tho', in some, it produces the pedantry of conceited weakness, and what though as to others, it is perverted to vile purposes? Learning itself is not to blame; nor is it the less excellent for these disfiguring excresences, which no more belong to it than doth a wen to the proper form of the human body.

Learning, conjoined with science, and resulting in a high degree of civilization, is the procurer of all the establishments and the delights, and most of the conveniences and comforts of our present condition; the civilized world being raised now almost as much above the condition it stood in when classical learning was first rising on Europe in the fifteenth century, as it then was above that of the herds of roaming savages. Add to this, the pleasure of learning, like that of religion, is not confined to time or place, nor dependent upon the smiles of fortune. It may be enjoyed in solitude, in penury, and in old age; which last doth sometimes, if not often, increase rather than diminish it.

In conclusion; having observed above, that learning furnishes food or materials for thought, I will venture to recommend to readers an excellent rule, taken from the practice of every eminent man of the last age. It is this:—In reading observe the course of your thoughts, rather than of your books. Sometimes your reading will give occasion to a thought not connected with the subject which your book treats of; and in such a case, drop the course of your reading, and follow the course of the thought that has been started.

EXPLOSION OF POWDER MILLS
At St. Jean d'Angely.

A Paris paper of the 3d of June, gives the following account of this "deplorable event:"—

"We have already mentioned the deplorable event which has plunged into grief the town of St. Jean d'Angely. That town contains powder mills, which are generally considered as the most extensive in France; but the mills situated in the middle of the village of Faillebourg, the most populous part of the town, are from their vicinity, the most dangerous to the inhabitants. On the 25th of May, at a quarter past five in the morning, the inhabitants were awakened by a dreadful explosion, which was immediately followed by a second. These two explosions happened at the west part of the powder works, where in the vicinity were more than 40,000lbs. of powder.

"It is hardly possible to conceive of the effect of these two successive explosions, and of the commotion which they produced among the inhabitants of the town. The report was heard nearly twenty leagues around. The whole town was immediately upon their feet; for the shock had broken the glass of almost all the windows. In the southeast they saw in the atmosphere a white cloud of smoke, to appearance like an enormous rock, whose inequalities, they say, imitated human figures so perfectly, that, we are assured, the people believed they recognized the men.—Every one hastened to the disastrous scene, which recalled to mind the catastrophe of the plain of Grenelle in 1794. The whole extent employed in the manufactory of powder, the place of the mills only excepted, was destroyed from top to bottom. A hundred and fifty houses in St. Nazaire and the village of Faillebourg, were either thrown down or so much injured as to be rendered uninhabitable. A great many citizens have been crushed, or buried under the rubbish, or killed in the streets and in their gardens, by the fall of stones, timber, trees which were rooted up, and other things, which were thrown into the air by the force of the explosion.

"Every exertion was made to save the inhabitants so immediately threatened with destruction. Several tons of powder were removed from the magazine which was already on fire, to a place of safety. But a new danger, still more frightful, suddenly appeared to alarm the laborers. There was a large magazine a little further distant, which contained 270,000 lbs. of powder, and its explosion would have caused the destruction of the whole town. They perceived that some pieces of burning wood fell upon the roof of this magazine, and threatened to reach the interior. A cry of terror was heard in all quarters of the town, and a great part of the population precipitated themselves into the plain, each one seizing whatever he could, that was most precious to him. St. Jean d, Angely was deserted in a moment. A few men, however, had the courage to remain. They sprang upon the building and threw down to the ground the burning brands. This intepidity entitles those who manifested it, to the highest honour. By degrees tranquility was restored; and the danger being over, the inhabitants returned to their houses.

"Such are the particulars of this deplorable event, which plunges so many families into misery. The number of victims, however at present is sixteen killed, and some wounded. The bodies of eleven labourers, all fathers of families, have been found, by piece meal, in the vicinity, and in the neighboring gardens. In the town, almost all the brick partitions are thrown down, the windows and casements are destroyed, and many of the heavy walls are injured. The damage already known is estimated at a million of francs. It is said that the trembling of the earth was so great, that the river was for a moment thrown from its bed.

"The neighboring towns have sent expresses to offer assistance. It is probable that in all France, and especially in the Capital, subscriptions will be opened, for the relief of those who are ruined by this deplorable event. Circumstances less disastrous have often exited the compassion of the public.—It is now that generosity will be noble and useful."

AGRICULTURAL.

FROM THE NEWHAMPSHIRE CENTINEL.

Our best farmers have a house, in which they keep their implements of husbandry through the winter, and through the summer when not in use.

This I think is a very judicious practice:—for I have heard it said (and believe the assertion true) that Carts, Waggons, Ploughs, &c. receive more injury by the exposure to the intense summer suns and warm rains than by being used, the same length of time, in an ordinary manner. Admitting this to be true how much then *fellow half farmers* do *we* lose by exposing our farming tools to the weather?

If you, who neglect proper care, are wealthy, and gained your wealth by the sweat of your brows, you have laboured hard indeed, and must still work hard to keep from losing: much of your labour has been lost for want of proper care and management.

If you are poor, I am sensible you will always remain so, unless some uncommon occurrence turns up in your favor, or else you mend your pernicious practices.

Many farmers I have conversed with on the practice of running over so much land, as many of our farmers do, with half fencing, half tilling, and half manuring; they generally admit it is not an economical way, and that much labor is done to no kind of good purpose: but still these same men go on in their old way, though sensible it is wrong Their work hurries them on and they have no time to make the necessary retrenchments and improvements; but continue, (to use the common expression) 'slashing on heels over head,' without consideration—zeal without improvement: thus they make perfect slaves of themselves and never reform, pass through the world without enjoying the sweets of living—they follow their fathers' paths and swerve not.

In many parts of Europe, especially France and England, agriculture has been carried to great perfection indeed:—*Faithful manuring and faithful tillage* seem to be their golden rule; no hard lumps or sods to be seen on their land, as on ours, but all mellowed with the plough, spade and harrow.

Every farmer ought to consider what kind of soil he works upon, and find out by experiment if by no other way, the best mode of management, in the sort of manure and kind of grain he sows.

Indian corn is an excellent sort of grain both for man and beast—but it has been, a few years past, extremely difficult to bring it to perfection; would it not be better to raise more English grain, such as wheat, rye, and barley, which are generally sure crops, than try to raise so much Indian corn?

Fellow farmers, we ought, duly, to consider of all these things, and whatever we do, mark the result by

OBSERVATION.

June, 1818.

ILLINOIS TERRITORY.

The act of congress authorising the admission of this territory into the Union as an independent state, required as a preliminary to the formation of a constitution, that it should appear from actual enumeration, that there was within the proposed state not less than forty thousand inhabitants. It appears doubtful whether they will be able to go into a state government at present, as it has been pretty well ascertained that their population does not amount to that number. They appear doubtful whether to proceed in the election of a convention.

Cin. Gazette.

From the American D. Advertiser.

The following extract from an interesting work recently published in London, it is hoped, will obtain the attention of the Philanthropists of this city, as it furnishes a confirmation, that the mode, many years since suggested by the Society for alleviating the miseries of Public Prisons, is capable, if strictly pursued, of producing the most beneficial effects—and the further hope is entertained, that it may prove encouraging to the citizens of the state generally, to aid the exertions of those who are engaged in endeavoring to reform our Prisons, those resceptacles of misery and guilt—the more especially when they consider, that the object of the Christian Dispensation is to seek and to save, not to destroy, that which was lost.

LADIES' COMMITTEE.

Proceedings of the Ladies' Committee AT NEWGATE, LONDON.

About four years ago, Mrs. Fry was induced to visit Newgate, by the representations of its state, made by some persons of the Society of Friends.

She found the female side in a situation, which no language can describe. Nearly three hundred women sent there for every gradation of crime, some untried, and some under sentence of death, were crowded together in the two wards and two cells, which are now appropriated to the untried, and which are found quite inadequate to contain even this diminished number, with any tolerable convenience. Here they saw their friends, and kept their multitudes of children, and they had no other place for cooking, washing, eating, and sleeping.

They slept on the floor, at times, one hundred and twenty in one ward, without so much as a mat for bedding, and many of them were very nearly naked. She saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess; and the smell was quite disgusting. Every one, even the Governor, was reluctant to go amongst them. He persuaded her to leave her watch in the office, telling her that his presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on.—In short, in giving me this account, she repeatedly said:—"all I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness, which every thing bespoke, are quite indescribable." One act, which I received from another quarter, marks the degree of wretchedness, to which they were reduced at that time. Two women were seen in the act of stripping a dead child, for the purpose of clothing a living one.

At that time she clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner, with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done.

Circumstances, however, rendered any efforts, on her part, impossible, for the long period of three years.

About Christmas, 1816, she resumed her visits, and she found that many, and very essential improvements had been made by the Jail Committee, especially, the females were less crowded, as they occupied, in addition to their former rooms, the state-apartments, consisting of six wards and three cells, and the yard attached to them; they were provided with mats, and two gratings were erected to prevent close communication between prisoners and their visitors; with all these improvements, however, the prison was a dreadful scene.

She found, she believes, all the women playing at cards, or reading improper books, or begging at the gratings, or fighting for the division of the money thus acquired, or engaged in the mysteries of fortune telling:—for there was amongst them, one who could look into futurity, and the rest, who believed nothing else, were eager and implicit believers in the truth of her divinations.

Want of employment, was the subject of their continual lamentation.—They complained that they were compelled to be idle, and that having nothing else to do, they were obliged to pass away the time in doing wrong. I cannot better describe their state, than in the words of Mrs. Fry: "I soon found that nothing could be done, or was worth attempting for the reformation of them, without constant employment; as it was, those who were idle were confirmed in idleness, and those who were disposed to be industrious, lost their good habits.—In short, they went there to have the work of corruption completed, and subsequent examination has discovered to me the cases of many, who before this period had come to Newgate almost innocent, and who left it depraved and profligate in the last degree."

As she had then no hopes of any provision of labor, her design was confined to about thirty children, whose miserable condition much affected her. They were almost naked, and seemed pining away for want of food, air, and exercise; but their personal sufferings was the least part of their wretchedness; what, but certain ruin must be the consequence of education in this scene of depravity? At her second visit she requested to be admitted alone, and was locked up with the women without any turnkey, for several hours; when she mentioned to those who had families, how grievous and deplorable she considered the situation of their offspring, and her desire to concur with them in establishing a school, the proposal was received, even by the most abandoned, with tears of joy. They said they knew too well the misery of sin, to wish to have their children brought up in it; that they were ready to do any thing which she might direct, for it was horrible, even to them, to hear their infants utter oaths and filthy expressions, amongst the first words they learned to articulate. She desired them maturely to consider the plan, for that she would not undertake it without their full and steady co-operation; but that if they were determined to persevere in doing their part, she would do hers, and that the first step would be to appoint a governess. This she left entirely to them, and they were to consider who was the most proper person for that appointment.

Consideration only served to confirm their desire for the instruction of their children. At her next visit they had selected a young woman as school mistress, and her conduct does credit to their discernment, for she has behaved throughout with signal propriety, and in no instance has she been known to transgress any rule. The elder women repeated their promises of entire obedience, if the trial might but be made; and several of the younger came to her, and intreated to be admitted to the intended school, saying, how thankful they should be for any chance of reformation.

Having thus obtained the consent of the females, her next object was to secure the concurrence of the governor. She went to his house, and there met both the sheriffs* and the ordinary. She told them her views, which they received with the most cordial approbation; but at the same time unreservedly confessed their apprehensions that her labors would be fruitless. At the next interview they stated, that they had thoroughly examined the prison, and were truly sorry to say they could not find any vacant spot, suitable for her purpose, and therefore feared the design must be relinquished. Conclusive as this intelligence appeared, her heart was then too deeply engaged in the work, and her judgment too entirely convinced of the importance, to allow her to resign it, while one possibility of success remained. She again requested to be admitted alone amongst the women, that she might see for herself; and if her search then failed, she should be content to abandon her project. She soon discovered a cell which was unused, and this cell is the present school-room. Upon this she returned to the sheriffs, who told her she might take it if she liked, and try the benevolent, but almost hopeless experiment.

The next day she commenced the school, in company with a young lady, who then visited a prison for the first time, and who since gave me a very interesting description of her feelings upon that occasion. The railing was crowded with half naked women struggling together for the front situations with the most boisterous violence, and begging with the utmost vociferation. She felt as if she was going into a den of wild beasts, and she well recollected quite shuddering when the door closed upon her, and she was locked in, with such a horde of novel and desperate companions. This day, however, the school surpassed their utmost expectations;—thier only pain arose from the numerous and pressing applications made by younger women, who longed to be taught and employed. The narrowness of the room rendered it impossible to yield to these requests, whilst a denial seemed a sentence of destruction, excluding every hope, and almost every possibility of reformation.

(To be continued.)

A Dispute Settled.

A farmer of the county of Philadelphia claimed of the executor of a person deceased, a large tree, which he alledged he had purchased of the testator in his life-time. The executor was not satisfied that the claim was a just one, and for two years this tree was a fruitful subject for a dispute. At length the claimant became importunate and peremptorily demanded the tree, which was peremptorily refused by the executor.

"So high at last the contest rose,"
From words, they almost came to blows,"

And having expended much wind and many words, they separated with a firm resolution on the part of the claimant, at all hazards, to take the tree *vi et armis*; and a day last week was fixed upon to cut down, take and carry the said tree and convert the same to his own use. But he was prevented from carrying his resolve into execution, for on the day previous to that fixed upon for cutting the tree, it was struck with lightning, and literally shivered in splinters, even to the roots.

Vain man, remember that it is in the power of Omnipotence to frustrate thy most fixed and determined purposes, [*American Centinel.*

WINCHESTER, (Vir) July 11.

Several wretches, whose hearts must be as black as the skins of the unfortunate beings who constitute their inhuman traffic, have for several days been impudently prowling about the streets of this place with labels in their hats, exhibiting in conspicuous characters the words—"Cash, for negroes ! ! !"

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* Messrs. Bridges and Kirby.

The Philanthropist.

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN?"
MOUNT PLEASANT,—OHIO.

FIFTH-DAY, EIGHTH MONTH, 27th.

For the Philanthropist.

The subject of colonizing the free people of color on the coast of Africa, has excited much attention in the various sections of the United States ; many individuals of humanity and talents, are engaged in promoting the scheme, and, perhaps, some steps have already been taken to carry it into operation. It is, therefore, of no small importance that the measure be properly investigated, and its tendencies fairly understood.

On entering into this investigation, we should bear in mind, that we have long been called upon (and the present moment calls loudly) to cease to violate the laws of God and nature, in holding our fellow men in a state of bondage. It is the *Slaves,* who are suffering the most consummate misery, and it is the melioration of *their* condition, which demands our first attention. Whatever laudable schemes may be formed for promoting civilization on the continent of Africa; or whatever benevolent designs may be entertained for the benefit of the free people of color on this side of the Atlantic ; or whether these enterprises are directed by a sound or a visionary philosophy, it is not my present purpose to enquire. The great object still is, to devise some system, by which slavery may ultimately be terminated. If the African colonization is not directed to this object, or capable of effecting it, we are still left to find out some other expedient.

Is it then intended as a measure to lead to the termination of slavery ?—The society formed at Washington, do not say that it is. They even disavow any intention of medling with the question of slavery ! and say that their views are such as will most directly tend to "secure the master in possession of his rights :" and we are further told, that "to remove the free negroes from among the slaves is becoming very popular among slave holders." And here it will not be improper to pause—are the different Humane societies, and the great mass of humane citizens, prepared to enter into these views ; and to abandon the great cause of emancipation, so long and so nobly maintained? & now enter into measures to "secure the master in the possession of his rights," or in other words, to rivet the shackles of the slave ! But suppose we attribute these sentiments to an individual, and admit that it is believed, that if the colonization were to be commenced, emancipation would commence with it, and progress till slavery should cease to exist. Before we satisfy ourselves on this ground, it would certainly be proper to enquire into its practicability.

In the year 1810 there were in the United States 1,191,364 slaves, and 186,446 free people of color, making together 1,377,810 black population. And should they increase till 1820, (before which time we could not begin to colonize,) as they did from 1800 to 1810, the total will then be very nearly, 2,000,000, the annual increase of which number would be 74,000. And suppose we allow 100 years to remove them all, we shall have the average number of 94,000 to remove every year. These must be transported and maintained for some time after their landing. They must also be furnished with the various tools and implements which their new situation would require. Their children must be educated, and the whole institution must be under the care of officers of *our* providing, until they become capable of conducting for themselves ; which would require a lapse of time, which no human calculation could measure.

When a colony was settled at Sierra Leone, under the patronage of the British government, and the particular care of a company formed for that purpose, it appears that they used 16 transport vessels for 1196 persons, and expended in two years time $135 for each individual ; applying these facts to the case under consideration, and we should have to employ 1233 transports, and the annual expenditure of $6,292,000. This at the expiration of the term allowed for the colonization, would amount to *six hundred aad twenty-nine millions, 2 hundred thonsand* dollars—besides the repairs of the fleet, &c. &c. It may be further observed that these calculations are drawn from a statement of the expenditures for the colony at Sierra Leone, after it had been established two years. The expenses by no means stopped there. The settlement commenced 31 years ago, and the company are now appealing to the liberality of their countrymen for more funds. Nor should it be forgotten that a mortality truly awful attended that infant settlement. It may, therefore, be fairly concluded that our scheme of colonizing on the broad scale, *cannot be carried into effect.* Perhaps a few hundred might be colonized—the number might even reach a few thousands. The British settlement, including emigrants, with their increase, and the proselytes which they have made, amount to no more than about 10,000 at the present day. But such a drain as this, would make no sensible change in the state of our country ;—and, as the free people of color amounted in 1810 to 186,446, *and they double in ten* years !* in 1820 they will amount to 372,892, the annual increase of which will be 37,289. We should not be able to make any visible change in relation to *them..* It is true that the plan might produce one very striking effect—it might amuse our minds with the mistaken idea of doing something valuable, until that Almighty Being, who observes the conduct of nations and of individuals, may in his wisdom and justice deprive us of the opportunity of being the instruments in so laudable a reformation, by taking the great work into his own hands. And here my mind is forcibly struck with the sentiment of one of our greatest men, "When I reflect that God is just, and that his justice cannot sleep forever, I tremble for the fate of my country."

The rational mind can pursue the subject in its own way : but in whatever line it may be pursued, if the enquiry be directed by sound reason, this one result must be found—that the colonization on Africa, can never remove from our country the evils of slavery; nor atone for the injuries we have done, and are doing.

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* This appears from the census.

B.

* * *

GEORGETOWN, (D. C.) July 1.

By the last Western Mail, we received a paper, entitled the "*Illinois Emigrant*," published at Shawanee town, formerly a small village, the residence of the famous Shawnee prophet. Every day the increase and prosperity of the western country more fully developes itself—its population multiplies with a rapidity that has no example, and the emigration daily taking place reminds us of the large caravans that pass the great deserts of Africa. How delightful to contemplate the change which a few passing years has brought about—But a little while ago the western country was one boundless forest, the residence of savages and of wild beasts. It now presents to the eye of the astonished beholder, as he passes thousands of miles down those great rivers, the Ohio and Mississippi, a well cultivated country, where innumerable villages, and many large towns: where literature, science, commerce and mechanism, flourishes to an extent little short of any of our large cities.

The treasurer of the American Bible Society acknowledges the receipt of 5028 dollars and 58 cents for the month of June, 1818.

[*Poulson's Amer. D. Advertiser.*

PEACE SOCIETIES.

There is one in Massachusetts, one in Maine, one in Rhode-Island, one in the city of New York, one in Cayuga county, and one in Chenango county, two in Ohio; one is proposed in Pennsylvania, and one in North Carolina. [ibid.

The Detroit Gazette of the 24th ult. after stating that the first sale of lands in the Michigan territory, at auction, had terminated, says—"Notwithstanding the great scarcity of money, which is every where felt, the price of land vibrated from two to forty-one dollars. The average price of all the land sold we understand was about four dollars. This land was purchased by actual residents of the country: men acquainted with its soil, situation, and prospects; who could not mistake in their estimate of its advantages, and whose opinions are shewn by the prices which they paid."

Two persons harvesting in the neighborhood of Carlisle, (Penn.) were struck dead by a flash of lightning during a thunder storm on the 23d ult. Both of them had all their clothes torn off their bodies.

THE GREAT HEATS IN SUMMER.

It is generally at this time we experience the greatest heat. Perhaps it may appear extraordinary to be told, that the sun, which now enters into the sign Leo, daily removes from us. When we were nearer to the sun, the heat was temperate, and now we are removed farther from it, the heat is at its height. This phenomenon agrees, however, with the laws of nature; and it is in the plan of our globe, that we must seek for the reason of it. The sun was nearer to us lately, but as its rays were not strong enough to penetrate deep into the earth, we could only perceive a moderate warmth; yet, in the space of some weeks, the earth and the bodies upon it are so far heated, that even a less degree of the sun produces more effect than in the beginning of the summer, when it acted upon cold bodies. This plan of nature displeases many; they complain of this burning heat, which weakens us, and makes us incapable of much labour.—But is it not unreasonable to murmur at a plan which, being founded on the immutable laws of nature, is of course inevitable? Is it not ungrateful to our heavenly Father, to blame his government, which, in the end, never fails to produce the welfare of the world? And can any one seriously wish this season less hot? Because the heat is inconvenient, would we therefore wish the fruits, which are to serve for next winter's food, not to ripen? I repeat that our murmurs are ungrateful to the Creator who softens and compensates for every evil, by certain advantages annexed to them: For example, the inhabitants of the western parts of Africa, and particularly those of Cape Green, and the island of Goree, are exposed the whole year to the intense heat of the sun; but their bodies are so formed, that their health does not suffer from it; and the winds, which blow continually in those countries serve to temper and cool the air? The nights bring with them a coolness which prevents the air from dilating, and enables it to act so much the more forcible on every thing. One single night revives the languishing plants, gives new vigor to the weakened animals, and so refreshes us, that we forget the weight and fatigue of the day. The storms even which terrify us, are means, in the hands of the Creator, to cool the air and moderate the heats. How many fruits also are there of a cooling quality, which abate the acrimony of the bile! A relief so much the more valuable, as the poorest among us may enjoy it. Let us cease then to complain of the heat of the sun, or the weight of suffering we labor under. They both belong to the plan of Divine Wisdom.

STURM.

* * *

We publish the following list of bank paper as receivable in payment of Public Lands at Vincennes, because it is of great interest to the people to know which part, of what is the circulating medium of the country, will answer their purpose—the credit or solvency of a bank being no criterion:

Land Office Paper.

Bank of the U. States and its Branches.
of Kentucky, and its branches,
of Chillicothe,
of Muskingum, Zanesville,
of Pittsburg, Pennsylvania,
of Indiana, at Madison,
Banks in Cincinnati, in the City of Philadelphia, Baltimore, New-York, New Orleans, Richmond, and in the District of Columbia.

No notes on any bank, of less amount than five dollars, will be received.

(*Supporter.*

A woman in Baltimore, by the name of Foster, on the 2d instant, stabbed her husband to the heart with a fork, who instantly expired. She was sent to prison.

The Ovid Gazette states, "that a Mrs. Gardner, of Hector, N. Y. in an advanced state of pregnancy, being irritated at a neighbour's child, for some trifling offence, she declared she would whip the little d——to death, and accordingly started to go to its parent's house, about the distance of 15 rods. She had proceeded about half way, when she suddenly fell to the ground. Her family ran to her assistance and found her speechless; they conveyed her home when she expired in about 10 minutes, evidently from the fit of anger."

From the American Monthly Magazine.

PHILOSOPHICAL QUERY.

The salivating qualities which our pastures seem to possess for these last ten or fifteen years, so distressing to horses and neat cattle, I have long wished to see philosophically investigated and publicly announced. The farmer, however, is still left to his own vague conjectures, and there is not a species of grass or herb which will grow in pasture land, but has been accused of producing this deleterious effect. Now permit me to suggest, (which I can do with much confidence) that it ought not to be attributed to any vegetable whatever, but to that species of spider which, weaving a thick horizontal web near the surface of the ground, covers, in some pastures, one-tenth of the surface during the greater part of the summer months. Should this suggestion induce the curious to an investigation of the properties and rapid progress of this insect, and a plain publication of the same, with the best method of counteracting its baneful effects, its object will have been attained, and the suggestor highly gratified.

D. D.

The present rate of emigration from Europe to the United States, is said to be about 200 per day!

The City of Washington is represented as progressing rapidly in improvements.—One hundred new buildings are now erecting and many more would have been commenced if mechanics and materials could have been procured.

"It being the opinion of the physicians of Philadelphia, that the sufferings and numerous deaths of children at this season, are greatly increased and aggravated by being deprived of country air, an association has been formed for the purpose of securing this benefit to the children of those whose limited circumstances otherwise deprive them of it. There has been procured from the Board of Health for this purpose, the use of a wing of the city hospital, near Bush Hill, where accommodations are provided for sick children with their mothers, and where they will be supplied with suitable food, and receive medical attendance, gratis.

The Baltimore Federal Republican notices the above praiseworthy arrangement in the following manner:—

This laudable and praiseworthy conduct of the Physicians and Citizens of Piladelphia merits and will receive the cordial approbation of every friend to humanity. To wipe away the tear from the eye of affliction, and alleviate if not prevent the agonizing throes and feverish spasms of infant innocence, is a deed worthy of being chronicled in the archives of Heaven. [*Phil. paper.*

The Cincinnati Inquisitor states that 'the iron work and engines, for 7 steam boats, is now making at that place, at the foundry of Messrs. Wm. Green, & Co.—Two of the boats are to ply betwixt Wheeling and Louisville: the others below the falls. To show the increasing prosperity and importance of Green & Co's. establishment, there are at this time eighty hands employed in the various departments.'

* * *

Natchez, July 16, 1818.

Yesterday was executed in this city, agreeable to the sentence of the court, in the centre of the old Spanish fort, *George H. Harmon*, for the crime of *Slave-stealing.*

Extract of a letter from F. Bates, esq.

The Lead and Shot exported from my Ware-house and Factory st Hercalanium, from the 18th June, 1816, to the 6th June, 1818:

1,645,157 lbs lead, at an average of 5 cts. per lb. $82,257 83

300,000 lbs. shot, at an average of 7 cts. per lb. $21,000 00

Mr. Wilt has manufactured, I believe, about an equal quantity of shot with myself—others have received & shipped considerable quantities of lead. [*Louisville paper.*

DISTRESSING FIRE.

In one of our late London papers, we find an article under the Berlin date of the 28th of May, announcing the almost total destruction by fire of the town of Creutzberg. It is stated that, of 231 houses, only 11 remain. Four hundred and seventy-five families, consisting of about two thousand persons, are left without a shelter, and many of them reduced to beggary.

Public Vendue.

THE subscriber will offer for SALE, at PUBLIC VENDUE, on the premises, on the 15th day of 9th month (September) next,

ONE QUARTER SECTION

of LAND, containing 170 acres—being the north-west quarter of section 22, range 6, and township 9. The Land is of a good quality; about twelve acres cleared and fenced: a tolerable good Cabin, and some other houses. The purchaser can be accommodated with the crop on the ground, stock and farming utensils, &c.

ELI WELLS.

Kirkwood township, Belmont
county, 27th 8th mo. 1818.

Public Notice.

BY virtue of an order of the honorable Court of Belmont county Ohio, at July term, will be sold at PUBLIC VENDUE, on Saturday the 3d of October next, at the house of Jesse Brock, (near the premises) ONE

TRACT OF LAND,

containing forty-one and a quarter acres; twenty-five of which are cleared. The other improvements are, TWO LOG CABINS & A BARN. The land is of a good quality and well watered—situated on the road leading from Flushing to Freeport, and within one and a half miles of the former: Also household and kitchen FURNITURE, with other articles, tedious to enumerate. The sale will commence at the hour of ten o'clock.—Due attendance will be given, and terms made known on the day of sale, by the subscribers.

JESSE BROCK,
GEORGE S. BROCK,
Administrators of the estate of S. Brock, deceased.

Aug. 18, 1818. n23-5t.

Look Here!!

I WILL SELL that valuable unimproved LOT on Main street, Mountpleasant, opposite John Hogg's store, altogether, or in part, to suit purchasers. For situation equal to any in town; being near the centre, and the Bank. These advantages, and the rapid improvement around, renders it an object to the purchaser. Any person inclined to buy said property, will be attended to, and the terms made known by the subscriber.

BENJAMIN SCOTT.

Aug. 27, 1818.

Advertisements.

NOTICE.

ALL THOSE THAT HAVE ANY

DEMANDS against the estate of AMOS VERNON *Deceased*, are requested to come forward with their accounts attested for settlement. All those indebted are also requested to make speedy payment.

JAMES WHITE, }
THOS. WILLIAMS, } *Ex.*

Belmont County, Goshen Township,
8th mo. 13th, 1818. 22..3*t*.

Take Notice.

THERE will be exposed to PUBLIC SALE, on the premises, on the 15th day of Ninth month, (September) 1818, that valuable

PLANTATION,

Containing *one hundred and sixty & a half acres of Land*, situated in Wheeling township, Belmont county, Ohio, late the property of *Mishel Jenkins*, deceased—About eighty acres cleared, with twenty acres of Timothy Meadow of the first quality, and a large Apple and Peach Orchard, bearing trees. The other improvements are, a two story House and Kitchen, a good Spring of Water near the door, with a good House over the same, and a large Barn, 60 by 25 feet; all the buildings under good shingled roofs.

ALSO, another Tract of LAND, containing One Hundred and Nineteen Acres adjoining the above; 30 Acres cleared, five Acres of Meadow, and a Log Cabin thereon; the Land of a good quality, well timbered and watered.

The Sale to commence at ten o'clock on said day, when the conditions will be made known by the subscribers.

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*

8th mo. 6th, 1818.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of EBENEZER WALKER, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of GEORGE WALKER, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith*, living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker*, adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few mouths credit, and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.

7th mo. 28th, 1818.

* * *

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on tne premises, a GRIST MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

FOR SALE AT THIS OFFICE,
AN INTERESTING
PAMPHLET,
Entitled,
THE EXERCISE OF CONSCIENCE,
A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
with a
VALEDICTORY ADDRESS,
To the same Church.
BY LUTHER RICE.
Price 12 ½ Cents—containing 77 pages.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND
PROTECTION.

* * *

BLANK DEEDS,
Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFEICE.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT,* Ohio, *Ninth Month 2d,* 1818. No. 24.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar
All communications to the Editor, must be post paid.

From the Christian Disciple.

The German and Dutch Baptists.

The following important extracts are taken from Mr. Benedict's "general history of the Baptist Denomination:"

"The German and Dutch Baptists, appear always to have held sentiments peculiar to themselves.—They deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust. They are averse to capital punishments, and feeling themselves bound to swear not at all, they will not confirm their testimony with an oath.

"Respecting the number of communicants, in the Dutch and Mennonite Baptist churches, I have obtained no information whatever. According to a list in Rippon's Register there were in 1790, in and out of the Netherlands, two hundred and fifty-two churches of the Dutch and Mennonite Baptists, in all of which were five hundred and thirty-three ministers. Of these one hundred and seventy-five churches, and two hundred and seventy-one ministers, were in the Netherlands, and Generalities' Lands. Fifteen churches, in which were ninety-six ministers were in Prussia. Twenty-seven churches and forty-nine ministers were in France. The rest were in Switzerland, Poland, and Russia."

Vol. 1, pp. 49, 50.

"This portion of history must be gratifying to intelligent and reflecting friends of peace. If the principles of these Baptists, are properly represented, and if their number has not been diminished since 1790, they amount to two hundred and fifty Peace Societies, with five hundred and thirty-three ministers of peace. To this army of peace-makers, may be added, the congregations of Friends, and the Duhobortsi, on the continent of Europe.

Instead of regretting that there are so many of these several sects in Europe, we should rather pray that they may be multiplied a hundred fold. The "mint annise and cummin," about which Christians have contended, are of little importance, when compared to the "weightier matters of the law" and the gospel, or that "wisdom which is from above."

Mr. Benedict has one remark, on these European Baptists, which deserve some notice:—

"The Dutch Baptists held to dipping believers at first; they still retain the subjects of the ordinance, but by a surprising change some, I know not how many, have departed from the Apostolic mode. And although they still retain the name of Baptists, yet we can have no fellowship with their present mode of administering baptism; for with every real Baptist, pouring, as well as sprinkling, is null and void."

p. 151, 152.

According to the principles of Baptists in general, they could not receive, as members of the visible church, the Dutch and Mennonite Baptists, who have been baptized by pouring on water. Let, then, a case be stated:—Two brethren apply for admission to a Baptist church. One of them has been baptized by immersion; but he is a famous warrior, and has shed the blood of many; he still retains both the principles and the spirit of war, and is as ready to fight as to pray or eat. The other is a meek Mennonite Baptist, who has been baptized by pouring on water; but he has so learned of Christ, that he abhors both the principles and the spirit of war, and would sooner die, as the Saviour did, praying for his enemies, than to embrue his hands in their blood. The warrior is received, and the follower of the Lamb is rejected!

Now, what must the prince of Peace say of principles of communion, which lead to such results? This case has been stated, not to reproach our Baptist brethren, but to lead them to reflect; and not them only, but christians of every denomination, who have established creeds and rules for the admission of members, which would expose them to prefer the bloody warrior, to him who is "meek and lowly of heart."—Most of the other sects of warring Christians, have, perhaps, been as inconsistent in this particular, as they have supposed the Baptists to be; and while they have blamed the Baptists for *their test* of admission, they have established some other, not less injurious to the cause of Christ, and the cause of peace.

As we rejoice in the existence of the Baptist Peace Societies, on the continent of Europe, we also rejoice, that a number of Baptist ministers, both in Great Britain, and in the United States, have adopted the principles of peace. We can wish "God speed" to ministers of any denomination, who are disposed to employ their influence in promoting "peace on earth and good will among men." All churches should be peace societies, and all ministers of religion should be peace-makers; and all those who are truly such, "are ONE in Christ Jesus," by whatever sectarian names they may be distinguished in this contentious world. It is not an agreement in rites and forms, nor in creeds of human invention, which constitutes men brethren in the Lord; but that faith which worketh by love, and that love which worketh no ill to its neighbour.

The catskill Recorder states, that the gospel of St. Mark has been translated into the Mohawk language by the late celebrated Indian chief Brandt; and the gospel of John by Captain Norton, of Upper Canada; and the American Bible Society have ordered an edition of 1000 copies of each to be published and distributed among the Six Nations.

FELLOW-CITIZENS

OF THE STATE OF OHIO,

It is some time since my intention of writing "NOTES" on this state, was announced to you through the medium of the public papers. From several communications already received from enlightened individuals, it is perceived that my former address was not sufficiently explicit on many points. The object of this communication, is to more fully explain my views, and to more fully and plainly point out the several subjects on which information is respectfully solicited, not only from men of science, but from all persons who are capable of stating facts, relative to any query which is propounded in this address. It is my wish to stimulate into activity, the literature and talents of Ohio, and to obtain a mass of information, which may have a tendency to elevate the literary character, and subserve the best interests of this state. With this view, I respectfully solicit your prompt and pointed attention to the following subjects, or to such of them as you are conversant with, or as may fall within the range of your observation:

1st. The name of your town or county, its situation, extent and number of acres; the history of its settlement; the number, general character and manners of the first settlers—from whence they came, and at what time; the latitude and longitude of any particular place in your county.

2d. The Indians that formerly inhabited your county; their number, condition, customs, manners, language, mythology, burying places, monuments, forts, tumuli or mounds, weapons, utensils, and other traces of their settlement; their history, migrations, traditions, character, trade, wars and treaties; their names of places and their signification.

3d. Nature of the soil, hills, vallies, plains, caverns, rocks, lakes, ponds, rivers and streams; the quality of the water, the nature and composition of rocks and their position, whether in strata or otherwise—inclined or horizontal; the strata observed in digging wells, whether for salt or common water; petrefactions and shells.

4th. Mines, minerals, fossils, quarries of stone, and particularly flint, slate, soap stone, marble, lime stone, marl, gypsum, sulphur, iron, copper, lead, silver, plumbago, salt, nitre, and the ochres of various kinds.

5th. Trees of different kinds, and their uses.

6th. Besides wood, other fuel, such as coal, turf, peat, and the quantity and quality of each.

7th. The state of agriculture, the price of land, of provisions and labor.

8th, The grasses, whether native or imported.

9th Manures, the different kinds and effects.

10th. The number of sheep, horses, swine and neat cattle.

11th. Manufactures, of what kind, and the number of factories.

12th. The state of the roads.

13th. Trade and commerce, what kind of boats and ships employed in them, their number, & of what & how constructed.

14th. Fisheries, the kinds, quantity and value of fish; the mode of taking and curing them—an account of the different species of fish in the streams, ponds and lakes.

15th. Wild animals, serpents, tortoises, and other amphibious animals—quadrupeds, insects, or the bones of the animal called the mammoth, or of any other unknown animals.

16th. An account of the birds, whether migrating or resident; the periods of their arrival, departure and uses.

17th. Natural history of plants, whether noxious or useful, native or naturalized.

18th. Climate, meteorological observations, births, deaths, marriages, epidemic maladies; diseases among men and other animals; crimes, suicide.

19th. The state of the learned professions; of morals, of religion and learning; the number of academies, common schools and colleges, how supported, and the mode of instruction.

20th. The state and number of the population at different periods—the religious persuasions; the number of houses.

21st. The militia, their number and organization; arsenals, magazines, powder mills, founderies and forts.

22d. Antiquities—whether belonging to the Indians, those who erected our old forts, or the French.

23d. Meteors, comets, eclipses, earthquakes, tornadoes, tempests, freshets, inundations, volcanic eruptions, extremes of heat and cold, or other remarkable events.

You will thus perceive, my fellow citizens, that I intend to take a view of this state, which will embrace whatever relates to our climate, soil, cultivation, husbandry, manufactures, commerce, education, learning, population, occupations, police, manners, morals, religious opinions, Geography, History, Geology, Mineralogy, Zoology, Botany, &c. and to collect and convey information which shall be both entertaining and useful to every class of my fellow-citizens.

Is there a county, or even a township in Ohio, which does not contain within it, persons amply qualified to state the facts which it is my wish to know?

This state contains fifty-four counties, and it is believed more than half a million of inhabitants; and if the prayers of all good men among us are heard, that day is not far distant, when it will be one among the most populous and powerful in the union. Communications may easily be forwarded to Columbus next December, by your representatives, addressed to your very humble servant,

CALEB ATWATER.

Circleville, July 27, 1818.

N. B. Those printers of newspapers, who print this address, shall receive gratis, a copy of the intended work when published, and the thanks of its author. The aid of the press is as valuable as any other.

Mutation, is inscribed in characters clear and legible to the eye of reason, upon all terrestrial things; and so uncertain are our property, o health, our enjoyments, our friendship, our *all* upon earth, that, as the thistle-down is scattered by the gen-the breeze, these light and fair possessions may be wafted away by the first wind that rises, or the first touch of unexpected adversity.

The Philanthropist.

"WHY WILL MEN FORGET THAT
THEY ARE BRETHREN?"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, NINTH MONTH, 3d.

For the Philanthropist.

ADVANTAGES OF BANKING.

Friend Osborn,

Since my last communication I have received the following letter from a man, who I formerly relieved in a state of mendicancy.

PLEURON.

Dear Pleuron,

I herewith send you two dollars, the sum you once charitably gave me. when I approached you as a beggar: accept it, and my best wishes. I will now tell you how my condition was made better. You recollect I used to sing patriotic songs, from which you may have inferred that I was a patriot, so true, as to be unwilling to make a fortune at the expense of my country—and that was the case; but remember that human nature is weak, and temptation strong; placed between interest and patriotism it grieved me that my own good was not the good of the public. Self at length prevailed. I spoke to an engraver to make me $100,000 of bills, or bank paper, for which I was to pay him 200 dollars, half in hand, the remainder in two years. It was not easy to pay the first $100—as you may see from the means employed to raise the money; I sold my rifle gun for $20, --hired my son Tom to neighbor Mosely, to attend mason for six months for thirty dollars, which that generous man paid in advance. I borrowed 5 dollars of Mr. Cobble, the ditch digger, for which my wife was to make his negro man two straw hats; my friend Hobble, generously lent me 10 dollars in consideration that my wife would spin tow for him the next winter. All the clothes of my family that could be spared, including my short breeches, sold for twenty dollars. There being yet 15 dollars wanting, I persuaded Molly to sell our bed, to which she rather hesitatingly assented, (it being then six years since she had been accustomed to lay on the floor upon straw) this, together with the bedstead and one sheet and blanket, produced sixteen dollars. Thus by bereaving myself of every thing I possessed, even pledging the future labor of my son & wife, the one hundred dollars was raised, and paid, and the bills struck off.—I next thought of a charter, though I despaired obtaining it, when I recollected there were none of my friends at court; the lawyer Thawckumstavey had given me pleasant ideas of the privileges of incorporated bodies;—that they could not die, that they could only be attached by their property, &c. which I believed they might secrete, and thus do roguishly with impunity; I was convinced that a chartered Bank had decided advantages over an association, or an individual, for I pay special attention to the safety of the person, which is not easily concealed, as every man carries a phiz of his own, while property has the same countenance in every man's pocket: if you meet a dollar in the ale house, though he was actually concealed there to avoid his creditors, he will show no symptoms of guilt, nor denote by his name to whom he justly belongs; which when I was a beggar I often wished was the case; for I very rationally concluded that it would make the pockets of many gentlemen too noisy to be carried far. The improbability of success made me decline attempting to get a charter, and I sallied forth on my own bottom, which I have just described.—I caused, with more modesty than many a worse bank than mine has shown, my notes to be drawn payable in the current paper of the country. Immediately on the receipt of the first package from the engraver, I took horse and saddlebags, went into different towns, bought some goods, made some exchanges of paper, and succeeded in employing some agents to vend my paper—to make a long story short, I presently had the whole of my bills in circulation; many drafts were early made upon my bank, which I always met with the current paper of banks as destitute of specie as my own. It was not long after my bank went into operation before I boasted of having specie enough in its vaults to answer all demands.—The interest which the public obligingly pays me for the same, amounts to $6,000 per year; this sum will content me, unless the community prove refractory; in that case I may determine to let my paper die in their hands. I am as much surprized as you can be, that the people pay me this tax, for the sake of valuing their property 10 instead of 4, and seeing themselves occasionally sacrificed to gratify my caprice; but I am content to become rich if they are to be poor. You need not be told that I feel consequential; for the adage you formerly so often repeated, "put a beggar on horseback and he will ride to the devil," probably directs your judgment yet; without denying the truth of this proverb, I insist it ought not to be applied to me, for two reasons:—1. That our banking concerns ought not to be in the hands of beggars. 2. Because the influence I have over the fortunes of men, is sufficient to flatter the vanity of a prince; if for amusement I call in 40 or 50,000 dollars, the land around me will not bring half its former price. I then see myself invited to partake of good dinners; the wealthiest men of the country approach me, cap in hand, begging for a loan as earnestly as I besought you for the said two dollars herewith transmitted. Thus you see it is in my power to buy with my own rags at half price, all the land over which my influence extends. I lately called in some thousands for fear of a draft from the United States' bank, and if the sheriff, at the next court, does not return on many executions, "not sold for want of bidders," I am much mistaken; for the appraisers seldom think that land must be valued according to the amount of money in circulation' and although I have withdrawn from circulation half of my paper, they will, I doubt not, appraise as high as they would have done a year ago. It is unnecessary to inform you with what facility I replaced my bed and short breeches, and paid the remainder of my debt to the engraver, this can be imagined easier than described; nor need I tell you that I have commanded my children to refrain from vulgar company,

and look to their rank; if you could see my son Thomas, who contributed as above stated towards collecting the aforesaid $100, you would wish he was your own: indeed my whole family are greatly altered; my wife is no longer a companion of the common people, and she intends some time or other to learn to read. I shall soon be capable of reading the Bible myself, and in my next letter I presume I shall not be compelled to employ an amanuensis.

Yours, &c.
MONEYSHADOW.

From the Federal Republican and Baltimore Telegraph.

No. I.

The objects in contemplation by the society for the colonization of the blacks in some part of Africa, are confessedly of very great importance both in relation to them and to us: they have claimed and continue increasingly to claim the solid and close attention of the American people. All have for a great length of time, been deeply sensible of the fearful calamity which seemed to threaten the country from the great national evil of continuing these people amongst us, but how to get rid of them in a proper manner, has puzzled and perplexed the best hearts and wisest heads. A plan is now happily on foot which will completely remedy the evil, and at the same time do an act of justice and humanity to them. The plan is to obtain by *fair and honorable means* a district of country on the coast of Africa, whose soil and climate shall be calculated to insure them by proper care, and moderate industry, the blessings of peace, comfort and competence—where they may live free and independent under a government and laws of their own framing, suitable to their habits, views and circumstances. This scheme has been condemned, I think without due consideration, as chimerical and utopian—something very specious in theory, but which can never be carried into effect.—These sceptical gentlemen, however, unanimously acknowledge, that were it practicable it would be the means of benefitting the country in a singular degree; have the society not a claim upon them for their aid and influence to give it a fair and decided trial?

This scheme has progressed, and must necessarily continue to progress, slowly; it is a work of great magnitude, and it is evidence of wisdom not to make more haste than good speed. I admire that cautious circumspection manifest in the movements of the society, and consider it the test of prudence and wisdom, and of ultimate success.

Whilst I admire the scheme, and will continue to give it all the aid in my power both personal and pecuniary, I am far from thinking it will be practicable to effect a complete riddance of these people from amongst us.—It must be recollected they compose a large proportion of our population, and that the annual increase at this time, amounts to at least 80,000. It appears to me to be more than the most sanguine could expect, to find ways and means to transport from year to year even this natural increase.

The colony, when established, must necessarily spread itself slowly: it would be in a high degree unwise and cruel to crowd these poor creatures there, faster than the colony could provide the means of comfortable accommodation and support. Whilst this delay would be necessarily produced the population would be increasing, and the difficulties multiplying here; yet, notwithstanding this, I am by no means disheartened—I believe the plan to be right in itself, and this conviction alone is sufficient to insure my approbation and support. What if we shall not be able to transport ALL of these unfortunate people to their native country, we shall at last introduce there a sufficient number to be a blessing to poor benighted Africa, now groaning under the grossest ignorance, superstition and idolatry—we shall plant upon its desolate but fertile shore, the seeds of Christianity, which may take root, grow and spread until that whole immense continent shall be turned from darkness to light, and from worshipping idols to the one true and living God and his son Jesus Christ, the only Saviour of the world. That man must indeed be worse than an infidel, who does not exult at a prospect like this, and wish with his whole soul its utmost completion. The scheme is practicable, and to my mind requires nothing but judicious management and energy to bring it about.

There is not upon earth a more amiable and manageable people than the native Africans: we have the unanimous testimony of every traveller that has been amongst them, to corroborate this fact. Degraded, abused and trampled upon as they are in this country, we still find them maintaining this *native trait* in an eminent degree—we bid them go and they go, we bid them come and they come; we extort services from them for which they expect no pay, and we even grind them into dust by our cruelty, still they murmur not nor lift the hand of violence in self-defence: but bear these ills with patience and magnanimity. In the midst of their toils, often half fed and naked, we see them forgetting their wrongs, and beguiling their sufferings with a rustic song; and when evening comes, instead of a sullen silence and gloomy brooding over their woes, we see them joining in mirth and hilarity, with hearts apparently as much at ease as the sons and daughters of dissipation. It will I think be difficult to find a people of better cheer, than the negro.

I am a friend to the gradual emancipation in this country of the blacks, and cannot see that we have any thing either moral or political to dread from it; on the contrary I am induced upon mature deliberation, to believe it will lessen the evils to be apprehended from these people. The free black, who is protected in his person and *property*, will find a motive for supporting good order and government, which the slave can never feel; his interest and safety will be so completely identified with ours, that it will be like self-destruction to attempt a forcible alteration. Having a chance of obtaining property and reputation, he will apply himself assiduously to obtain them, and when he has a stake in society, it then becomes his interest to maintain it, and interest binds us all—the slave can feel none of these ties—he stands insulated and alone, and may become a ready and fit instrument in the hands of ambition, and is a thousand times more dangerous than the free man. Another security will be found in adopting a mode of treatment from what has been usual: whilst they were in the condition of brutes, we treated them like brutes, but as they emerge from that degradation we must in the same proportion treat them like rational beings.

This plan will gradually attach them to us, and thus by binding their moral feelings, it will disarm them of a motive for enmity or alteration, of condition, forcibly at least.

From the Federal Republican and Baltimore Telegraph.

No. II.

Many enlightened and virtuous men seem to entertain alarming doubts of the propriety of emancipating the blacks whilst they remain in this country, and choose rather to keep them in cruel bondage and ignorance against the clearest convictions of justice and humanity, than hazard fatal consequences they *fear* might result from a gradual or general emancipation.

In a former number I stated my conviction that we had infinitely more to dread from these people as slaves, than we should have were they all free, and in this I differ from a writer in the Telegraph of 22d instant, who signs himself Benevolus—

That writer seems to entertain an opinion that unless some such system is adopted as was adopted by the Egyptians, of destroying all the male children as they came into the world, these people will increase to such fearful numbers as to render our situation "perilous in an extreme degree." I grant his fears are but too well founded, provided the present system is maintained, and which he recommends, of "tyrannizing over the body and brutalizing the minds of this long oppressed people." This is the very way to bring about what he so much dreads. It is perfectly natural for persons entertaining opinions like these, to see no remedy for the evil except adopting a system of extermination and destroy one half that we may be able to govern the other." I however was astonished at this idea held out by a writer who measures human actions by so sacred a standard as he himself lays down. But consistency is not to be expected from writers who recommend and advocate slavery. I do not mean to cast any other odium upon slavery than this, that it is in the very nature of things wrong, and all arguments to prove it right will be inconsistent with reason and propriety. The very means this writer so much dreads I would recommend, which is, to enlighten the mind of the slave by a moderate education: this will make a rational being of him; his mind will become enlarged, and a capacity formed for greater usefulness by streagthening his judgment and widening his views. By this means you will raise your slaves from the condition of mere machines, capable only of acting as they are bid and directed, into rational beings capable of independent action and self-control: whilst this improvement is going on in the condition of the slave, a change of discipline must be adopted toward him—he must be treated with humanity and kindness, and instead of threats and blows applied to his body, you must substitute the mild language of persuasion applied to his understanding. In this way you obtain the affections of the slave, and every one knows that it is the nature of affection to seek to promote the interest of the person who is the object of it. By adopting this means, that writer would soon see and without a "miracle," that the condition of the Africans will become so much improved as not only to be more valuable property to their masters, but in case of freedom be better able to appreciate and render it a blessing to themselves.

By searching the records of history, I think it will be discovered that every attempt on the part of the captive slave to overthrow the government and rescue themselves from their oppressors, will be traceable to the disposition of animosity and hatred enkindled and kept alive in the mind *by cruel and unkind treatment;* the miserable victim becomes discontented, thence murderings ensue and so on progressively till acts of violence are resorted to and open rebellion. Have we nothing to fear in this country from this very cause?—Like causes always produce like consequences; let the cruel slave holder look to it—a dreadful responsibility rests upon him.

It is plain to my understanding that slavery in this country will have a termination and that too at no very distant period; whilst I see the condition of the negro gradually improving and keeping pace with emancipation I am not in the least alarmed, but hail it as the most effectual mean of salvation of the country. The colonization scheme will open a door for many of these people to emigrate, and by preparing the balance for it and making them free, you render them useful members of society, and lessen the danger to be dreaded by keeping them amongst us.

It is an acknowledged maxim that population goes on in exact proportion to the means of subsistence. The free man who knows he must be responsible for the support and maintenance of his wife and children will be very cautious how he involves himself in the difficulty, and probably refrain many years, perhapse altogether. Thus the population of the free blacks will meet with many hindrances. The slave can be influenced by none of these powerful checks and restraints, he knows that his master is responsible, for the maintenance of his children, and therefore his main business is to be instrumental in bringing as many into the world as possible. I can point you to many unmarried free blacks, but such a circumstance would be miraculous among slaves.

In the slave holding states, negroes increase in a ratio infinitely greater than in states where slavery is extinct: it will indeed be found that in all the states where there are no slaves their numbers *decrease* from year to year;—as they are a remarkable local people, few of them ever leaving the place of nativity, it cannot be owing to this cause that a diminution takes place: it can only be satisfactorily acounted for on the principle I have laid down, and it furnishes a conclusive argument to substantiate my hypothesis. This will continue to be the natural tendency of emancipation, and ought to encourage every true friend of his country to do all that lies in his power to bring about a general emancipation, that being the surest means of averting the fate which seems to impend from these people.

W.

THE COLUMNS
OF THE PHILANTHROPIST

HAVE ever been ready to receive remarks and observations on this interesting subject. They have occasionally been filled by writers, whose sentiments have widely differed on the merits of the plan under consideration; and the editor has been pleased to find, that a disposition to investigate the subject has prevailed.

The American colonization Society, on forming themselves into an organized body, proposed no more than the removal of the free people of color in the U. States, who may be willing to go to the continent of Africa—to assist them in forming a permanent settlement, and an independent government; and the measure has been supported by a display of much humane intention, and plausibility of reasoning.

The civilization of the natives of that benighted quarter of the globe, and their conversion to Christianity, have also been held up to view, as the consequences which are to result from this scheme.

The friends of emancipation, in different parts of the union, have given it their approbation believing that the measure will carry along with it the total eradication of slavery.

But however we may be disposed to encourage the melioration of the condition of the free people of color; or whatever solicitude we may feel for the relief of that portion of the colored population, who are groaning under the miseries of oppression, we cannot discover sufficient grounds to believe, that this scheme can ever produce the advantages which its friends have supposed would certainly result from it. If it be defended as a means by which the evils of slavery are to be terminated, that point will not be tenable, as, in itself, it is impracticable. If it be simply considered as intended for the benefit of the free people of color, and the few slaves, who may, from time to time, have the offer of freedom, on the condition of their going to Africa—the measure still appears inadequate to the object in view. The free people would not all consent to go, without the exercise of coercion in some form or other. And even if they would, their removal, &c. would be an undertaking of greater magnitude than is generally supposed. Their number cannot be estimated at less than 300,000, and they increase more rapidly than any other part of our population. And while the colony of Sierra Leone, (the principal emigration to which, amounted to no more than 460 sent from London in 1787, and 1196 from Nova Scotia in 1792) has been attended with such large expenditures, we are naturally led to entertain some doubts, whether the resources which could be commanded, would ever remove, and settle in a comfortable manner, 300,000, with their increase.

But the greatest objection to the plan appears to be, the probability that its popularity would powerfully tend to perpetuate slavery, by keeping other expedients out of view.—And, further, we cannot entirely divest ourselves of a fear, that the condition of those who are free, would be made worse than it is, by the privation of privileges, and the insecurity of person and property to which they might be exposed, to induce them to adopt the hard alternative of leaving their friends and the land of their nativity.

* * *

New-York Schools for Deaf and Dumb.

Nothing can be more gratifying to the philanthropist than to witness the successful progress of the institution in this city for the instruction of the Deaf and Dumb, and no event in the ordinary course of education affords so much real satisfaction as to mark the operation of the system, the emulation of the unfortunate, whom Providence has deprived of their organs of speech and hearing—and the successful progress which they make in spelling and writing. Benevolent instructions of this nature in our country; and of all institutions, they merit the patronage of the state, of the city, and in short, of the community at large. Every father of a family is liable to the misfortune of having his childern deaf and dumb. In this situation he finds comfort and consolation; the faculties of such are developed, and the mind strengthened and perfected: disease in the early or more advanced periods of life may effect organs of speech and hearing—the effect is, in part, destroyed by the system adopted in this school.

Connecticut whose funds are adequate, has established a school for the instruction of the deaf and dumb—but the most essential part is wanting, that is, *gratuitous instruction.* Those unfortunate children who can pay are received in their school—the poor rejected. It is not so with our school; the poor, who are doubly entitled to commisseration, are received upon the same footing as those who can pay, and this constitutes an admirable feature in the establishment. It is imposible to explain the mode of instruction so as to give equal interest, which a view of the school cannot fail to inspire. It is held at the corner of Duane and Chatham st. by Mr. Stansbury, who is the principal and every citizen who feels an interest in such institutions of benevolence, will feel highly gratified at an occasional visit.

(New York Pap.

* * *

NEW TRANSLATION.

Comments on Belamy's Translation by Noah Webster, Esq. addressed to the Editor of the Hampshire Gazette.

I observed in the Recorder of the 4th of April, a proposal for the publication in this country, of a new translation of the scriptures, by John Belamy, auther of the "History of all Religions."—This work is said to be dedicated to his Royal Highness the Prince Regent, who subscribed for six copies, and among the other subscribers, are the Queen, the Prince and Princesses of the Royal family, and a numerous list of nobility and gentry.

There is something imposing in this Royal patronage. But however this species of patronage may assist the mechanic in vending his wares, it will require very different species of authority and influence to give currency to a new version of the Scriptures—We are not accustomed to suppose, the Prince Regent and his brethern and sisters, nor the nobility in general, to be the best judges of the accuracy of a translation of Hebrew and Greek books. They may be civil and liberal to an author or translator, without vouching for the correctness of his work.

It is an agreed point among gentlemen acquainted with the Hebrew language, that a revision of the present version of the scriptures would be useful, as some errors might be corrected and many passages illustrated. But that the translation now offered to the publick will not answer the purpose is obvious from the specimens given in the proposals, which consist of thirteen selected passages, exhibiting the difference between old and new translations. We are informed in the proposals that the author pledges himself to offer, in his, "full authority, from the original, for any variation he has made from the received translation." There is an air of confidence in this pledge, which, to my mind indicates a defect of investigation and the new translation of the select passages manifests more clearly that defect. My observations will be limited to a few only of these passages.

Common Version.

Amos iii, 6. Shall evil be in the city and the Lord hath not *done* it?

New Version.

Shall evil be in the city, and Jehovah hath not *requited?*

The new translation of this passage seems to be at varience with the whole tenor of the context—nor will the original Hebrew word, rendered *done,* in the common version, bear the sense of *requited.* To do and to *require,* are senses radically different. The present version expresses the sense; although the Hebrew word rendered *done,* in many passages, and perhaps in this, might be better rendered, *appointed, ordained, or prepared.*

Common Version.

Gen. vi, 6. And it repented the Lord that he had made man on the earth, and it grieved him at the heart.

New Version.

Yet Jehovah was so satisfied that he had made man on the earth;

though he idolized himself at his heart.

The new translation of this passage is undoubtedly wrong; and the error, in this case as in the others, proceeds from a misunderstanding of the primary sense of the verb. The first is often rendered to comfort or console. But the primary sense of comfort, is to excite, animate, give life or strength—and this verb in Syriac signifies, to revive, to be roused, or excited. The common version, "repented the Lord is not sufficiently accurate, although the sense may be collected from it. The real sense is, Jehovah was moved, affected, agitated, that he had made man on earth; and he was exercised at his heart. The latter clause is sufficiently correct, in the present version. In the new translation it is egregiously erroneous.

Common Version.

Gen. vi, 14. Make thee an ark of Gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

New Version.

Make for the an ark of the wood of Gopher; apartments, thou shalt make in the ark; there thou shalt expiate, within and without, by atonement.

The change of *Gopher wood*, to *wood of Gopher*, indicates that the translation considers Gopher as the name of a place, which is probably a mistake, however this ma be, the rendering of the last claus is as singular, as it is erroneous. What can the translator mean by expiating the ark within and without by atonement? For it is presumed he does not mean that Noah was commanded to make expiation for himself and family *within and without*. We read of atonement in the Levitical law, made for a house, an altar, &c. but who ever heard of this expiation for the ark, before the deluge?—Beyond all question, the old translation is correct. The besmearing of the ark with pitch was necessary then, as similar practice still is to secure the seams of a ship and preserve the timber. The Hebrew word, rendered pitch, is the same as in the Cognate dialects, the Chaldas, Syriac, and Arabic, and in some of these dialects, which are still living languages, the word has come down to modern times, with the same significations—not strictly pitch, but a bituminous substance that was formely used for the like purpose: this is evident and incontrovertible proof that the old version is correct.

Common Version.

Gen. xxxvii, 3. Now Israel loved Joseph more then all his children, because he was the son of his old age: and he made a coat of many colours.

New Version.

Now Israel preferred Joseph before all his sons, for a successor of the eldership after him; and he made for him a vesture of supplication.

What the translator means by a successor of his eldership, I cannot conceive—Does he mean that Israel intended Joseph to inherit his honour and estate in preference to his elder brothers, and for this reason made for him a garment of a peculiar fabric? Where have we any authority for such an opinion? Besides, the same Hebrew word rendered *eldership* by the author is found in Gen. xliv 20 and applied to Benjamin. Did Israel intend Benjamin also for a successor to the eldership? Most undoubtedly the new translation is incorrect in this particular, as it is in the subsequent clause, where *a coat of many colours* is changed to a *vesture of supplication*—What is intended by this vesture, I cannot conceive—the phrase is singular, and to me unintelligible.

Now it so happens that we find the same Hebrew word, here rendered, *vesture of supplication*, in 2 Sam. xiii, 18, 19, where the word is explained. "And (Tamar) had a garment of divers colours upon her, with such robes were the king's daughters who were virgins appareled". Was this also a vesture of supplication? Nothing can be more obvious than the true meaning of the Hebrew word, in these passages. The new translation is taken from the Syriac and Chaldaic sense of a verb, written with the same consonants, but most clearly without good authority.

N. WEBSTER.

AUCTION !

A GENERAL ASSORTMENT OF
FIRST RATE GOODS,
just from Philadelphia, will be offered for Sale, at *James Johnston's* Tavern in Mountpleasant, on Saturday, the 5th inst. at nine o'clock, A. M. where the Auction will be continued on each day of the succeeding week, by

JOHN TELE.

Sept. 3, 1818.

Public Vendue.

THE subscriber will offer for SALE, at PUBLIC VENDUE, on the premises, on the 15th day of 9th month (September) next,
ONE QUARTER SECTION
of LAND, containing 170 acres—being the north-west quarter of section 22, range 6, and township 9. The Land is of a good quality; about twelve acres cleared and fenced: a tolerable good Cabin, and some other houses. The purchaser can be accommodated with the crop on the ground, stock and farming utensils, &c.

ELI WELLS.

Kirkwood township, Belmont
county, 27th 8th mo. 1818.

Public Notice.

BY virtue of an order of the honorable Court of Belmont county Ohio, at July term, will be sold at PUBLIC VENDUE, on Saturday the 3d of October next, at the house of Jesse Brock, (near the premises) ONE
TRACT OF LAND,
containing forty-one and a quarter acres; twenty-five of which are cleared. The other improvements are, TWO LOG CABINS & A BARN. The land is of a good quality and well watered—situated on the road leading from Flushing to Freeport, and within one and a half miles of the former: Also household and kitchen FURNITURE, with other articles, tedious to enumerate. The sale will commence at the hour of ten o'clock.—Due attendance will be given, and terms made known on the day of sale, by the subscribers.

JESSE BROCK,
GEORGE S. BROCK,
Administrators of the estate of S. Brock, deceased.
Aug. 18, 1818.

LOOK HERE!!!

I WILL SELL that valuable unimproved LOT on Main street, Mountpleasant, opposite John Hogg's store, altogether, or in part, to suit purchasers. For situation equal to any in town: being near the centre, and the Bank. These advantages, and the rapid improvement around, renders it an object to the purchaser. Any person inclined to buy said property, will be attended to, and the terms made known by the subscriber.

BENJAMIN SCOTT.

Aug. 27, 1818.

Advertisements.

NOTICE.

ALL THOSE THAT HAVE ANY

DEMANDS against the estate of Amos Vernon *Deceased*, are requested to come forward with their accounts attested for settlement. All those indebted are also requested to make speedy payment.

JAMES WHITE, }
THOS. WILLIAMS, } *Ex.*
Belmont County, Goshen Township,
8th mo. 13th, 1818. 22..3t.

Take Notice.

THERE will be exposed to PUBLIC SALE, on the premises, on the 15th day of Ninth month, (September) 1818, that valuable

PLANTATION,

Containing *one hundred and sixty & a half acres of Land*, situated in Wheeling township, Belmont county, Ohio, late the property of *Mishel Jenkins*, deceased—About eighty acres cleared, with twenty acres of Timothy Meadow of the first quality, and a large Apple and Peach Orchard, bearing trees. The other improvements are, a two story House and Kitchen, a good Spring of Water near the door, with a good House over the same, and a large Barn, 60 by 25 feet; all the buildings under good shingled roofs.

ALSO, another Tract of LAND, containing One Hundred and Nineteen Acres adjoining the above; 30 Acres cleared, five Acres of Meadow, and a Log Cabin thereon; the Land of a good quality, well timbered and watered.

The Sale to commence at ten o'clock on said day, when the conditions will be made known by the subscribers.

SARAH JENKINS, *Administratrix.*
GEORGE KINSEY, *Administrator.*
8th mo. 6th, 1818.

LAND
FOR SALE.

WILL BE OFFERED FOR SALE, AT PUBLIC VENDUE, at the residence of Ebenezer Walker, in Guernsey county, Monroe township, state of Ohio, on Sixth day the eighteenth of Ninth month, (September) next, by virtue of an order of the honorable court of common pleas of Guernsey county, Ohio, at Seventh month term, the following

Tract of Land,

belonging to the estate of George Walker, deceased, viz. the north east quarter of section 12, in township 4, in the first range of the United States Military Lands, of good quality and well lying. Persons wishing to purchase said land, may see it, by applying some time previous to the day of sale to *George Smith*, living on the road leading from Cadiz to Cambridge, or to *Ebenezer Walker*, adjoining said Land.

Sale to commence at twelve o'clock on said day, when the terms will be made known. A few months credit, and due attendance, will be given by

EBENEZER WALKER,
GEORGE SMITH.
Administrators of George Walker, deceased.
7th mo. 28th, 1818.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on the premises, a GRIST MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.
7th mo. 16th, 1818. n17tf.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

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A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
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VALEDICTORY ADDRESS,
To the same Church.
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Price 12 ½ Cents—containing 77 pages.

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Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND
PROTECTION.

BLANK DEEDS,

Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFEICE.

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT*, Ohio, *Ninth Month 24th*, 1818. No. 25.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square,
will be inserted, three times for one dollar
All communications to the Editor,
must be post paid.

LADIES' COMMITTEE.

Proceedings of the Ladies' Committee AT NEWGATE, LONDON.

(Continued from our 23d number.)

THESE ladies, with some others, continued laboring together for some time, and the school became their regular and daily occupation—but their visits brought them so acquainted with the dissipation and gross licentiousness, prevalent in the prison, arising, as they conceived, partly from want of certain regulations, but principally from want of work, that they could not but feel an earnest and increasing solicitude to extend their institution, and to comprehend within its range, the tried prisoners. This desire was confirmed by the solicitations of the women themselves, who entreated that they might not be excluded. Their zeal for improvement, and their assurances of good behaviour, were powerful motives, and they tempted these ladies to project a school for the employment of the tried, for teaching them to read and to work.

When this intention was mentioned to the friends of these ladies, it appeared at first so visionary and unpromising, that it met with very slender encouragement; they were told, that the certain consequences of introducing work, would be, that it would be stolen. That though such an experiment might be reasonable enough, if made in the country, among women who had been accustomed to hard labor; yet that it was quite destitute of hope, when tried upon those who had been so long habituated to vice and idleness. It was strongly represented that their materials were of the very worst description; that a regular London female thief who had passed through every stage and every scene of guilt; who had spent her youth in prostitution, and her maturer age in theft and knavery; whose every friend and connexion are accomplices and criminal associates; is of all characters the most irreclaimable.

Novelty, indeed, might for a time engage their attention and produce a transient observance of the rules of the school; but this novelty could not last forever, the time would come when employment would be irksome, subordination would irritate their unruly feelings: deep rooted habits, modes of thinking and acting imbibed in their cradles, and confirmed by the whole tenor of their lives, would resume their ascendency. Violent passions would again burst out, and the first offence that was given, would annihilate the controul of their powerless and self-appointed mistresses. In short, it was predicted, and by many too, whose wisdom and benevolence added weight to their opinions, that those who had set at defiance the law of the land, with all its terrors, would very speedily revolt from an authority which had nothing to enforce it, and nothing more to recommend it than its simplicity and gentleness.

That these ladies were enabled to resist the cogency of these reasons, and to embark and persevere in so forlorn and desperate an enterprize, in despite of many a warning without, and many an apprehension within, is not the least remarkable circumstance in their proceedings; but intercourse with the prisoners had inspired them with a confidence which was not easily to be shaken; and feeling that their design was intended for the good and the happiness of others, they trusted that it would receive the guidance and protection of Him, who often is pleased to accomplish the highest purposes by the most feeble instruments.

With these impressions, they had the boldness to declare that if a committee could be found, who would engage never to leave the prison, day or night, they would undertake to try the experiment; that is, they would find employment for the women, procure the necessary money, till the city could be induced to relieve them from the expense, and be answerable for the safety of the property committed into the hands of the prisoners.

This Committee immediately presented itself: it consisted of the wife of a clergyman, and eleven members of the Society of Friends. They professed their willingness to suspend every other engagement and avocation, to devote themselves to Newgate—and, in truth, they have performed their promise. With no interval of relaxation, and with but few intermissions from the call of other and more imperious duties, they have *lived* amongst the prisoners. At first, every day in the week, and every hour in the day, some of them were to be found at their post, joining in the employments, or engaged in the instruction of their pupils; and at this very period, when the necessity of such close attendance is much abated, the matron assures me, that, with only one short exception, she does not recollect the day on which some of the ladies have not visited the prison;—that very often they have been with her by the time the prisoners were dressed; have spent the whole day with them, sharing her meals; or passing on without any; and have only left the school long after the close of day.

Having provided the Committee, the next requisite was a matron. It so happened, that a gentleman who knew nothing of the objects in contemplation, called upon one of the Committee, to ask her assistance in procuring a situation for a respect ble elderly woman, whom he had long known. She was, in every way, competent to the office of matron, was willing to undertake it, and has discharged its duties with exemplary fidelity.

It became then necessary to apply to those in authority, by whose patronage and agency alone the design could be accomplished. Mr. Cotton, the Ordinary, and Mr. Newman, the Governor, were invited to meet Mrs. Fry at her husband's house. She represented to them fully her views, and the plans she proposed to adopt—the difficulties with which she saw herself surrounded; but with these, her sense of the importance of the object, and her confidence in superior direction. Mr. Cotton fairly told her, that this, like many other useful and benevolent designs for the improvement of Newgate, would inevitably fail. Mr. Newman bade her not to despair; but he has since confessed, that when he came to reflect upon the subject, and especially upon the character of the prisoners, he could not see even the possibility of success.—Both, however, promised their warmest co-operation.

She next had an interview with Mr. Bridges, the sheriff; and having communicated to him her intentions, told him that they could not be carried into execution without the cordial support of himself and his colleague, or without the approbation of the city magistrates; from whom she asked nothing more at this time, than a salary for the matron, a comfortable room for her, and one for the Committee. He expressed the most kind disposition to assist her, but told her that his concurrence, or that of the city, would avail her but little—the concurrence of the women themselves was indispensable; and that it was in vain to expect that such untamed and turbulent spirits would submit to the regulations of a woman, armed with no legal authority, and unable to inflict any legal punishment. She replied, "Let the experiment be tried; let the women be assembled in your presence, and if they will not consent to the strict observance of our rules, let the project be dropped." On the following Sunday, the two sheriff's, with Mr. Cotton and Mr. Newman, met the ladies at Newgate. Upwards of seventy women were collected together. One of the Committee explained their views to them; she told them that the only practicable mode of accomplishing an object, so interesting to her and so important to them, was by the establishment of certain rules.

They were then asked if they were willing to abide by the rules which it might be advisable to establish, and each gave the most positive assurances of her determination to obey them in all points. Having succeeded so far, the next business was to provide employment.

It struck one of the ladies, that Botany Bay, might be supplied with Stockings, and indeed all articles of clothing, of their manufacture. She, therefore, called upon Messrs. Richard Dixon & Co. of Fenchurch-street, and candidly told them, that she was desirous of depriving them of this branch of their trade, and stating her views, begged their advice. They said at once, that they would not in any way obstruct such laudable designs, and that no further trouble need be taken to provide work, for they would engage to do it.

Nothing now remained but to prepare the room: and this difficulty was obviated, by the sheriff's sending the carpenters. The former laundry speedily underwent the necessary alterations—was cleaned and white washed—and in a very few days the Ladies' Committee assembled in it all the tried female prisoners. One of the ladies began, by telling them the comforts derived from industry and sobriety, the pleasure and the profit of doing right, and contrasted the happiness and peace of those who are dedicated to a course of virtue and religion, with that experienced in their former life, and its present consequences; and describing their awful guilt in the sight of God, appealed to their own experience, whether its wages, even here, were not utter misery and ruin. She then dwelt upon the motives which had brought the ladies into Newgate; they had left their homes and their families, to mingle amongst those from whom all others fled; animated by an ardent and affectionate desire to rescue their fellow creatures from evil, and to impart to them that knowledge, which themselves, from their education and circumstances, had been so happy as to receive.

She then told them that the ladies did not come with any absolute and authoritative pretensions; that it was not intended that they should command, and the prisoners obey; but that it was to be understood, that all were to act in concert; that not a rule should be made, or a monitor appointed, without their full and unanimous concurrence. That for this purpose, each of the rules should be read, and put to the vote; and she invited those who might feel any disinclination to any particular, freely to state their opinion. The following were then read:—

RULES.

1. That a matron be appointed for the general superintendance of the women.

2. That the women be engaged in needle work, knitting, or any other suitable employment.

3. That there be no begging, swearing, gaming, card-playing, quarreling, or immoral conversation.—That novels, plays, and other improper books, be excluded; and that all bad words be avoided: and any default in these particulars be reported to the matron.

4. That there be a yard-keeper chosen from among the women; to inform them when their friends come; to see that they leave their work with a monitor when they go to the gratings, and that they do not spend any time there, except with their friends. If any woman be found disobedient in these respects, the yard-keeper is to report the case to the matron.

5. That the women be divided into classes, of not more than 12; and that a monitor be appointed to each class.

6. That monitors be chosen from among the most orderly of the women that can read, to superintend the work and conduct of the others.

7. That the monitors not only overlook the women in their own classes, but if they observe any others disobeying the rules, that they inform the monitor of the class to which such persons may belong, who is immediately to report to the matron, and the deviations to be set down on a slate.

9. That any monitor breaking the rules shall be dismissed from her office, and the most suitable in the class selected to take her place.

9. That the monitor be particularly careful to see that the women come with clean hands and face to their work, and that they are quiet during their employment.

10. That at the ringing of the bell, at nine o'clock in the morning, the women collect in the work-room, to hear a portion of scripture read by one of the visiters or the matron;—and that the monitors afterwards, conduct the classes from thence to their respective wards in an orderly manner.

11. That the women be again collected for the reading, at six o'clock in the evening, when the work shall be given in charge to the matron by the monitors.

12. That the matron keep an exact account of the work done by the women, and of their conduct.

And as each was proposed every hand was held up in testimony of their approbation.

In the same manner, and with the same formalities, each of the monitors was proposed, and all were unanimously approved.

When this business was concluded one of the visters read aloud the 15th chapter of St. Luke—the parable of the barren fig tree seeming applicable to the state of the audience. After a period of silence according to the custom of the Society of Friends, the monitors, with their classes, withdrew to their respective wards, in the most orderly manner.

During the first month the ladies were anxious that the attempt should be secret, that it might meet with no interruption: at the end of that time as the experiment had been tried, and had exceeded even their expectations, it was deemed expedient to apply to the corporation of London. It was considered that the school would be more permament, if it were made a part of the prison system of the city, than if it merely depended on individuals. In consequence, a short letter, descriptive of the progress already made, was written to the sheriffs. The next day an answer was received, proposing a meeting with the ladies at Newgate.

In compliance with this appointment, the lord mayor, the sheriffs, and several of the aldermen attended. The prisoners were assembled together, and it being requested that no alteration of their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females proceeded to their various avocations. Their attention during the time of reading; their orderly and sober deportment, their decent dress, the absence of every thing like tumult, noise or contention, the obedience, and the respect shown by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visiters.

Many of these knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene, exhibiting, perhaps, the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation. Riot, licentiousness and filth, exchanged for order, sobriety and comparative neatness in the chamber, the apparel, and the persons of the prisoners. They saw no more an assemblage of abandoned and shameless creatures, half naked and half drunk, rather demanding than requesting charity. The prison no more resounded with obscenity, and imprecations, and licentious songs; and, to use the coarse but the just expression of one who knew the prison well, "this hell upon earth," exhibited the appearance of an industrious manufactory, or a well regulated family.

The magistrates, to evince their sense of the importance of the alterations which had been effected, immediately adopted the whole plan, as a part of a system of Newgate, empowered the ladies to punish the refractory by short confinement, undertook part of the expense of the matron, and loaded the ladies with thanks and benedictions.

About six months after the establishment of the school for the children, and the manufactory for the tried side, the committee received a most urgent petition from the untried, entreating that the same might be done amongst them, and promising strict obedience. In consequence, the ladies made the same arrangements, proposed the same rules, and admitted in the same manner, as on the other side, the prisoners to participate in their enaction. The experiment has been answered, but not to the same extent. They have had difficulty in procuring a sufficiency of work, the prisoners are not so disposed to labor, flattering themselves with the prospect of speedy release; besides, they are necessarily engaged in some degree, in preparations for their trial. The result of the observations of the ladies has been, that where the prisoners, from whatever cause, did no work, they derived little, if any, moral advantage; where they did some work, they received some benefit, and where they were fully engaged, they were really and essentially improved.

A year is now elapsed since the operation in Newgate began, and those most competent to judge, the late lord mayor and the present, the late sheriffs and the present, the late governor and the present, various grand juries, the chairman of the police committee, the ordinary, and the officers of the prison, have all declared their satisfaction, mixed with astonishment, at the alteration which has taken place in the conduct of the females.

(Conclusion in our next.)

The Philanthropist.

"WHY WILL MEN FORGET THAT THEY ARE BRETHREN?"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, NINTH MONTH, 24th.

For the Philanthropist.

Friend Osborn,

I first attempted to show that the foundation of Banks in general must necessarily be bad. Mr. Moneyshadow has in his letter exemplified the banking system, and shown its advantages to the bankers, if not to the public. I will now offer for consideration a paper medium, in the nature of Bank Notes, that in my estimation will prove chiefly beneficial to the community.

While the Banks are governed by the maxim, "Let us get rich though the community suffer," they must be deemed enemies of that community, unless they come within the rule "that the love of self is the love of the state in its operation." To show they are not within it, I need only remark, that they add nothing to the general property, but rags, for which they receive the substantial wealth furnished to the public by those (the mechanic and farmer) to whom that rule has been justly applied. When we hear Mr. Moneyshadow boast of receiving $6,000 per year, because he furnishes the people with rags, we naturally wish that the public who pay that sum might be benefitted by it, and not him alone; we are not pleased to see an individual, or a Banking Company, our tax master; we had rather see that sum paid into the treasury of the U. States for the support of government; and when we recollect there is perhaps eight hundred millions of paper in circulation, on which is paid 7 per cent per annum, amounting to the yearly tax of 56 millions, which is far more than enough to defray our national expenses, we are surprised that this sum has not been made to supply the place of taxes, by its falling into the public treasury, instead of the hands of Moneyshadow and his brethren. So when we hear Mr. Moneyshadow threaten, that if the community prove refractory, he will not redeem his paper, we feel little & dependant, at the same time, trembling at the weakness of the stick on which we lean, and lamenting that we so blindly disregard the maxim, "that parts should be sacrificed to the whole," or "that individuals should be sacrificed to the community, not the community to individuals," and promise ourselves that if the faith of the United States was pledged for the redemption of the paper we hold, our fortunes would be much more secure, even if that faith was bad; for if the government should deceive, I apprehend, it would be for the public good; so whether it redeems its paper or not we should not be altogether uncompensated; no upstart Moneyshadow would be able to drive his chariot over our heads; we should at least have the satisfaction of seeing that we suffered for the good of our country, and not that A or B might ride in a coach.

That what concerns the public so much as the circulating medium of the country, should be in the hands and under the direction of the public, is greatly to be desired; but we dare not hazard the dispensation of bank favors in the hands of the government—a plan must therefore be adopted, that will answer all the needful purposes of a bank, while it cannot serve as an engine of power, if we would enjoy without risk to ourselves or the general liberty, the conveniences of a paper currency.

It appears to me that the following is calculated to combine these advantages: Let the government issue paper, in the nature of bank notes without interest, for the payment of its debts, as they become due; it will be in its power to redeem all that will be required of these with specie, as it may demand specie for taxes; but requisitions of this kind would be very unfrequent. This issue of paper, could give no greater power to the government than an increased revenue. Congress might determine the amount to be issued, and delegate persons to see that no more was made than ordered. The officers into whose hands it was entrusted, might be compelled to show how it had been expended, as well as any other public money; indeed with respect to the influence it would give the government, it is on the same footing as any other revenue: If the duties on an extraordinary importation of foreign goods fills our treasury, we are not apprehensive that our liberties are the more in danger, or that the president has greates means of corruption—and I presume we should be equally safe, were congress to entrust to the same hands, 30 or 40 millions of the paper recommended. The scheme proposed differs from a Bank, in this, that the sum deposited in the treasury, is certain, and if it be removed, there must be sufficient consideration shown for its removal, so that corruption could not progress far before detection; but had the government a bank, the lending on bad security, &c. might have all the effect of a direct bribe, yet the face of the transaction would more resemble a mistake, or an indiscretion, than a crime; with a bank, corruption may be cloaked;—with the mode proposed, were it to exist, it must exist naked—no danger then can result from the measure; its advantages to the country would be great—we should be saved the interest on our national debt, which, if it was 80 millions, would be 5 millions 600,000 per year; we should not be so much exposed to be swallowed up by brokers, and imposed upon by counterfeiters, having to acquaint ourselves with but one or two signatures—this paper being at par throughout the union, all taxes might be paid with it—it would answer for transmittances of property, and serve every end of money—we should not have to pay the merchant from 6 to 10 per cent, for his loss on the paper with which he purchased his goods; nor would there longer be any difficulty in making payment at the land offices. But this I fear is too happy a state of things for a wicked land to enjoy. It is said love infatuates whom he means to make miserable; if we have been infatuated, experience is fast teaching us wisdom: people begin to see who have long been inveterately blind.—In many places in our own, and other states, they have determined to elect no man to office, who will countenance or aid the banks. Perhaps then the trouble, occasioned by them thus early, may be of immense public utility. A French writer has observed, that "If calamity was only good to restore a fool to his senses, still we might justly say that it was good for something."

Yours, &c.

PLEURON.

CIRCULAR.

To all who love the appearing of our Lord Jesus Christ; and to all the friends of aboriginal reform, the Kentucky Baptist Mission Society send affectionate salutations.

Dear Friends,

It is now more than a year since our attention was turned to the American Indians. We soon became convinced that they had the first claim to the Missionary exertions of the citizens of these states. This conviction did not consist in mere speculation. It was operative. It propelled us forward to immediate action. We enquired, we consulted, we examined, and the result was, we adopted a plan which ultimately tends to the grand point of placing the Bible before the eyes of every Indian within the limits of the U. S. in a language in which he shall have been taught to read, and the implements of husbandry in his hands with a competent knowledge of their uses. The plan is to commence with a seminary in this country, in which are to be taught a few children of a tribe, males and females, from as many tribes as shall be found willing to have their children educated.—Means are, at the same time, to be used, to induce other Tribes to have their children educated; and the school is to be kept up and increased as the various tribes shall be brought to accede to our propositions. The children brought here are to be taught the common branches of an English education, and in some instances the higher branches, and in addition to this, the boys to be taught husbandry and various mechanical arts—the girls domestic emyloyments. These children as they shall be prepared, are to be sent back to their respective tribes, accompanied by suitable persons who shall proceed to establish schools in those tribes, and with the assistance of these children to instruct in the same manner the other children of the tribes.

We never viewed this as the work of a day; neither have we expected that it would be accomplished by the solitary exertions of an individual society. We fondly hoped that our measures would be sanctioned by the General Board and receive a liberal support from their influence and funds. In this we are disappointed. It is true we, soon after the adoption of our plan, received information of that Board's having undertaken a Western Mission, that an establishment was to be made at St. Louis; that this establishment was to have some bearing towards Indian evangelization. But to all who have examined the subject, it is manifest, that, to commence the work of Indian reform, with any probability of success, it must commence with instructing those people in some civilized language, in which they can come at the knowledge of the Scriptures and of science; for this, the establishment made no provision. Again, if the Indians are the objects of missionary exertions, it becomes the Agent to penetrate the savage wilds, enter their *wigwams*, hold out the pipe of peace, and by his open, candid and persuasive *talks* endeavour with them to submit their children to be educated in the language and manners, as well as in the religion of christians; —but this arduous task we have no reason to believe was contemplated by the Missionaries to be stationed at St. Louis. Hence, however beneficial this establishment might be to the white inhabitants on the Missisippi, in reference to the Indians, we considered it materially wanting in its provisions. We therefore still hoped, that, notwithstanding the General Board had gone into this measure, they would, upon a proper statement of the subject being made to them, feel disposed to patronize our measures. Upon these considerations this Board was induced to order a communication to be made to the General Board, stating her views, plans &c. and soliciting their co-operation. No direct answer was received from them. The Board ordered a second communication to be addressed to them; in which an enlarged view of the subject was to be taken, a fall explanation of the plans, objects &c. of this Board were to be given and they be solicited to patronize the work. We have waited an answer! but to this day no direct communication whatever, in answer to those communications has been received, by this Board. Indirect intimations have been given that our request would not be acceded to.

What shall we do? After having put our hand to the plow, shall we go back? We cannot. We stand pledged to the Indian Agents, who have so generously tendered their services to aid the work; to the Indians in whose behalf we have undertaken—to a liberal public from whom we have received tokens of a willingness to contribute to the work; —to the God of missions in whose cause, we trust we have embarked. We need resources to enable us to progress.—We turn to the liberal—We appeal to the various societies of our own, and other denominations, and to a generous public throughout the United States—We ask for funds, not to lay in stock, but to be actively employed in the benevolent, the christian work of extending the blessings of civilization and the knowledge of the Gospel to the ignorant, destitute and wretched Savages. Shall the appeal be made in vain? We hope not. But we not only ask for funds; we wish the council, the influence &c. of all the friends to this work to aid us in it. We wish measures to be adopted for harmonizing, concentrating, and combining the resources, the wisdom, the efforts and the prayers of the friends of Indian reform, into one grand Phalanx, for the avowed object of leading the Aborigines of our country, to the knowledge and practice of civilized manners, to the knowledge of our language and to give them the Bible as translated into this language, and which shall oppose a front in some measure proportioned to the difficulties to be encountered. We confidently affirm that this is an object, as worthy of such general and distinct con-sociation as any one ever started in America. We believe it to be one which will admit of but one sentiment among the real friends of the gospel, of whatever sect they may be, and which will therefore admit of their uniting their efforts for its attainment.

But while we thus express out wishes that a connection may be formed for the object of Aboriginal instruction; we would by no means have it understood that we are hostile to the Foreign Mission, or to the General Board formed for carrying it on. We wish it prosperity. And that Board being so capable of directing its concerns and so zealous in its cause, we may safely conclude, if it is the will of God the undertaking should succeed, it will do so in their hands; to that Board therefore all contributions designed for the promotion of that object may with propriety be, and they ought to be committed. But that is another object. We cheerfully acknowledge, that the situation of the American Indians, lays foremost on our minds. It is therefore not to be wondered at, that we wish to see a mission designed for their relief placed upon as good a footing as is the Burman; to see as extensive a combination of energy and zeal for applying those resources, in the cause of the American, as there are in the cause of the Burman mission; that all contributions designed for promoting the work of Indian reform, may be thrown into the funds of this distinct connection, with as much propriety, as in the other case, they are thrown into the hands of the General Board; and that the donors may know the object for which they are giving their money. The General Board in their late publications express a determination of taking some efficient measures for Indian reform. We rejoice to hear it. And though it is evident their exertions in this respect will be limited, seeing they have another object, as their principal one, in pursuit; yet so far as they are disposed to engage in this work, we welcome them as fellow labourers into this important field. We indulge the hope, of their being disposed to harmonize with us in this work, and to mingle their prayers with ours to the Lord of Hosts, for a blessing upon all missionary exertions.

Upon the first arrangement of our plans, this Board addressed a Circular to the several Indian Agents thro' all the Territories of the U. S. the objects of which were to solicit those persons to aid our pursuit by their influence, and to obtain from them such information as we needed respecting the situations, dispositions &c. of the several Tribes.

The success of this Circular has been equal, to our largest expectations. From the communications we have already received in answer to it, we have obtained extensive information respecting, the numbers, situations, manners and dispositions of the Indians. And with sentiments of gratitude and esteem, to those benevolent Gentlemen, from whom we have received answers, we would mention that we find them most cordially disposed to co-operate with us in the work of Indian reform,—and that they have uniformly tendered to us whatever *aid it may* be in their power to render for carrying it on. Col. M'Kenny, general superintendent of Indian Trade, and Gen. Clark who has a superintendance over the various tribes in the Missouri Territory, have given decisive proofs of their co-operative dispositions in whatever tends to the amelioration of the condition of Indians. The buddings are truly promising of an extensive harvest, from the blessing of God upon the solitary exertions of this individual society—what then might we not hope for, if a general combination of exertion were applied to the work ?

Two Agents have been appointed by this Board who are to go shortly, to bring on a number of children from such tribes in the Missouri Territory, as have manifested a willingness to have their children educated. These Agents are also to visit several other tribes living more remote from the whites, having less intercourse with them, and who, of course, have less conceptions of the advantages of education. The object in visiting them is to persuade some of the more influential chiefs to visit this country at the expense of this society, that we may have an opportunity of convincing them of the advantages of education, and of our sincerity in proferring to educate their children;—this measure having been advised by their Agent.

We are not destitute of encouragement from Scripture prophecy, to attempt bringing the Indians to a knowledge of the Word of God; although a thick cloud of ignorance and prejudice broods over them at present. For whilst *the way of the Nations of the East*, is spoken of as being prepared, and it is said that *Ethiopia shall stretch out her hands to God;* it is also said that "the Wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blosom as the rose"—Expressions highly characterestic of the American Indians, the peculiar inhabitants of wilds.

An Agent or Agents will shortly be sent out by this Board to travel in different parts of the U. S. and to collect such funds as the publick may be disposed to contribute for enabling us to meet the heavy expenses of the first establishment of the Seminary, arising from purchasing land for the young Indians to cultivate, providing suitable buildings &c. Such Agent or Agents will be directed to consult with those Missionary Societies and Associations, that are willing to embark in the work of Indian reform. on the most effectual means of combining the resources and efforts intended to be applied to this object. We therefore request such Societies, Churches and Associations of our own and of other denominations, and indeed such individuals as feel disposed to aid in this important work, to take the subject under consideration, and tocommunicate their views &c. upon the subject, to the Agent if opportunity offers, if not to this Board.

That the American Churches may have some conception of the immense work laying before them, we will just state, that by documents furnished us by Gov. Clark, it appears that in the Missouri Territory alone, there are upwards of seventy Tribes and roving bands, including upwards of two hundred and fifty thousand Indians and children, all of whom are in a state of ignorance and wretchedness, more deplorable than that of the Burmans. What an extensive field then do all the Territories of the U. S. afford for Missionary exertion! Arise then and let us go forward in the strength of the Lord.

By order of the Board.

S. TROTT *Cor. Sec.*

BANK NOTES AT PAR.

CORRECTED WEEKLY FROM GROTJAN.

NEWYORK NOTES.

City of New York Notes.

NEWJERSEY NOTES.

State Bank at New-Brunswick
Bank of New Brunswick;
Trenton Bank.
State Bank at Trenton,
Mount Holly,
Camden,
Cumberland,

PENNSYLVANIA NOTES.

Georgetown,
Farmers Bank of Lancaster,
Easton,
Harrisburgh,
Del. County at Chester,
Chester County at West Chester,
Susquehanna Bridge Com. at Columbia:
Northampton.
Bank of Montgomery, at Norristown,
New Hope,
Farmers' Bank at Hulmville.

DELAWARE NOTES.

Bank of Delaware at Wilmington,

BANK NOTES AT A DISCOUNT.

PENNSYLVANIA NOTES.

Reading,	2 pr ct.
Northumberland, Union,	2 do.
Lancaster trading company	2 pr ct.
Silver Lake,	2½ pr.ct.
Little York, Chambersburg	3 pr. ct.
Greencastle,	5 do.
Carlisle Bank,	3 do.
Pennsylvania Agriculture and Manufac. Bank at Carlisle,	3 do.
Swatara Bank,	3 do.
Pittsburg notes,	3 do.
Marietta.	6
All the rest of Pennsylvania Bank notes of incorporated banks,	6

DELAWARE NOTES.

Com Bank of Delaware,	10 pr. ct.
Com. branch Bank of Delaware	10 do.
Wil. and Brandywine	25 do.
Farmers Bank at Dover,	3
branches at Wilmington & Newcastle,	5
—Georgetown,	8 to 9
Laurel Bank Notes,	10

MARYLAND NOTES.

Baltimore,	1 pr. ct.
Annopolis and branches,	2 2½
Elkton.	20
Cumberl. Bank of Alleg.	5 do.
Somerset and Worcester	no sales.

ILLINOIS CONVENTION.

The Constitution is now nearly completed; and we will barely give a succinct detail of some of its most prominent provisions.

The governor is to be elected quadrennially, and is to receive until 1824, an annual salary of $1000.

A supreme court is to be established, consisting of four judges, elected by a joint ballot of both branches of the general assembly, to hold their offices until 1824, and thereafter, during good behaviour. This provision is to enable the state to avail itself of any accession of talents which it may receive prior to that period, in forming a permanent judiciary. The judges receive an annual salary of $1000—they form a council for the governor, and have an equal voice on the passage of all bills with the governor.

The general assembly is composed of a senate and house of representatives. The senate is to be elected by the people quadrennially; they must be 25 years of age, and have resided one year in the county previous to their election. The members of the house of representatives are elected biennially, & must be 21 years of age. The general assembly is to sit biennially on the first Monday in December. The lieut. governor is to be elected quadrennially, having the same qualifications that the governor is required to possess—is speaker of the senate, and to administer the government in case of a vacancy in the office of governor, until another is elected and duly qualified.

The sheriffs and coroners of the several counties are elected biennially.—The first election is to take place on the third Thursday in September next. All persons over the age of 21, residing in this state at the adoption of the constitution by the convention, are entitled to vote at the next election--and at subsequent elections, six months previous residence in the state is necessary to give a vote.

The seat of government is to be at Kaskaskia until removed in this manner; the next legislature is to petition the general government for a donation or right of pre-emption, for not more than four nor less than one section of land east of the principal meridian, on the waters of the Kaskia river which will be north of the present surveys that have been made; if congress will make the grant, then commissioners are to be appointed by the legislature to make the selection under such grant. And if the grant is not made, the legislature may then fix it where they please.

The question of slavery is settled; the slaves belonging to the French are secured as they were before the change of government. The legal and bona-fide indentures of negroes brought into the state previous to this period are made good—their offspring is to be free, females at 18—males at the age of 21. No contract hereafter entered into between a negro and white person, in the nature of an indenture is to be valid for a longer period than one year.—The introduction of negroes into the lick reserve, is tolerated until 1825.

The first session of the general assembly is to be held at Kaskaskia on the first monday in October next.

Kaskaskia paper.

CHILLICOTHE
PRICE CURRENT.

Sept. 9, 1818.

Apples, per bushel	$0 75	to	$1 00
Barley, do.	0 70		0 75
Bacon, per lb.	0 10		0 12
Beef, do.	0 4		0 6
Bees-Wax, do.	0 20		0 25
Butter, do.	0 18		0 25
Candles, do.	0 19		0 25
Cheese, do.	0 12		0 20
Corn, per bushel	0 43		0 50
Corn-meal, do.	0 50		0 62
Eggs, per dozen	0 10		0 12
Flax seed, per bushel	0 70		0 75
Do. Oil, per gallon	1 25		1 50
Flour, per barrel	5 00		5 50
Do. per cwt.	2 25		2 50
Do. Buckwheat, do.	2 25		2 50
Fowls, per dozen	1 25		1 50
Ginseng, dried	20 00		25 00
Hay, per ton	8 00		10 00
Hog's Lard, per lb.	0 10		0 12
Molasses, per gallon	0 80		1 00
Oats, per bushel	0 25		0 25
Potatoes, per bushel	0 37		0 50
Pork, per lb.	0 4		0 5
Sugar, (coun.) per lb.	0 16		0 20
Venison hams, each	0 25		0 50

Observations of a Tuskarora Chief.

A Missionary among the Indians had been urging the necessity of a civilized life; and concluded with saying, "They must now set out in a new path, or they would be a ruined people." The Chief, being a very sensible, observing man, said, "I see the necessity of it; I feel I am a poor weak creature. When I am in my hunting walks, I often cry to the Great Spirit for his protection. Also, when I am called to make a public speech, I look to the same Spirit for wisdom. I see our hunting is almost gone; we must try to follow the path of white people, whom God manifestly blesses. We are like children, as to getting our living by labor. I hope if white people love us, they will help us, and teach us how to live."

Extract.—If we but look abroad into the world we shall see almost as many miracles as things: that trees and plants should every year die and recover; that the sun should only lighten and warm the earth, and not burn it; that the heavens should distil its rains in drops and not in rivers full, and drown us where they do not wet us; God is not less miraculous in preserving the world, than in making it; and as his mercy so his glory is over all his works.

A sure friend is best known in an adverse state; we know not who to trust till after trial; there are some who will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendship, which is stronger than death; and those the friends whose fortunes are embarked in the same bottom, who are resolved to sink and swim together.

Late accounts from Algiers state that 18,000 persons have fallen victims to the plague in that city. It was still increasing and taking off from 40 to 50 persons per day.

☞ Our patrons are informed that, owing to particular circumstances, no paper will be issued from this office until the week after next.

PRINTING,

EXECUTED

At the Office of the Philanthrophis;

SPIRIT OF CHRISTIANITY.

"We are brethren!" Lovely spirit of pure and undefiled religion!—How it fosters the charities of human life! How it promotes the peace of society! It quenches the spark that was just bursting into a conflagration. It unites more closely the knot that was almost unfolded. It extinguishes the torch of war, and banishes contentions from the domestic circle.

Vex not yourself when ill spoken of. Contumelies, not regarded, vanish; but repined at, argue either a puny soul or a guilty conscience. The best answer to a slander is, to answer nothing; and so to carry it as though the adversary were rather to be despised than minded.

Good men generally reap more substantial benefit from their afflictions, than bad men do from their prosperities.

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

We are most like God, when we are as willing to forgive as powerful to punish. And admirable is his virtue and praise, who having cause and power to hurt, yet will not.

Advertisements.

Mills for Sale.

I WILL SELL the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard*, with a hundred grafted trees. Also, there are on the premises, a GRIST MILL with one pair of stones,—an OIL MILL—a FULLING MILL and SAW MILL, in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.

7th mo. 16th, 1818. n17tf.

CHEAP GOODS!

JAMES UPDEGRAFF

IS now opening at his STORE in *Mountpleasant*, a General Assortment of *British, India, German and French*

Goods,

all of which were purchased on the best terms, and will be sold at the most reduced prices for Cash, or such produce as will suit his market.

LIKEWISE, JUST RECEIVED

74 Kegs

BEST KENTUCKY

MANUFACTURED

TOBACCO.

A few Boxes SPANISH CIGARS, and a few hundred doz. *Smoking Tobacco,* which he will sell at the Pittsburgh prices.

Those indebted, are requested to call and pay, otherwise they will find their accounts in the hands of proper officers for collection.

September 24, 1818.

Public Notice,

BY virtue of an order of the honorable Court of Belmont county Ohio, at July term, will be sold at PUBLIC VENDUE, on Saturday the 3d of October next, at the house of Jesse Brock, (near the premises) ONE

TRACT OF LAND,

containing forty-one and a quarter acres; twenty-five of which are cleared. The other improvements are, TWO LOG CABINS & A BARN. The land is of a good quality and well watered—situated on the road leading from Flushing to Freeport, and within one and a half miles of the former: Also household and kitchen FURNITURE, with other articles, tedious to enumerate. The sale will commence at the hour of ten o'clock.—Due attendance will be given, and terms made known on the day of sale, by the subscribers.

JESSE BROCK,
GEORGE S. BROCK,
Administrators of the estate of S. Brock, deceased.

Aug. 18, 1818.

LOOK HERE!!!

I WILL SELL that valuable unimproved LOT on Main street, Mountpleasant, opposite John Hogg's store, altogether, or in part, to suit purchasers. For situation equal to any in town; being near the centre, and the Bank. These advantages, and the rapid improvement around, renders it an object to the purchaser. Any person inclined to buy said property, will be attended to, and the terms made known by the subscriber.

BENJAMIN SCOTT.

Aug. 27, 1818.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

FOR SALE AT THIS OFFICE,
AN INTERESTING
PAMPHLET,
Entitled,
THE EXERCISE OF CONSCIENCE,
A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
with a
VALEDICTORY ADDRESS,
To the same Church.
BY LUTHER RICE.
Price 12 ½ Cents—containing 77 pages.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE,
OF
DIVINE GUIDANCE AND PROTECTION.

BLANK DEEDS,

Of a correct form,
FOR SALE AT THIS OFFICE.

APPRENTICES'
INDENTURES,
FOR SALE AT THIS OFFICE.

201

THE PHILANTHROPIST.

THEY *SHALL* BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS: NATION *SHALL* NOT LIFT UP SWORD AGAINST NATION, NEITHER *SHALL* THEY LEARN WAR ANY MORE.—ISAIAH.

VOL. II. *MOUNT PLEASANT, Ohio, Tenth Month 8th, 1818.* No. 26.

PUBLISHED EVERY FIFTH DAY
BY CHARLES OSBORN.

TERMS.
Three dollars per annum,
payable half yearly in advance.
Advertisements, not exceeding a square, will be inserted, three times for one dollar
All communications to the Editor, must be post paid.

LADIES' COMMITTEE.

Proceedings of the Ladies' Committee AT NEWGATE, LONDON.

(Concluded from our 25th number.)

IT is true, and the Ladies' Committee are anxious that it should not be concealed, that some of the rules have been occasionally broken. Spirits, they fear, have more than once been introduced; and it was discovered at one period, when many of the ladies were absent, that Card-playing had been resumed. But, though truth compels them to acknowledge these deviations, they have been of a very limited extent. I could find but one lady who had heard an oath, and there had not been above half a dozen instances of intoxication, and the ladies feel justified in stating, that the rules have generally been observed. They have been treated with uniform respect and gratitude. They have reason to rejoice in their improved conduct, and, as they trust, in the confirmed moral habits of the prisoners. Several have received the rudiments of education, and have learned, for the first time, the truths of the Christian religion. Many have left them, who are now filling their stations in life, uprightly and respectably. But one discharged from the prison, has been again committed for a transgression of the law. In the infirmary I saw a woman, who was represented as near her end. She spoke very feelingly of the ladies, adding:—"All the comforts around me, and all the consolation of mind, are owing to them."

With respect to gaming, I must mention an anecdote, which displays the efficacy of the system pursued.—A session had just closed, many of the former prisoners were sent away, and many new ones were received.—A report was circulated that gaming was still practised in the prison: one of the ladies went there alone, and assembled the prisoners together; she told them what she had heard, and that she feared it was true; she dwelt upon the sin of gaming, its evil effect upon their minds, the interruption it gave, and the distaste it excited, to labor: and she concluded by telling them, how much the belief of that report had grieved her, and how gratified she should be, if either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the ladies room, one of the prisoners came to her, expressing in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards; and four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To her surprize, the girl looked disappointed; and, on asking the reason, she confessed that she had hoped that Mrs.—— would have given her a Bible, with her own name written in it, which she would value beyond any thing else, and always keep and read. Such a request, made in such a manner, could not be refused; and the lady assures me, that she never gave a Bible in her life, which was received with so much interest & satisfaction, or one, which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters; she has read her Bible with tolerable regularity, and has evinced much propriety of conduct, and great hopes are entertained of her permanent improvement.

In addition to the encouragement received by the ladies, from the conduct of their pupils, both within and without the prison, they have the satisfaction of hearing other and important testimonies. The governor, the matron, and the chaplain of the penetentiary at Milbank, assured me, that the females, who came from Newgate, were far more correct and decent, than those who were sent from any other prison. The manner in which these asked after the welfare & health of the Ladies Committee, was highly interesting. I can truly say I never heard more minute, or more affectionate enquiries, more grateful acknowledgments.

The answer of one struck me much, but more from the manner than the language. Mentioning the name of one of the ladies, I asked, if she had done them any good. The reply was—"God bless her, and the day she came to Newgate: she has done us all good, and we have, and shall always have, reason to bless her."

This prisoner had been in Newgate previously, as well as subsequently, to the introduction of the Ladies' Committee, and gave me a striking picture of the contrast between the two periods. At the first the filth and smell were so intolerable, as immediately to affect her health. There was no employment but gaming, drinking, obscene song books and conversation.

Her friends, who happened to be respectable, were entirely excluded; they dared not enter the prison. Her mother had, indeed, made the attempt, but her shawl had been openly snatched from her, and she could not recover it. Men, generally thieves, connected with the women, were admitted without any restraint, and very often slept there; but when the ladies came, all this was altered, and the women soon seemed as much changed in mind, as they were in their practices.

The effect wrought by the advice and admonitions of the ladies, may, perhaps, be evinced more forcibly by a single and a slight occurrence, than by any description. It was a practice of immemorial usage, for convicts, on the night preceding their departure for Botany Bay, to pull down, & to break every thing breakable within their part of the prison, and to go off shouting, with the most hardened effrontery. When the period approached for a late clearance, every one connected with the prisons dreaded this night of disturbance and devastation. To the surprize of the oldest turnkey, no noise was heard, not a window was intentionally broken. They took an affectionate leave of their companions, and expressed the utmost gratitude to their benefactors; the next day they entered their conveyances without any tumult; and their departure, in the tears that were shed, and the mournful decorum that was observed, resembled a funeral procession; and so orderly was their behavior, that it was deemed unnecessary to send more than half the usual escort.

If any thing further could be wanting to establish the success of the institution, I could appeal to the manufactory. The women have made upwards of twenty thousand articles of dress, not one of which has been lost or stolen.

Thus has an experiment been tried as important (in the contemplation of its future results(as any that was ever attempted by ingenious humanity.—In one sense, it is much to be lamented, that the scene of action was not more favorable. The narrow limits of Newgate, and the consequent impossibility of classification, prevented the adoption of many measures, which might have contributed much to the improvement of the prison; and might therefore, have rendered the result more strikingly successful. On the other hand we must rejoice that the trial has been made under every possible disadvantage. A system which has surmounted the peculiar and numerous obstacles which Newgate presented, must prevail where the means of separation are greater, and the turpitude of the prisoners is less. Here, if any where, failure was to be expected.

It is evident that there is a great difference in the heniousness of crimes. There is too, as great a difference in the character of persons guilty of the same crime. A country girl may commit an offence, but her mind probably will not have received the deep taint of habitual depravity, and a sense of shame, if not of remorse, will not have entirely fled. An inhabitant of London (such at least as those on whom this experiment was tried) may be guilty of precisely the same offence, but this is but one act of a series of similar acts, one exemplification of a regular system.

Newgate at the period described, contained, and indeed at all periods must contain the refuse of the capital; that is the very worst description of criminals, committed for the very worst excess of crime. Women who had been frequent inmates of prisons, and with whom thieving was their "daily bread;" with such unpropitious materials, success is conclusive, as to the possibility of reformation elsewhere.

It will naturally be asked, how and by what vital principles was the reformation in Newgate accomplished? how were a few ladies of no extraordinary influence, unknown even by name to the magistrates of the metropolis, enabled with such facility to guide those who had baffled all authority, and defied all the menaces of law. How did they divest habit of its influence? by what charm did they transform vice into virtue, riot into order? When I first heard of their proceedings, when I heard that Mr. Newman the governor, had declared, that after the lapse of a fortnight he hardly knew again this part of the prison, so entire was the change;—I confess that the foregoing questions occurred to my mind:—a visit to Newgate explained them. I found that the ladies ruled by the law of kindness, written in their hearts, and displayed in their actions.

They spoke to the prisoners with affection, mixed with prudence.—These had long been rejected by all reputable society. It was long since they had heard the voice of real compassion, or seen the example of real virtue. They had steeled their minds against the terrors of punishment, but they were melted at the warning voice of those who felt for their sorrows, while they gently reproved their misdeeds: and that virtue which discovered itself in such amiable exertions for them, recommended itself to their imitation with double attractions.

With so much experience as the Ladies' Committee have had, it is a matter of importance to ascertain what plans they can recommend, as having been found of principal efficacy.—These are:—

1st. "Religious instruction,"—perusal of the Scriptures morning and evening. They have found the prisoners remarkably ignorant of the first principles of Christianity, and they have reason to think that a prison, in excluding many objects of wordly interest, occupation and pleasure, and in the pause which it produces in the career of life, and in the apprehensions which it sometimes excites, is well calculated for the inculcation of religious impressions.

2dly. Constant employment is a grand and indispensable requisite in the reformation of a prison. They would feel themselves totally incompetent to restrain the passions of this unruly race, if their minds were not engaged in useful and active objects.

3dly. Rules simple and lenient, but rigidly enforced, and if possible, the concurrence of the prisoners in their formation.

4thly. Classification & separation, to the greatest possible extent.

5thly, They recommend that prisoners should be treated as human beings, with human feelings; with that disinterested kindness which will engage their affections; yet as human beings degraded by crime, with that degree of restraint, and with those symbols of degradation, which may recall a sense of their guilt, and humble their pride.

I am well aware that I have dwelt longer upon this subject than its connexion with the object of the book may justify; but if it be a digression, I trust my readers will excuse it, in consideration of its importance and interest. Was it merely a philosophical experiment, it would be worthy of authentic record, and giving us an insight into the secret structure of the human mind; as furnishing a demonstration that there is rarely a period at which the embers of expiring virtue may not be revived: but it is not an abstract metaphysical discovery; it is intimately connected with the welfare and happiness of mankind, and with the diminution of crime.—Thousands pass through our prisons every year, and there learn vice and the arts of successful villainy. A judicious application of the methods adopted by these ladies, may furnish the prisoners with other acquisitions, and render our prisons what they ought to be, and what they are not, schools of morality and reformation.

* * *

From the N.-York Columbian.

Improvement on extinguishing fires.

In a communication of Mr. John Moore, to the editor of the Philosophical Magazine, printed in London for April 1818, it is stated that burnt lime, or alum, or clay mixed with the water used to extinguish fires, have a greater tendency to accelerate the operation than pure water. Those ingredients form a crust, or, as the author terms it an extinguishing cap, which separate the burning materials from the atmosphere, and prevent the combustion. If neither of these substances could be procured at the time they are wanted, the author recommends the use of the dust, or even mud of the highways and streets; and to show the utility of mixing something with the water, employed to extinguish fires, he mentions that at a fire at which he once assisted, it was observed, that one of the engines operated more powerfully than either of the others, and wherever its waters came, the flames appeared to be almost instantaneously subdued, whilst the other engines seemed rather increasing than distinguishing them. Upon enquiry, it was found that the efficient engine was supplied with the waste water that was spilled in the street, which was afterwards taken up in buckets, water and dirt together.

Mr. Moore recommends to provide every engine with a few sacks of ground clay in powder—the clay to be ground after it is dry, and then to sift it in order that no fragments may lodge between the valves and prevent the working of the engine; and he believes, the greater the quantity of clay which passes through the pipes to the fire—the sooner the fire is extinguished.

An experiment of that method could be made without much expense and, if successful would prove very useful to this city where so much property is destroyed by fire.

To the Editor of the Pittsburgh Gazette.

If you will take the trouble to examine some correct map of the two states, New-York and Pennsylvania, you will stop your preaching to the Philadelphians about turnpike roads.

The trade of the western country must unavoidably centre at New York; and I think that I will prove this assertion to your satisfaction.

The New-York canal is in a state of forwardness. Boats of 60 tons will traverse sixty miles of it before another winter sets in. Agreeable to a statement of the commissioners of that canal, the price of transportation from Albany on the Hudson to Buffalo, on Lake Erie, will not exceed 25 cents per hundred; the price of transportation on the Hudson from N. Y. to Albany, at this time is ten cents per hundred, so that goods are carried from New-York to the shore of Lake Erie for the trifling sum of 35 cents per hundred.

From Buffalo to Dunkirk, or Portland or to Erie across small portions of the Lake, freight in either case will not exceed 10 cents per hundred, and from Dunkirk to the head of Casada Lake, a portage of seven miles, from Portland to the head of Chatauge Lake, a portage of nine miles, and from Erie to Waterford at the head of French creek, a portage of 14 miles neither of which will exceed 25 cents per hundred. From the head of the Casada and Chatauge Lakes and from Waterford, on French creek, is free and easy into the Allegheny river, and I have myself transported goods from one of these points to this city, for a less sum than 50 cents per hundred weight, which proves that on the completion of the N. Y. canal, transportation from the city of New York to Pittsburgh, will not cost more than one dollar per hundred weight.

Now, gentlemen, if you could persuade the Allegheny mountain to open for you a passage through its bowels, and every other obstacle to a road should be removed, still Philadelphia could not be a rival of N. Y. in the trade of the west.

Would not the people of the western part of Pennsylvania do well by turning their attention to the improvement of French creek, and of the portage between Waterford and Erie? The governor of the state of N. York is at this time engaged, in connection with some other citizens of that state, in the improvement of the harbour of Dunkirk, in the erection of extensive wharves in the construction of a good road from Dunkirk to the head of the Casada Lake, in the improvement of the out-let of that lake, by which he means to secure to the state that he governs, the profits of the great communication which it is now at so much expense in opening.

French creek, however, is the shortest channel to the Allegheny river, and might with proper improvements, hold some competition with the one that is now opening by the governor of the state of New-York.

A TRAVELLER.

It is truly painful to our feelings to record the alarming state of our corn crops; two thirds of which, will not produce one grain to the acre, though the rain should commence and continue seasonable from this time forward. This failure in our corn, combined with the previous losses sustained in the wheat and rye crops, will render Georgia, (hitherto abounding in plenty) entirely dependent on her sister states for the next year's support; yet, with this dependance our farmers must unavoidably lose the greater part of their cattle of every description, not to say hundreds of families will be rendered truly precarious. The terror spreads, and each individual feels only for himself!

Washington, (Geo.) pap.

The New-Orleans Chronicle gives us a list of *twenty Steam Boats*, carrying near 4,000 tons, which trade to that port from the upper and adjacent country.

The Philanthropist.

"*WHY WILL MEN FORGET THAT THEY ARE BRETHREN?*"

MOUNT PLEASANT,—OHIO.

FIFTH-DAY, TENTH MONTH, 8th.

☞ PUBLIC NOTICE. ☜

The subscribers for the "*Philanthropist,*" are hereby informed that I have sold the establishment to *Elisha Bates,* who will continue the paper. Those who are in arrears, either for the paper, or on other accounts, are requested to forward their respective balances to James Judkins, postmaster, in whose hands I have deposited my books, with full authority to receive payments. And as it is my intention to remove my family from this neighborhood in a few months, it is hoped that payments will generally be made with promptness.

CHARLES OSBORN.

The steam boat Napoleon, Gregg, arrived at Shippingport on Wednesday, 26th ult. with a cargo of sugar and iron.

The Philadelphia Democratic Press states that a two-masted Steam-Boat is nearly completed at that port, which is intended to ply as a *regular packet,* between Philadelphia and Havana.

A letter from Wallachia mentions that an earthquake had destroyed the great and flourishing town of Phillippoli, in Romina. The town contained at least 70,000 inhabitants.

Emigration.—The present rate of emigration from Europe to the United States is about the arrival of two hundred persons per day. [*Niles*

A CARD.

Caleb Atwater returns his sincere thanks to those editors of newspapers in Ohio, who have obligingly published his address to the people of this state, bearing date the 27th of July ult. and hopes that other editors will also publish it in theirs, as soon as may be convenient for them. He assures those editors who may think proper thus to aid him, that they shall be gratefully remembered by him whilst memory lasts or life remains. He is progressing with the arduous task which he has undertaken to perform, and if he is furnished with the necessary information from the several counties in this state within a few months, he hopes to be able to put the work to press in the course of the next summer. He intends to print it in Ohio, and if possible, get the maps engraved by some person in this state. The printing and binding he knows can be well executed among us. Every person's name, who furnishes him with correct and valuable information, shall be given in the work, and he intends also to present every such person with one copy gratis. He fondly hopes that some one or more persons in every township will be kind enough to correctly describe it- Those county surveyors who furnish him with maps of the several counties in which they reside, are requested for the sake of uniformity, to lay them down on a scale of 5 miles to an inch, with the water courses correctly delineated on them. The county towns ought to be carefully described, stating the number of houses, taverns, stores, public buildings, &c. In fine, all he wants is truth expressed in any way the writer chooses. Those gentlemen who have already forwarded to him information, are entitled to his gratitude. He hopes they will continue their labors. Unassisted, no one man can, he is well aware, succeed in such a work; he therefore throws himself upon the liberality of the enlightened citizens of Ohio, and relies upon the candor, the patriotism, the good sense, the literature, and the talents of this state.

Circleville, Sept. 14, 1818.

DRIVING TANDEM.

A few weeks since a person of genteel appearance and foreign dialect, with a lady and child, arrived at a village in the north part of this state, in a gig, driving tandem. Soon after, he called upon a gentleman resident in the place, and apologizing for the liberty he had taken and the nature of his application, complained of the difficulty he experienced on his journey, in not having the current money of the country through which he was passing, and asked the loan of a small sum of such currency as would readily pass on his road; stating that he had come from Montreal, and was going to the Bedford Springs; that the lady with him was his sister and the wife of a foreign Consul, whose name and nation he mentioned, with his own. Professing an acquaintance with many respectable persons in this city, upon whom he claimed a right to draw, this was proposed as the mode of reimbursement, for such sum as might be furnished for his accommodation. The interview ended in a loan of seventy dollars, for which a draft was given upon a mercantile house of respectability in this place, and the traveller with many acknowledgments of everlasting obligations, departed. The paper was in due course transmitted for payment, but the drawer being entirely unknown to his correspondent in Philadelphia, it was returned dishonored. The consul's brother-in-law and his tandem were pursued—but so much time had elapsed before discovery of the cheat, that the impostor escaped. It is supposed he went to Pittsburgh, and the hope is entertained that, although he rides tandem, justice will at length overtake him.

(*Amer. Daily Advertiser.*

GOOD EXAMPLE.

William Smith Esq. of Hector, Seneca county, has harvested one hundred acres of hay and grain this season, without furnishing any spirits to his workmen.

And in the same town, the frames of three buildings have recently been raised, without any spirituous liquor being furnished. One of them was a church forty by fifty feet.

From a Paris paper, received at the office of the Freeman's Journal.

A horrible crime, which presents in its details the most astonishing courage and presence of mind, has been lately committed in the vicinity of a little village of the Brie. It altogether forms a drama, the episodes of which possesses great interest. If the trial to which it will give rise shall not obtain the melancholy celebrity of the case of Fualdes, it will at least display a character of woman, whose frightful situation was more critical than that of the mysterious and imprudent heroine of Rhodez.

A pedlar and his wife, a short time since, presented themselves at night-fall at the door of a little farm house; a short distance from the high road. They requested of the farmer permission to sleep there, whose wife was still confined to her bed, having lately lain-in. A small room was assigned to them, where they passed the night quietly. The next day being Sunday, the farmer and his servants went to mass to a neighbouring village. The pedlar also expressed a wish to go there, and there remained in the house only the wife of the farmer, the pedlar's wife, who complained that she was not well, and a child six years of age.

Scarcely had the people gone out, when the pedlar's wife armed with a knife, presented herself at the bed of the lying-in woman, demanding her money, and threatening to kill her in case of refusal. The latter, sick and weak, did not oppose the slightest resistance, and delivered up the keys of her drawers, at the same time desiring the little boy to conduct the woman who had to look for something in them. She rose softly from her bed, followed the pedlar's wife without being heard, and having beckoned the child out of the room, locked the robber up in the chamber. She then desired the child to run to the village, to apprize his father, and desire him to bring assistance.

The child did not lose an instant; but by an inconceivable fatality, met on the road the pedlar, who had left the church, no doubt to join his wife. Having asked the child where he was going, the latter answered ingenuously, he was going to seek his father, as an attempt had been made to rob them. The pedlar took the child by the hand, and said it would be unnecessary, and that he would himself go to protect his mother.

They returned to the farm where the farmer's wife was shut up; they knocked at the door, but this woman not recognizing the voice of her husband, obstinately refused to open it; the pedlar made vain efforts to induce her to do it, and being unable to attain his end, threatened to cut her child's throat, if she did not instantly decide upon it. Furious and not being able to prevail upon her, he executed his horrible threat and killed the child, almost under the eyes of its mother, who heard, without being able to give succor, the cries and last sighs of her son.

After having committed this useless crime he endeavoured to penetrate into the house, to save his wife; time pressed, they might each moment return from mass, and he could not succeed in getting admission but by mounting on the roof and descending down the chimney. During all this time he exhausted his rage in menaces and imprecations against the farmer's wife, who, almost fainting, saw nothing to deliver her from certain death. This wretch had already got into the chimney, and about to enter into the chamber, when the farmer's wife, collecting all her force, drew, by sudden inspiration, the palliaces of her bed to the edge of the hearth, and there sat it on fire. The smoke in a few minutes inveloped the assassin, who not being able to re-ascend, very soon fell into the fire half suffocated. The courageous farmer's wife, lost not her presence of mind, but struck him several blows with a poker, which put him beyond the chance of recovering his senses. Finally, exhausted with fatigue and mental agony, she fell dying on the carpet of her chamber, and remained in this situation till the moment when the farmer and his servants returned from church to be witnesses of this horrible occurrence. The dead body of the child Pinaud, at the gate of the farm house, was the first spectacle that struck the eyes of this unhappy father. They forced open the gates, and after having recalled to life the farmer's wife, they seized the two culprits, who were delivered up to justice. It is believed the pedlar will survive his wounds, and be able to receive the punishment due to his crimes.—The two assassins will be immediately brought before the court of assize of the department, where this affair is in preparation for trial, which excites the greatest interest through the whole country.

Quotidienne.

PHILADELPHIA, Sept. 14

Useful Arts—Book-Binding.

We announce with pleasure that a new method of binding Books has been invented by Mr. *Meer* of this city, which promises to be of essential utility and importance to the book business, and for which he has obtained letters patent from the United States.

This improvement consists in making the backs *inflexible*, and firmly fixing the leaves in *without sewing*.—Backs are of wood, and may be made of any required form; they will always retain their figure, and neither be distorted by time nor use.

We consider this the firmest and neatest mode of binding hitherto adopted, and from its simplicity may be executed with the greatest ease by a book binder.

It is peculiarly adapted for the binding of thick large books, and will be found a valuable improvement for all books.

THE HORSE RACE;

OR

PLEASURES OF THE COURSE!

THE horses run, the chaises fly,
  What noise in every place!
Pray come my friend, and let us see
  The pleasures of a race.

What numbers now are trudging on!
  Observe how quick their pace?
On foot, on horse, in chaise & coach,
  All hastening to the race.

Remark how many huts and booths,
  In every part we trace;
For selling brandy, beer and gin,
  To those who see the race.

What number spends their money here,
  And health and soul unbrace;
And rob their families of bread,
  To spend it at the race.

That gentleman so richly dress'd,
  Whose well fed horse now neighs;
His fortune spends to train and fit
  His nags to win the race.

Those farmers wives and daughters gay,
  Who canter, trot and pace;
Have rais'd their butter, eggs and cheese,
  To dress and see the race.

That poor old wretch, who sprawling lies,

And make such odd grimace,
She in a barrow carries fruit
To revel fair and race.

But by ill luck, a one-horse chair,
Which went a swinging pace,
This poor old woman overtook,
As she went to the race.

The driver saw she tri'd in vain
Her barrow to replace ;
So her and barrow overset,
And press'd towards the race.

Now apples, nuts, and pears lay strew'd,
A scramble then took place,
Between the idle girls and boys,
Who came to see the race.

That boy, who runs along so fast,
His master disobeys ;
All work and duty quite forgot,
So he can see the race.

That mother who should be at home,
Her idle turn betrays ;
With two young infants in her arms,
She goes to see the race.

The people now to yonder stands,
All flock to get a place;
And all impatient are to see,
The long expected race.

The horses start, the sport begins,
And all with rapture gaze;
The Jockies in their party dress,
With joy begins the race.

Each panting horse with labour strives,
The other to outpace;
The knowing ones begin to bet,
And wager on the race.

But now it rains! how black the clouds!
The heavens shower down apace;
All run and scamper, wet to the skin,
Who came to see the race.

What means that crash? what mean those screams?
That bustle and amaze?
I fear yon crowded stand is fall'n,
The largest at the race.

Alas! 'tis so. Confusion dire
Appears in every face;
And all lament and join to wish,
They ne'er had seen the race.

Now broken limbs and bruises sad,
Are seen throughout the place;
And numbers from the stand are dragg'd,
But not to see the race.

Amid the hurry which ensues,
A pick pocket conveys
A farmer's watch and purse away,
Who came to see the race.

Now as they all go tripping home,
With rapture to retrace,
Their time, & health, & money lost:
Such Joys attend a race.

How many a harmless child is brot'
To mis'ry and disgrace,
Because the parents drink and game,
And go to every race.

Then since our time is but a span,
Our lives so short a space ;
'Tis better lead a sober life,
While here we run our race.

Then will our cheerful days roll on,
In sweet content and peace ;
And better blessings wait us still,
Whene'er—*we end our Race.*

From the Albany D. Advr. of Sep. 7.

MR. JOS. LANCASTER.

The trustees of the Albany Lancaster School Society, on learning the arrival of this gentleman in our city, appointed a committee of their body to wait on him, and to desire the honor of a visist to the school under their care. Mr. Lancaster very readily complied with this request; and on Friday, at 3 P. M. attended at the school house, and was received by the trustees, who were there assembled.

An address was presented to Mr. Lancaster by the vise president, Simeon De Witt, esq. (the president being absent from the city) in the following words.

SIR—The trustees of the Albany Lancaster School Society avail themselves of your unexpected appearance in this quarter of the world, to shew you a young, but flourishing full blooming scion from that tree which you have planted, which is rapidly spreading its branches over every region, and imparting its blessed fruit to every nation.

You, sir, have devised, matured, and brought into universal practice, a system of instruction by which the knowledge of letters, and the rudiments of science, morality and religion can, with comparatively little effort and expense, be committed to millions of juvenile minds, which by the ordinary established means, could not have become partakers of such invaluable benefits.

Accept, sir, of this tribute of respect, which is tendered to you as one of those rare benefactors of mankind, whose services merit such peculiar public acknowledgements as cannot be withheld without incurring a justly deserved imputation of public ingratitude.

[To which Mr. Lancaster made the following reply:]

To Simeon De Witt, vice president,
and the trustees of the Albany
Lancaster School Society.

Gentlemen,

You have conferred on me, a pleasure of the highest intellectual nature; for the favour of which, I desire to present you the thanks of a mind delighted and gratified on seeing, in your patriotic exertions in this institution, another convincing proof of that approaching happy day, when knowledge shall diffuse its genial radiance over the human race as extensively as the dew drops which cover the earth, or as the light which visits us from the glorious luminary of heaven. To be a stranger to the usefulness which has resulted from a sincere endeavor to serve the cause of education, would be unnatural and impossible. The happy effects which you have so forcibly described, are too clearly before my view to be unknown or unnoticed by me. In this case I hope my motive will not be mistaken, if my heart responses to your feeling address and honorable welcome; for surely, my benevolent friends, this is a day in which those that sow the seed, and those that reap the harvest, may rejoice together.

Gentlemen—Among the mercies wherewith it has pleased Providence to bless my life, scenes like the present have often been my happy experience. However, I am sensible that it is not in the power of man to do more than rightly occupy our time, and wisely apply our talents, so as to answer the end of our being; that we may be ready, when called up *higher* to peace and happiness without end and without alloy, to enter the mansions of eternal glory, where those who have loved our Heavenly Father's little ones here, may join their loud hosannahs to that glorious Redeemer, who, as their early and everlasting friend, is alone worthy of all the praise.

As an individual, simply endeavoring to discharge my duty, I claim no merit; sensible that man, the creature of the passing day, has little wherein to glory, or whereof to boast. Yet I accept your congratulations, for I rejoice with you in the happy and enlightening results of a system which it had pleased Providence to bless my labors in bringing into public service. In the course of my exertions, I have visited many 'a young but full blooming scion' from the tree which I planted. At a first visit I found it 'blooming;' on my second, after the lapse of a little time, I found, not a single tree as I expected, but offsetts in numbers, a young plantation, a forest of beauty. May such increasing prosperity be yours! Just arrived in a new country, where I have hardly had time to feel my feet, or know my friends, what a gratifying and honorable reception is this! I deeply feel it, and am happy in possessing that sensibility of mind, which justly appreciates the approbation of the wise and good—which is stimulated to exertion by countenances and kindness like yours—endearing in the object to which it relates—and enhanced, as it is, by the manner of shewing, and urbanity, which will long live in my grateful recollection.

Your country is one which many bright prospects and blessings attend. May those securities which education can yield to its stability, peace and happiness, grow with its growth, strengthen with its strength—extend with its boundaries, and add to its meridian splendor, by hastening the period when not one ignorant man shall be found in all its borders; when the sons of your nation shall rise up as olive plants around your tables, and **GREAT** be the peace and knowledge of **ALL** your children.

For your zeal in rearing the standard of education in this city, accept my thanks and best wishes. May the progress of knowledge in your state, and the cause of knowledge over the world, advance like the church in ancient Scripture—fair as the morning; clear as the sun—and to the power of ignorance, that parent of crime, terrible as an army with banners.

Accept the assurance, that I am your obliged and respected friend.

JOSEPH LANCASTER.

Albany, 4th of 9th mo. 1818.

We understand that Mr. L. expressed himself highly gratified with the appearance of the school.

VICISSITUDES OF FORTUNE.

There are now living, in Hampstead, two individuals, in whose situation, time and the crosses and changes which are constantly taking place in this life, have produced a singular reverse. The one is a gentleman, highly respected, and keeping his carriage, who had formerly filled the humble situation of a porter, and the other is a person who fills the office of groom in the service of this very gentleman, who had been his own porter. Such are the contrasts produced by wild extravagance and prudent frugality.

From the Scioto Gazette.

Governor Cass and Gen. M'Arthur, commissioners appointed by the government, met at St. Mary's on the 17th inst. and concluded a supplementary treaty with the Indians who claimed a large tract of land in this state. By this treaty the Indians are permitted to hold as reserves, in addition to the reserves allowed them by the treaty of last year, about 160 sections of land, with an addition to their annuities of $3,500. The Indians have relinquished all claim to the fee of the lands reserved by them, and are to hold them as Indian reservations have heretofore been held—without the power of disposing of them, except to the U. States.

From Niles's Register.

INTERNAL IMPROVEMENT.

Great improvements are making on the shores of lake Erie, and the commerce thereon is already respectable. A survey is about to be made with the view of making a good harbor at Buffalo, 3000 men are at work on the great canal which is to unite it to the Atlantic; and the middle section, from Utica to the outlet of Cayuga lake, it is expected will be completed this season. There is not, certainly, any part of the world in which such a vast inland trade can be opened, as by this canal: and ten years after it is finished, it is probable the city of New York will rival London in the extent of her shipping and commerce.

GREAT CAVE IN INDIANA.

An extensive Cave has recently been discovered in the State of Indiana. The Indiana Centinel mentions, that it is situated on a hill of about 400 feet elevation, and the mouth of the cave about half way between the base and the summit of the hill. The cavern varies in capacity from 30 feet high and 20 wide, to quite small—with a roof in some places arched, in others flat, and in others angular, like the roof of a house.——It has been explored more than a mile and a half, and is found to contain Epsom Salts of a superior quality, and inexhaustible quantity, together with a vast quantity of Saltpetre earth, Allum, Gypsum, &c. The property is owned by Mr. Benj. Adams, and is situated a short distance N. W. of Big Blue River. The rocks in the cave are principally limestone. Tho' this cavern by no means equals that of Warren county, in Kentucky, in point of dimension, yet it appears to surpass it in useful products.

THE LAKE ERIE STEAM BOAT,

On her first trip to Detroit, touched at Cleaveland, Ohio, on the 26th ult. and again on her return on the 30th. It is said that she will run, propelled by steam alone, from 8 to 10 miles an hour; and it is believed, that as she is schooner rigged, she will work in a gale as well as any vessel on the Lake. She will carry about 300 tons, and will accommodate one hundred passengers in her cabin.

Select Sentences.

A GREAT talker will always speak though nobody minds him: nor does he mind any body when they speak to him.

Zeno, of all virtues, made his choice of silence; for by it, said he, I hear other men's imperfections, and conceal my own.

Amongst the patents granted in France, on the 8th July, are the following:

One for a method of condensing Hydrogen Gas, by which it can be rendered an article of commerce.—Another for a printing press, by which both sides of the paper can be printed at once. This is important to printers.

Advertisements.

Notice.

The Subscriber

WILL SELL to any person who may wish to purchase, a *HOUSE & LOT,* situated at the west end of MOUNT PLEASANT, on very reasonable terms, if a credit is required, or very low for the cash.

The Lot is 33 feet front, and 190 back. The House is a 2 story frame, the under story comfortably fitted out for the reception of a small family.—Any person wishing to purchase, will apply to Enoch Harris, Mount Pleasant, or to the subscriber in the town of Cadiz.

HUGH B. NELSON.

Cadiz, Oct. 3, 1818.

LIST OF LETTERS

Remaining in the Post-Office in Mount Pleasant, 10th mo. 1st, 1818.

Thomas Walker,
Michal Hawk,
James Canary, Shep.
David Carson,
David Carter,
David Holloway,
Wm. Walker,
Wm. Davault,
Jacob Gass,
Jacob Crumlet,
Jesse Carpenter,
Aby Cadwallader,
John Grimshaw,
Robert Walker,
Allen Cadwallader,
Joseph Palmer,
Wm, Hambilton, sel't
Benjamin Chanee,
James Eves,
Jacob Cass,
James Magee,
Joseph Tilton,
Joseph Werly,
James Bridgers,
James Hawkins,
John Phipps,
John Michel,
Benjamin Brown,
Evan Burgoyne,
James Robinson, Ship.
Robert M'Millen,
Peter Fox.
Joseph Nevitt,
Wm. M'Clean,
Henry West,
Thomas Lewis, 2.
Wm. Mercer,
David Truman,
John Perry,
James Steer,
Thomas Riley,
Benjamin Wilson,

JAMES JUDKINS, *P. M.*

PRINTING IN GENERAL
EXECUTED
At the Office of the Philanthrophist

Mills for Sale.

I **WILL SELL** the following property, situate in Warren township, Jefferson county, Ohio, on the main stream of Short creek, about 2 1-2 miles from the river Ohio, and about 4 1-2 miles from Mountpleasant, and on the state road leading from the mouth of Short creek to Cadiz, viz. about *one hundred and seventy acres of Land*—fifty acres of which are cleared, and under good improvement; with a small frame dwelling House, stabling, and other out-houses—a bearing *Apple Orchard,* with a hundred grafted trees. Also, there are on the premises, a **GRIST MILL** with one pair of stones,—an **OIL MILL**—a **FULLING MILL** and **SAW MILL,** in good repair on said stream, which is known to be equal to any in this country. Also an excellent Coal Bank opened. The whole of which will be disposed of on reasonable terms. For further particulars apply to the subscriber on the premises, where terms will be made known.

ASA CADWALLADER.

7th mo. 16th, 1818. n17tf.

CHEAP GOODS!

JAMES UPDEGRAFF

IS now opening at his **STORE** in *Mountpleasant,* a General Assortment of *British, India, German and French*

Goods,

all of which were purchased on the best terms, and will be sold at the most reduced prices for Cash, or such produce as will suit his market.

LIKEWISE, JUST RECEIVED

74 Kegs

BEST KENTUCKY

MANUFACTURED

TOBACCO.

A few Boxes **SPANISH CIGARS,** and a few hundred doz. *Smoking Tobacco,* which he will sell at the Pittsburgh prices.

Those indebted, are requested to call and pay, otherwise they will find their accounts in the hands of proper officers for collection.

September 24, 1818.

LOOK HERE!!!

I **WILL SELL** that valuable unimproved LOT on Main street, Mountpleasant, opposite John Hogg's store, altogether, or in part, to suit purchasers. For situation equal to any in town; being near the centre, and the Bank. These advantages, and the rapid improvement around, renders it an object to the purchaser. Any person inclined to buy said property, will be attended to, and the terms made known by the subscriber.

BENJAMIN SCOTT.

Aug. 27, 1818.

THE following articles, if delivered at this Office, at the market prices, will be received in payment for books, subscriptions, &c. viz.

Wheat,
Corn,
Oats,
Flour,
Corn-meal,
Country linen,
Flax,
Rags,
Bacon,
Lard,
Butter,
Cheese,
Tallow,
Beeswax,
Candles,
Country sugar,
Eggs, and
Dried fruit.

FOR SALE AT THIS OFFICE.

AN INTERESTING
PAMPHLET,
Entitled,
THE EXERCISE OF CONSCIENCE,
A GLORIOUS PRIVILEGE,
CONFERRED BY JEHOVAH,
And guaranteed by the highest authority of the United States of America, which sanctions the within reasons for withdrawing from the Congregational Church in Homer—
with a
VALEDICTORY ADDRESS,
To the same Church.
BY LUTHER RICE.
Price 12 ½ Cents—containing 77 pages.

JUST PUBLISHED,

AND FOR SALE AT THIS OFFICE,
Price, 6 1-4 Cents,
A
PAMPHLET,
ENTITLED
A
MEMORABLE INSTANCE
OF
DIVINE GUIDANCE AND PROTECTION.

BLANK DEEDS,

Of a correct form,
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